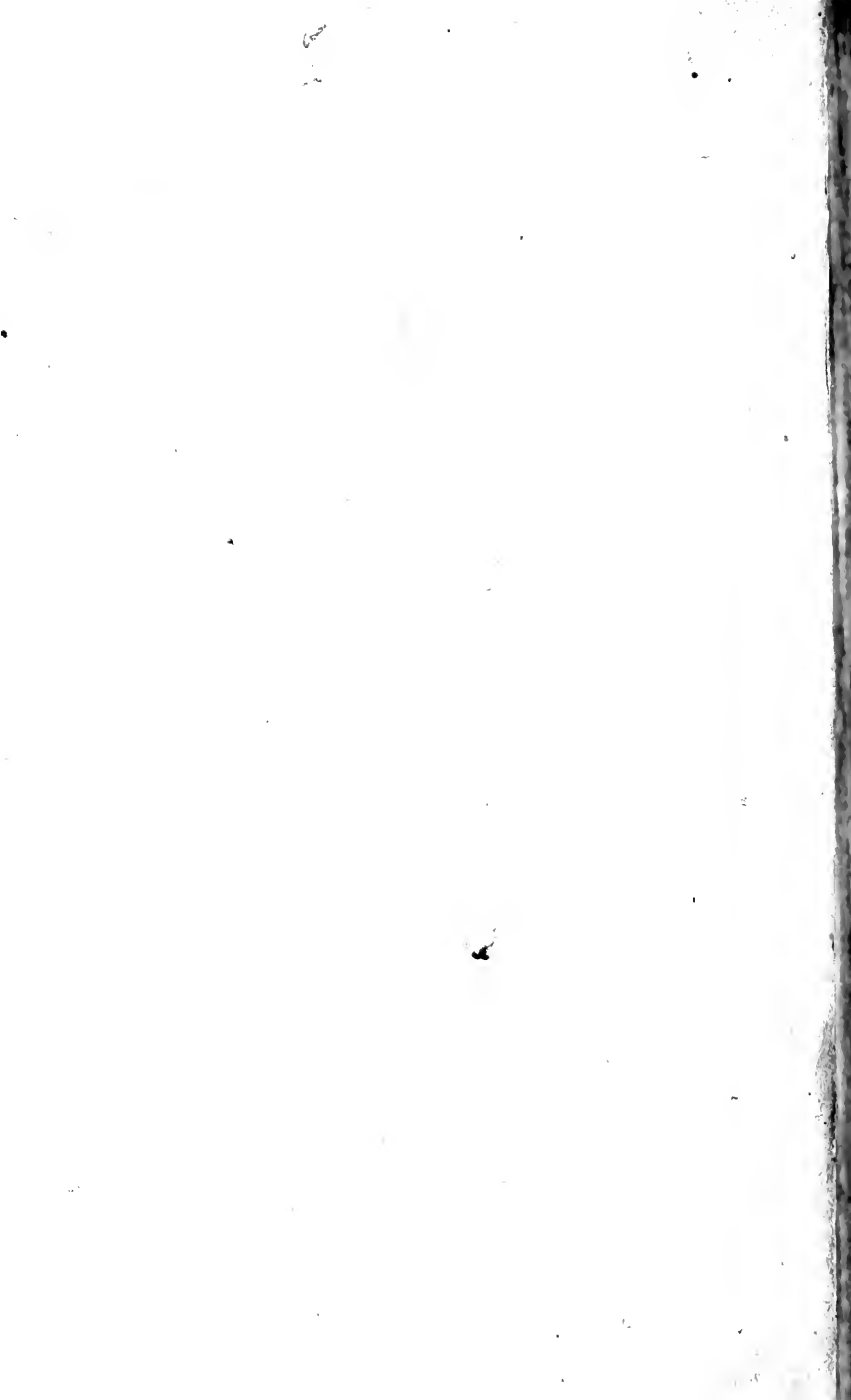




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A
NEW HISTORY

OF THE

HOLY BIBLE,

FROM THE

BEGINNING OF THE WORLD,

TO THE

ESTABLISHMENT OF CHRISTIANITY.

WITH

ANSWERS TO MOST OF THE CONTROVERTED QUESTIONS,
DISSERTATIONS UPON THE MOST REMARKABLE
PASSAGES, AND A CONNECTION OF PROFANE
HISTORY ALL ALONG.

To which are added,

NOTES, EXPLAINING DIFFICULT TEXTS. RECTIFYING MIS-
TRANSLATIONS, AND RECONCILING SEEMING
CONTRADICTIONS.

The whole illustrated with proper Maps &c.

BY THE REV. THOMAS STACKHOUSE, A. M.
LATE VICAR OF BEENHAM IN BERKSHIRE

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THE
HISTORY

OF THE

B I B L E.

BOOK VIII.

CHAP. III.

Containing an Account of Things, from our LORD'S Transfiguration to his last Entry into Jerusalem.

The HISTORY.

THE day following our Lord's transfiguration, (for that transaction was very probably in the night-time *,) as he came down from the mount, he perceived the scribes in deep debate † with the apostles he had left behind him, and while he was enquiring into the subject of

their
v. 1. to
Matt. xvii.
14. Mark
ix. 14. Luke
ix. 37. John
vii 1.

* The evangelist acquaints us, that while our Saviour was at prayer on the mount. St Peter. *and they that were with him, were heavy with sleep.* Luke ix. 32 which, in some measure, confirms the conjecture, that the transfiguration was in the night; a time much more proper for the display of the lustre of such an appearance. than if it had happened in the broad day-light; *Calmet's Commentary.*

† What the subject matter of this debate was, the evangelists have not informed us; but it seems not unlikely, that the scribes were

Matt. xvii.
4. Mark ix.
14. Luke
ix. 37.
Our Saviour cures the lunatic, who was likewise a demoniac,

A. M.
4035. &c.
Ann Dom
31, &c
from
Math xi
1. Mark ii.
23 Luke
vi. 1.

John v. 1.
20 Math.
xvii. 14
14. Mark
ix. 14.
1 Luke ix.
37. John
vii. 1

their dispute, a certain man, breaking through the crowd, came and fell prostrate at his feet, and besought him to have pity upon his only son, a deplorable object, a lunatic *, and possessed, deaf and dumb, often thrown upon the ground, and into the fire and water, racked with violent

were disputing with the apostles about *their master's method of ejecting devils. and the power which, in that matter, he had conferred upon them*; because, in the case before them, they saw them nonplussed and not able to cast a devil out of one, who, in his absence was brought to them. This is the rather probable, not only because our Saviour's dispossessing devils was what gravelled and vexed the scribes and Pharisees more than all his other miracles. And forced them to the sorry refuge of—*He casteth out devils by Beelzebub, the prince of devils*; but because, upon his coming to the timely relief of his apostles, and demanding of the scribes, what they were questioning and disputing about, it immediately follows. *One of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:—And I spake to thy disciples, that they should cast him out, and they could not.* Mark ix. 17. 18.; *Pool's Annotations*

* The word *σαλνιάζεται*, coming from *σάλην*, the moon, answers exactly to the English *lunatic*, from *luna*; but there is a mistake in rendering it: For whereas the English word *lunatic* is commonly taken for a *mad man*, such a one especially, whose temper grows worse towards the full of the moon, it is plain, from all symptoms, such as being convulsed, foaming at the mouth, grinding his teeth, falling into the fire, and bruising and tearing himself, &c that the disorder under which this person laboured was an epilepsy, or the falling-sickness. Now, the reason why this disease is expressed by the word *σαλνιάζεται*, is because the moon has the same influence on it that it has in madness. Both distempers lie in the brain and the changes of the moon affect those that are subject to the one as well as the other. When therefore the evangelists tell us of this epileptic, that the devil *took him*, that he *threw him down, cast him into a fit*, and made him *tear and bruise himself*, the meaning of all this is, that as, in those days it was a common thing for the devil to have power over men's bodies, which power he employed in bringing diseases upon them; so it was in the present case. The devil that possessed this young man, cast him into frequent fits of the falling sickness, (as all demoniacs, we find, have one distemper or other attending them,) of which there was no way to cure him, but by casting out the devil; *Hammond's Annotations.*

lent convulsions, accompanied with dismal out-cries, foamings, bruises, and torments, and every way in so desperate a condition, that his disciples, in his absence, were not able to cure him. Our Lord, upon hearing of this, was * not a little grieved at the want of faith in his disciples, but ordered the child to be brought to him. As he was drawing near, the devil began to rack him with convulsions, which put the father in a terrible fright; and when our Lord commanded the evil spirit to depart out of the young man, and never to molest him more; after some hideous outcries, he tore and distorted him to such a degree, that he left him breathless on the ground, so that many concluded he was quite dead: But Jesus, taking him by the hand, lifted him up, and delivered him to his father, perfectly cured, to the great astonishment of all the spectators. And when his disciples in private desired to know the reason why they could not cast out this spirit, he imputed it, partly to their want of faith, and partly to this spirit's being of a kind † which was not to be ejected without fasting and prayer.

A. M.
4855, &c.
Ann. D. M.
31, &c.
from Matt.
xi. 1.
Mark ii. 23.
Luke vi. 7.
John v. 1.
to Matt.
xvii. 14.
Mark ix. 14.
Luke ix
27. John
vii. 1.

From

* The rebuke which our Saviour utters upon this occasion, *O faithless and perverse generation, how long shall I be with you, &c.* Matth. xvii. 17. seems to be intended for the whole company, and every one to have a share in it, in proportion to their deserts. The disciples are not exempted: for they are charged with infidelity, verse 20. The father of the patient is pointed at for his faith was wavering, Mark ix. 21 &c. And the whole nation of the Jews is included in it; for this was expressly their character of old *A very stoward and perverse generation, and children in whom is no faith,* Deut. xxxii. 5. 20 *Beausobre's Annotations*

† Josephus, who himself was a Pharisee, and well acquainted with the notions of every sect among the Jews gives it for a current opinion, that the demons, in his and some preceding ages, were nothing else but the souls of wicked men who, after death, took possession of the living, and were continually either afflicting and tormenting, or exciting and solliciting them to such sins, as they found were agreeable and complexional to them: and that, according to their different ways of vexing or tempting those that they possessed, they had different appellations given them, an *unclean spirit* a *deaf and dumb spirit*, a *spirit of infirmity*, &c. In conformity to this notion perhaps it is, that our Saviour here takes notice of the different

kinds

A. M.
4535, &c.
Ann Dom
37, &c.
from Matt.
xii 1.
Mark ii, 23
Luke vi 1
John v. 1.
to Matth.
xviii. 4.
Mark ix.
14. Luke
ix 37.

John vii. 1.
Matt. xvii.
22.
Mark ix. 37.
Luke ix. 44.
He foretells
his death to
his disci-
ples, to
whom he
recom-
mends hu-
mility and
forgiveness
of injuries.

From the mount of transfiguration, our Lord proceed-
ed in his journey through the other parts of Galilee to-
wards Capernaum, and, as they were in their way, he ac-
quainted his disciples, the second time, with his approach-
ing death and resurrection, desiring them to take good
notice of what he told them; but the hopes of a temporal
kingdom had so intoxicated their minds, that they found
it very difficult to believe *, or conceive what he said, and
yet they were afraid to ask him to explain it.

In

kinds of evil spirits, and as, among wicked men, there are dif-
ferent degrees of impiety, and some are more hardened and
profligate than others; so he seems to intimate, that some of
these spirits are more desperate and malicious than others,
Matt. xii. 45. But all of them obstinate enough, and (might
they have their own opinion) unwilling to leave the bodies
they have taken possession of. Here they think themselves safe,
and, in some measure, screened from the divine vengeance;
and therefore we find them, at some times, crying to our Lord,
*Let us alone; what have we to do with thee? Art thou come to tor-
ment us?* Matt. viii. 29. And, at others, when commanded to
depart, tearing and torturing the possessed, and quitting their
habitation not without much reluctance, Mark ix. 26. The apo-
stles, no doubt, had conjured this evil spirit before in their
Master's name, and, on several occasions, had found the pre-
vailing power of faith, even when theirs was not so well im-
proved, as it was at present: and yet, how faith becomes ne-
cessary in the exorcism of devils, when we find strangers doing
it in the name of Christ, Mark ix. 38. or how the faith of the
apostles came to be defective now, when, not many days be-
fore, it was so very effectual; why some evil spirits were proof
against the name of Christ, whilst others fled at the bare men-
tion of it; and why some surrendered at the first summons,
while fasting and prayer were the only artillery that could dis-
lodge others: These, and many other questions that might be
raised from our Saviour's words, are points wherein the best
commentators we have met with, have not once attempted to
give us any satisfaction: *Calmet's Commentary*

* The words in the text are *They understood not this saying,
and it was hid from them,* Luke ix. 45. They understood our
Saviour's words no doubt, and what the import was of his
being *delivered into the hands of men, and put to death*; but then
they could not comprehend, how their Master whom they
knew to be the Messiah, and Son of God, and whom, conse-
quently, they believed to be immortal and eternal, could possi-
bly be put to death, or suffer the affronts and outrages of
men. These notions to them seemed incompatible, and therein
they

In the same journey there arose a dispute * among the apostles, which of them should have the chief place of dignity † in their Master's kingdom, still dreaming of a temporal

A. M. 4035. &c.
Ann Dom 31, &c.
from Matr. xii. 1.

they conceived a mystery, which they could not understand : But the modern Jews have endeavoured to reconcile these two notions, by inventing the distinction of Messiah Ben Joseph, who was to die, and Messiah Ben David, who was to triumph, and live for ever ; *Calmel's Commentary* ; and *Whitby's Annot.*

Mark ii. 23.
Luke vi. 1.
John v. 1.
to Matr. xvii. 14.
Mark ix. 14.
Luke ix. 97.
John vii. 1.

* There is some small difference in the several ways wherein the evangelists have related this matter. St Matthew tells us, that the disciples came to Jesus, saying, *Who is the greatest in the kingdom of heaven?* chap. xviii. 1. St Mark, that Christ put this question to them, and they held their peace, chap. ix. 34. and St Luke, that they had been disputing this point among themselves, and Jesus, perceiving the thoughts of their hearts, took a child, &c. chap. ix. 46. 47. Now, to reconcile this seeming repugnancy, we must observe, that, as our Saviour was going to Capernaum, his disciples followed him, discoursing among themselves, (as St Mark has it) *who of them was to be the greatest in the kingdom of heaven* ; that, when they came to him in the house, having still the same ambitious notion in their minds, he asked them, *What was it you discoursed of in the way?* But they, being ashamed to tell him, held their peace ; and then our Saviour, who well understood what the subject of their discourse had been, endeavoured, by the example of a child, to cure their distemper, and to inform them what disposition of mind was proper to qualify them both for his kingdom of grace here, and his kingdom of glory hereafter. St Matthew indeed, according to our translation represents the thing, as if the disciples had put the question to their Master, *Who should be greatest in the kingdom of heaven?* But that the particle *εἰς* relates not to Jesus, but to the disciples, and means not the external speech, but the inward reasoning of their minds, is obvious from their silence, which St Mark takes notice of, and our Saviour's perceiving the thoughts of their hearts, which St Luke remarks : For, had themselves propounded the question to our Saviour, (as the version in St Matthew seems to imply,) we cannot see why they should not answer his demand, which tended to the same purpose ; nor can we imagine why he should be represented as perceiving the thoughts of their hearts, had they already declared these thoughts in plain words ; *Whitby's Annotations*

Mark ix. 33.
Luke ix. 46.
Matt. xviii. 1.

† The apostles, as well as the other Jews, had imbibed the notion (which they never got quit of, until the descent of the Holy

Holy

A. M.
4035, &c.
Ann. Dom
37. &c.
from Matt.
xii. 1. Mark
ix. 23. Luke
vi. 1. John
v. 1. to
Matth. xvii.
14. Mark ix.
14. Luke
ix. 37.
John vii. 1.

poral sovereignty. This our Saviour by his Divine Spirit knew; and therefore, to give an effectual check to their ambitious thoughts, he first informed them, that the only way for any man to become great in his kingdom, was to be lowly in his own esteem; and then, calling a little child *, and setting him in the midst of them, he proposed him as a pattern of meekness and humility; recommended such children and, in them, all humble Christians, to the favour of mankind; cautioned them against doing any injury †, or giving any offence to such, because of their guardian

Holy Ghost instructed them better) that the Messiah, when he came upon earth, should erect a temporal kingdom; and (as the Jews in general expect) that they should then be constituted lords over all other nations; so the apostles (who believed their Master to be the Messiah) were naturally led to think, that they should have the preference before all other Jews; and that, since the King Messiah (according to the custom of other sovereigns) was to have some officers of the highest rank, they made no question, but that some of them would be made choice of, though they were not so well agreed who were the fittest, or most deserving of these high posts of honour. Some of them were our Lord's relations, and others had parts and endowments extraordinary; of some he had given high commendations; and others he had admitted to a participation of his most secret retirements. These things might possibly raise some emulation among them: And therefore, as our Saviour's dominion was not of this world, he plainly tells them, that all such worldly desires and expectations were inconsistent with that spiritual kingdom which he was to erect, and wherein he, *who desired to be first, was to be last of all, and servant of all*, Mark ix. 35. *Whitby's and Pool's Annotations.*

* Some of the ancients are of opinion, that this child was St Ignatius, who was afterwards bishop of Antioch, and famous in the Christian church for his writing and dying in the defence of the truth. However this be, it is certain, that a child, who has no concern for dominion or empire over others, who is free from all covetous desires of wealth, and knows nothing of what a post of honour means, was, in this case, a very proper emblem of that simplicity, innocence, and humility, that our Lord requires in all his disciples; *Calmet's Commentary*; and *Whitby's Annotations.*

† The word in the caution are, — *Whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea*, Matth. xviii. 6. To offend or scandalize, is

guardian angels * ; and, to remove the occasion of all such offences, exhorted them to mortify their inordinate affections, though they were as dear to them as an eye, an hand, or a foot, because his heavenly Father (like a diligent shepherd that delights in the recovery of a stray-sheep) was unwilling that any believer should perish. Together with these reasons against scandal and offences, he prescribed some excellent rules in relation to brotherly reproof, church censures, and forgiveness of injuries ; and for the

A. M.
4035, &c.
Ann Dom
31, &c.
from Matt.
xii. 1.
Mark ii. 23:
Luke vi. 5.
John v. 1.
to Matt.
xvii. 14.
Mark ix. 14.
en-Luke ix.
37. John
vii. 1.

to discourage men in the profession and practice of religion, and by indignities and persecutions, as well as by bad examples, to occasion their apostatizing from the faith : For we can hardly imagine, that so severe a punishment as is here threatened, should be inflicted for a crime of less aggravation than what this amounts to. Grotius, upon the place, is of opinion, that the millstone about the neck alludes to a custom of drowning among the Syrians. But St Jerom thinks that this manner of execution was in use among the Jews ; for (according to Dr Alix) it was customary for them to cast execrable men into the Dead-sea, with a stone tied to them. It is certain from Diodorus Siculus, and others that among the Greeks this was the ancient punishment for sacrilegious persons ; and from Suetonius we may learn, that for the pride and covetousness wherewith some in public offices had infested the province where they lived, Augustus had them cast into the river, with great weights about their necks ; *Whisby's Annotations.*

* It were too nice perhaps to say, that every distinct man has his distinct guardian angel. It may be true sometimes, that many have but one ; and it may be true, at other times, that one has many, as we find Jacob had a Mahanaim, and Elias at Dothan : but this we may safely affirm, that no good man is without an angel, to inspect his behaviour, and to solicit his well being. To this purpose, Abraham tells his servant travelling to Nahor, *The Lord will send his angel with thee, and prosper thy way,* Gen. xxiv. 40. and Jacob makes mention of one who had redeemed him from all evil, and wishes the same protection to his children, Gen. xlviii. 16. The Psalmist gives us express testimony, that the *angel of the Lord standeth round about those that fear him,* Psalm xxxiv. 7. And that passage which the devil applies to our Saviour, *He shall give his angels charge over thee, and keep thee in all thy ways.* is delivered by the Psalmist as true of every servant of Christ, as well as of Christ himself ; for they are all *ministering spirits sent forth to minister for them who shall be heirs of salvation ;* Young's Sermons, vol. 2.

A. M.
4735, &c
Dom
&c.
Matt.
xii. 1. Mark
ix. 23. Luke
vi. 1. John
v. 1. 10
Mat. h. xvi.
14. Mark xix.
14. Luke
ix. 17.
John. vi. 1

enforcement of this last duty, he propounded the parable of a certain king, who, calling his servants to account, found that one of them owed him an immense sum, no less than ten thousand talents *, which, upon his insolvency, and humble petition, he freely forgave; and yet, this very wretch was no sooner out of the king's presence, than he seized upon his fellow-servant for a trifle of a debt, a debt of an hundred pence only, and cast him into prison, even though he had used the same pathetic intreaties to him that himself had done to the king his master: which when the king came to understand, he sent for the ungrateful villain, upbraided him with his baseness and cruelty, and then, in great rage, ordered him to prison until he should discharge the whole debt: 'And † so likewise shall ' my heavenly Father' (says our Lord in the application) ' deal with all such as will not forgive their brother's trespasses from their hearts.'

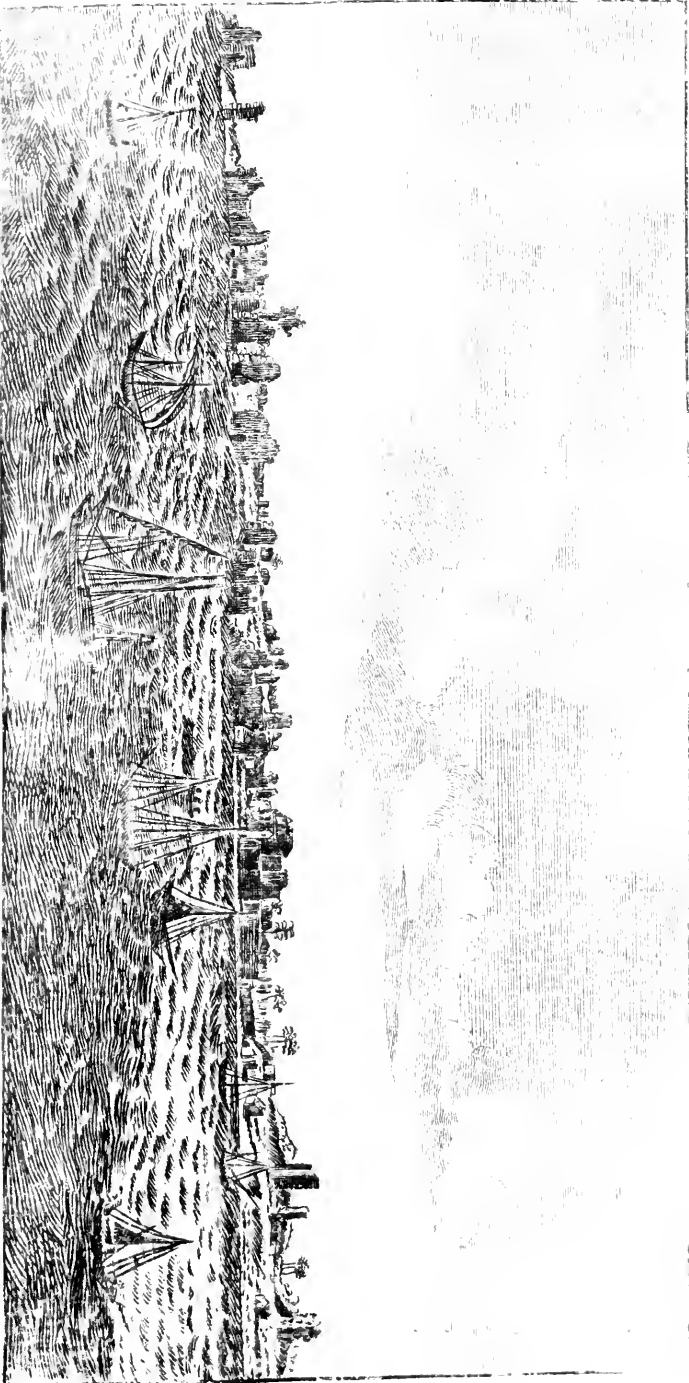
While he was giving these instructions to his disciples, he was interrupted by John, the son of Zebedec, informing him of a certain stranger, ‡ who cast out devils in his name, but

* Which, in our money, amounts to one million eight hundred and seventy-five thousand pounds; whereas the hundred pence that his fellow-servant was indebted to him, was but about three pounds two shillings and six-pence.

† The doctrinal observation that properly results from the text, is this,—That our sins, once forgiven, may, by a forfeiture of that pardon by our future misbehaviour, be again charged upon us; for God's pardons in this life are not absolute, but conditional only. According to the petition of the Lord's prayer, they are answerable to our dealings with others, and are likely to be no longer continued to us than we perform the condition; *Whitby's and Hammond's Annotations.*

‡ That this man did truly cast out devils, our Lord's answer supposes, and his disciples saw with their eyes: But then the question is,—How a person who did not follow Christ could cast out devils in his name: To which it may be answered, 1st. That this person might believe in Jesus, without being one of his retinue, and follow his doctrine, though he did not his person. 2^{dly}, He might do miracles in the name of Jesus Christ, without being one of his true disciples, even as Judas is supposed to have done, and those others to whom our Lord will profess, *I never knew you; depart from me, ye workers of iniquity*, Matth. vii. 23. Or, 3^{dly}, He might be a disciple of John the Baptist, and so do his miracles in the name of Christ, short-

View of the Harbor of New York from the Battery





but because he was not of their fraternity, that he had forbidden him; which conduct Jesus by no means could approve of, because he looked upon it as a sure argument, that whoever did miracles in his name, could be no enemy to his person.

With this discourse they arrived at Capernaum, where the collectors * of a certain tribute for the use the temple, came to Peter, and asked him if his master was accustomed to pay it? And, when Peter went in to acquaint him with the officers, demands, *Of whom* (says our Lord, preventing him) *do the kings of the Gentiles take tribute? Of their own children, or of strangers?* Peter answered, *Of strangers: If so,* (rejoined our Saviour,) *then are the children free:* meaning, that since Gentile kings did not exact tribute of their own household, this tribute, which was paid to God for his temple, was not due from him, who was his Son, nor from them, who were his domestics; however, to avoid all occasions of offence, he ordered him to go, and cast an hook into the sea, because in the mouth of the first fish that he caught he would find a piece

Ab. 11.
4085, &c.
Ann. Dom.
37, &c.
from Matt.
xiii. 1.
Mark ii. 23.
Luke vi. 1.
John v. 1.
to Matt.
xvii. 14.
Mark ix. 14.
Luke ix. 57.
John v. 1.
He pays
the tribute-
money by
a miracle.

of

ly to come. But by what means soever it was that he did them, it is no small confirmation of the truth of Christianity, that our Saviour's name was thus powerful even among those that did not follow him, and therefore were incapable of doing any thing by way of compact with him; *Whitby's* and *Post's Annotations*; and *Calmet's Commentary*.

* Every Jew that was twenty years old, was obliged to pay annually two Attic drams, or half a shekel, (about fifteen pence of our money,) for the use of the sanctuary Exod. xxx. 13, 16. or to buy sacrifices, and other things necessary for the service of the temple: And that this was the tribute which the collectors here demanded, and not any tax, payable to the Roman emperors, (as some imagine,) is evident, not only from our Saviour's argument, *viz* that he was the son of that heavenly King to whom it was paid, and, consequently, had a right to plead his exemption; but from the word *σίδραχμα*, which, according to Josephus, [Antiq. lib. 18 c. 12] was the proper word for this capitation-tax that was paid to the temple at Jerusalem; whereas the Cæsarean tribute money was the denarius, a Roman coin, and would have been gathered by the usual officers, the publicans and not by the persons who are here styled (as by a known title) *they that received the σίδραχμα*; *Hammond's* and *Whitby's Annotations*.

A. N.
4035, &c.
Ann Dom
31, &c.
from Matt.
xii. 1.
Mark ii. 23
Luke vi. 1.
John v. 1.
to Matth.
xviii. 14.
Mark ix.
14. Luke
ix. 37.
John vii. 1.

of money *, just of proper value to give to the collectors for them both ; which accordingly came to pass.

About this time the † feast of tabernacles drew near ; and some of our Lord's relations (out of vanity more than good will) were very earnest with him to go up to Jerusalem at this great concourse of people, in order to shew his miracles in the capital, which hitherto (as they said) had been concealed in an obscure part of the world : But our Lord, for the present ‡, would not yield to their importunity, tho', in a short time, he set forward to Jerusalem, but in a very private manner, for fear of awakening the jealousy of his enemies. As he was to pass through the province

John vii. 2.
Refuses to
destroy the
city of Sa-
maria,
which
would not
receive him
in his jour-
ney to Je-
rusalem.

* This piece of money is called *sestertius*, which amounted to four drachmas, or one shekel, in our money about half a crown ; and the reason why our Saviour paid for none of the apostles but St Peter only, was, because these receivers demanded it only of those that dwelt at Capernaum, (as our Saviour and St Peter did,) leaving the other apostles to pay it in the several places of their abode ; *Hammond's Annotations*.

† The feast of tabernacles, kept in commemoration of the Israelites sojourning in the wilderness, and living in tents for the space of forty years, was one of the three great annual festivals, wherein all the males were obliged to appear at Jerusalem. It began to be celebrated on the fifteenth day of the month Tisri, (which answers in part to our October and September,) and is the first month of their civil, and the seventh in their sacred year ; *Calmel's Commentary*.

‡ Our Saviour's words upon this occasion are, — *Go ye up unto this feast: I go not up yet to this feast. for my time is not yet fully come*, John vii. 8. Here Grotius takes notice, that the particle *et* which answers to *not yet*, was not originally in the text, because (according to St Jerom, *contra Pelag* lib. 2.) Porphyry accuses Christ of inconstancy and mutability, in saying, *I go not up to the feast*, when afterwards he went ; and therefore, he very modestly concludes that this particle was added by some Christians, to avoid the force of this objection. But why should Christians be accused of altering the Scriptures, merely to save the credit of an Heathen, and professed enemy to Christianity, who might either read negligently, or meet with a deficient or corrupt Latin copy ? Especially since it is certain, that St Chrysostom reads this particle ; that the Syriac and Arabic versions, the Alexandrian, and most other ancient manuscripts, have it ; and that it entirely agrees with the sense both of the preceding and subsequent words ; *Whitby's Annot.*

of Samaria *, he sent some of his apostles to provide him lodgings † in one of the villages ; but the inhabitants, perceiving that he was going to Jerusalem to the feast ‡, were so uncivil as to refuse him entertainment.

A. N.
4035. Sec.
Ann Dom
31, &c.
from Matt.
xii 1. Mark
ii, 13. Luke
vi, 5. John
v. 1. 10
Matt xvii.
14. Mark
x 14. Luke
ix. 37. John
vii 1.

* Samaria was a province that lay between Galilee and Judea, and our Saviour's nearest way to Jerusalem was through it. But then it may be questioned, why the Samaritans, who lived at a less distance from Jerusalem than the Galileans, came to be more corrupted in their religion? To which the most probable answer is,—That when the king of Assyria had taken Samaria, and carried away the people captive, 2 Kings xvii. in their room he planted colonies of his own subjects, who were gross idolaters, and more especially in the country of Samaria, properly so called, because it was a province which lay in the heart of his new conquest, and might therefore keep the others, that depended on it, in subjection. Now, these idolaters, mixing with the Jews that were left behind made up a strange medley of religion, which was not quite reformed, even in our Saviour's time; and therefore he tells the Samaritan woman, at Jacob's well, *You worship ye know not what*, John iv. 22. whereas the people of Galilee, having few of the Assyrians planted among them, kept their religion more pure and unmixed, and, after the destruction of the temple of Gerizzim by John Hyrcanus, held constant communion with the temple of Jerusalem, even though Gabinius, when he was governor of Syria, had built the Samaritans another; and in relation to this communion it is, that our Saviour tells the same woman, (speaking of himself among other Galileans,) *we know what we worship; for salvation is of the Jews*.

~~~~~  
Luk ix 52.

† The great multitude that accompanied our Saviour, and the little or no provision that he usually carried with him, made it necessary for some to go before to make preparation for his reception; and his two apostles, James and John, are supposed to be the persons employed in this capacity; because we find them, in particular, resenting the indignity put upon their master; *Calmet's Dictionary*

‡ Josephus tells us.—That, as it was an usual thing for the Galileans to travel by the way of Samaria to Jerusalem, upon the celebration of their festivals, one time, as they passed by a village, called *Nais*, under the jurisdiction of Samaria, and situated in the great Plain, there happened a quarrel between the passengers and villagers, wherein several of the Galileans were slain, and which afterwards occasioned a civil war between these two provinces.' And as it was a common thing

A. M.  
 625 &c.  
 Act. Dom.  
 21. &c.  
 17. 10.  
 Matth. xi.  
 1. Mark ii.  
 23. Luke  
 vi. 1.  
 John v. 1.  
 11. 10.  
 14.  
 14. Mark  
 ix. 14.  
 Luke ix.  
 27. John  
 vii. 1.

This indignity put upon their master, so exasperated James and his brother John, that they desired leave of him (in imitation of \* Elias) to command fire down from heaven to consume such inhospitable wretches; but instead of giving any such permission †, our Saviour took care to inform them, that the marks of a Christian were meekness and

thing for the Samaritans to be angry with the Galileans in general for passing by their temple to go to Jerusalem; so they might much more resent it in our Saviour, because, as he was accounted a *prophet sent from God*, by this action he plainly decided the controversy between them and the Jews, touching the place which God had appointed for his religious worship: *Jeseph. Antiq. lib. 20. c. 5. ; Jewish Wars, lib. 2. c. 11. and Whitby's Annotations.*

\* The history of Elias (to which the apostles refer us) is doubtless that, where, by the direction of God, that prophet called for fire from heaven to destroy those captains and their companies whom king Ahaziah sent out to apprehend him, 2 Kings i. 10. &c. And when these two apostles desired the like judgment upon the village of Samaria, for refusing to receive their master, they verified their name of being *sons of thunder*, which, upon account of their fiery zeal, their master had before given them, Mark iii. 17.

† What the two apostles had to alledge in behalf of their intended severity against these Samaritans, was,—That they were Schismatics, and had set up another temple in opposition to that at Jerusalem: that they were heretics, and, together with the worship of the God of Israel, had mixed that of Pagan idols: that the person whom they had affronted, had a character much superior to that of Elias; and that, by an exemplary punishment inflicted upon this village, they might convince the rest of the Samaritans of God's displeasure against their way of worship, and of the divine mission of their master, who was the true Messiah. But notwithstanding these plausible allegations, our Saviour rebuked them, and in his rebuke gave them to understand, that a spirit of severity towards erroneous persons, in whomsoever it is found, is highly opposite to the calm temper of Christianity, which is *pure and peaceable, gentle and easy to be intreated, full of mercy, and good works*, James iii. 17. and that it was repugnant to the end for which he came into the world, which was to discountenance all fierceness and rage, and furious zeal, that occasion so many mischiefs among mankind, and to beget in all his followers such a disposition as exerts itself in *love, peace, long suffering, gentleness, goodness, and meekness*, Gal. v. 22. 23. even to those of the most contrary tempers and persuasion; *Whitby's Annotations.*

and love, not fury and revenge; that the true end and design of his coming into the world was, *not to destroy, but to save men's lives*; and (that he might prove his doctrine by his practice) when ten leprous persons, who came out of the neighbourhood, where he had been so rudely treated, presented themselves with loud cries to him for help, his compassion was as ready to relieve, as their necessity to ask; for while they were going to \* shew themselves to the priest, (as he directed them,) they all found themselves cured. But see the great ingratitude of human nature! Of the ten who received this miraculous blessing, but one returned to give our Saviour thanks, and he was a Samaritan.

Having thus returned good for evil, and the greatest kindness for the most palpable affront, our Lord proceeded on his journey, and came to another village, where he lodged that night; but before he arrived at Jerusalem, he sent out seventy † of his disciples, by two and two together,

A. M.  
 4035. &c.  
 Ann Dom  
 31, &c.  
 from Mat.  
 xii. 1. Mark  
 ii. 23. Luke  
 v. 1. John  
 v. 1. 5.  
 Matt. xvii.  
 14. Mark  
 ix. 14. Luke  
 ix. 37. John  
 vii. 1  
 Luke xvi  
 14.

Luke x. 1.

\* By the *priests*, to whom our Saviour remits these lepers, we are to understand the priests at Jerusalem; for we can hardly suppose that he would send them to those of mount Gerizim, when himself, both in his words and practice, had sufficiently declared the illegality of their institution: And therefore, by sending them to Jerusalem, where they were to make their offerings for their cleansing, Lev. xiv. 2. &c. he not only decided the controversy between the Jews and the Samaritans, but gave them likewise to understand, that, before they reached Jerusalem, he would undoubtedly heal them; *Whitby's Annotations and Hammond's Paraphrase.*

† Those who would have it, that these missionaries were chosen according to the number of the Sanhedrim, imagine, that they were seventy-two, though the round sum only be mentioned; but the general testimony of the ancients is, that they were no more than seventy. What their names were, is a thing unknown, only we have an uncertain account of twenty-eight of them out of Eusebius, Epiphanius, and Papias; and these are,—Matthias, Mark, Luke, Barnabas, Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, Nicholas, Justus, Apelles, Sosthenes, Rufus, Niger, Cephas, Thaddæus, Aristion, John, Barfabas, Andronicus, Junius, Silas, Lucius, Mnaen, Mnafon, and Ananias. Now, whereas some compare the bishops to the apostles, and these seventy to the presbyters of the church, and thence conclude, that these two orders in  
 the

A. M.  
6033, &c.  
Act. Do. 31, &c.  
from

Mat. xii. 1.

Mark ii. 13.

Luke vi. 1.

John v. 1.

to Matth.

xvii. 14.

Mark ix.

14. Luke

ix. 37.

John vii. 1.

John vii.

10.

His appear-

ing, and

preaching

at the feast

of Taber-

nacles, and

the delings

of the San-

hedrim a-

gainst him.

ther †, (in the same manner as he had sent his twelve apostles) into those places which he himself, in a short time, intended to visit, and gave them instructions much of the same import with what, upon the like occasion, he had given his apostles.

The feast of tabernacles always continued eight days; but, for some time after his arrival, our Saviour did not appear publicly, which occasioned no small inquiry, and various discourses concerning him; some saying that he was a good man, and others, an impostor, who deluded the people. At length, when every one began to despair of seeing him, about the middle of the feast, he shewed himself openly, and went and taught in the temple, to the great admiration of the Jews, who were not a little surpris'd to find him, whose education had been destitute of all learning, so perfect in the Scriptures: But, to obviate this exception, he gave them to understand, that the doctrine wherein he instructed them, was not of human acquisition, but divine inspiration; and that it was a very base and ungenerous thing in them, to endeavour to take away the life of one, who taught them nothing but what was agreeable to the law of Moses, whereof they made so loud a profession. In this manner he preached to the people for

the ministry, one inferior to the other, were instituted by Christ himself, there is this difference in the matter, — That the seventy received not their mission (as presbyters do) from bishops, but immediately from our Lord, as the apostles did, and were sent upon the same errand, and with the same powers. There is, however, I think, this foundation for that wherein St Chrysostom and others place the superiority of bishops over presbyters, *viz.* that the power of ordination belongs to them alone: For, though the commission to preach the gospel belonged to the seventy, as well as to the twelve apostles, yet the power of conferring the Holy Ghost by the imposition of hands was peculiar to the twelve, Acts viii. 14. &c. And this seems to be the reason why the conferring of the Holy Ghost, for the use of the ministry, (which is done by the imposition of hands,) has perpetually been esteemed peculiar to those bishops, who, in the ecclesiastical style, are always called the successors of the apostles; *Whitby's Annotations*, and *Euclard's Ecclesiastical history*, lib. 3 c 5.

\* That they might be of mutual assistance to each other, and their testimony of more force and validity; *Poel's* and *Beaufobre's Annotations*.



for the remaining part of the feast; and \*, on the last and greatest day thereof, took occasion, from the custom of fetching water from the fountain of Siloah in great pomp, and pouring it upon the altar of burnt-offerings in great abundance, to acquaint them with the future effusion of the Holy Ghost, which he intended to send down upon all those that believed in him.

Those who knew the great hatred which the ruling part of the nation had conceived against him, admired to hear him speak with so much freedom and intrepidity; and those who had seen the number and greatness of his miracles, were by them convinced that he was the true Messiah; but the prejudice of his being a Galilean, and not acknowledged by any of their rulers and learned rabbies, led others into a contrary persuasion. In the confusion, officers were sent from the Sanhedrim to apprehend him; but they were so taken with his person and preaching, that they became his disciples; for, upon their return, they told the council, that they could not execute their office, because

A. M.  
1035, &c.  
Ann Dom  
31, &c.  
from Matt.  
xii 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Matt.  
xvii. 12.  
Mark iii. 14.  
Luke ix. 37.  
John vii. 1.

\* From the 29th chapter of the book of Numbers we learn, that on the first day of this feast, thirteen bullocks were to be offered; on the second, twelve; on the third, eleven; on the fourth, ten; on the fifth, nine; on the sixth, eight; on the seventh, seven; and on the eighth, or last, only one; so that, in regard to the sacrifices, the last day was the least of all, and yet the Jews accounted it the greatest, because on that day the King of Israel (as the Talmudists love to speak) was entertained by his own people only, and not by those of any other nation. For their tradition is, that on the first day of the feast, their ancestors (when the temple was standing) sacrificed seventy bullocks for the seventy nations (for they suppose just so many) that are upon the face of the earth; but on the last day no more than one, but that in the name of the people of Israel only. And, as they imagine that an earthly prince may sometimes (instead of a vast entertainment) desire but a small collation with his first favourite, that they may have an opportunity of some familiar converse together; so, upon the account of the intimate friendship with God, which the Jews on that day thought themselves admitted to, and the excessive joy which, from the sense of that friendship, they expressed in all the outward significations of music, singing, and dancing, the last day of the feast of tabernacles was always accounted the greatest; *Surenkasti Concilliationes, in loca V. T. apud Johan.*

A. M.  
4035. &c  
Ann Dom  
31, &c  
from MAT  
Xii. 1.  
Mark ii. 13  
Luke vi. 1.  
John v. 1.  
to MATTH  
Xvii. 14.  
Mark ix.  
14. Luke  
ix. 37.  
John vii. 1.

because \* *never man spake like him*; so that the Pharisees, who were part of the assembly, being more enraged at their reason which they gave, than the neglect of their duty, upbraided them for being so easily seduced, and for following the error of an ignorant mob; until Nicodemus, who had formerly conversed with our Lord, and was indeed a secret disciple of his, seeing with what violence his enemies were bent against him, could not forbear interposing in his behalf, by urging the unlawfulness of condemning a person without hearing; so that, after some reflections thrown upon him, as a favourer of this Galilean †, who could have no pretensions (as they said) to the title of a prophet, the assembly ‡ broke up, without proceeding any farther against him; because, indeed, as yet his time was not fully come.

In

\* In these words there are two things remarkable: 1st, The power of Christ's preaching to change the frame and temper of men's spirits; for these men came with hearts alienated from Christ, and with intention to apprehend, and carry him before the chief priests, but returned with great admiration of his excellency and worth. 2dly, The honesty and integrity of these men is very remarkable; for they do not return with a pretence, that they feared the multitude, and therefore thought it dangerous to apprehend him, but ingenuously confess, that they could not prevail with themselves to lay violent hands upon a person whose discourses were so excellent and divine; *Whitby's Annotations.*

† Our Blessed Saviour was neither by birth nor by descent a Galilean; but, admitted he had been so, it is a false assertion to say, that no prophet ever arose out of Galilee, since Nahum, though originally of the tribe of Simeon, (according to the testimony of St Jerom, who himself was a Galilean,) was born in that province, and in Elcisi, the same town which that father came from; since Jonas was undoubtedly of Gath-hepher, in the tribe of Zebulun, which lay in the land of Galilee, 2 Kings xiv. 25. and in the opinion of several. Malachi was of the same tribe, and born in the city of Sapha. For, as there can be no reason in nature, so is there no declaration of the divine will, why a Galilean should not be inspired with the gift of prophecy, as well as any other Jew; *Pool's and Beaufrere's Annotations, and Calmet's Commentary.*

‡ Some are of opinion, that the party of Sadducees in the council, who held the rites and traditions of the Pharisees in great contempt, joined with Nicodemus, in not having Christ

condemned

In the evening, Jesus repaired to the mount of Olives, about a mile from the city, and where he sometimes used to pass the night with his apostles. Early next morning he returned to the temple, and as he was teaching the people, that were gathered about him, the scribes and Pharisees brought in a woman, taken in the act of adultery, and desired him to give his judgment in the case. Their purpose was to find an occasion of accusing him, either of assuming a judicial power, if he condemned her, or of nulling the law, if he acquitted her: But he (as if he had not much minded them) stooped down, and wrote \* something with his finger upon the dust of the pavement; till, upon their importuning him for an answer, he raised himself up, and said, † *He that is without sin among you, let him cast*

C 2

condemned without a fair hearing. which was no more than what the law required, Deut. i. 16 17.; *Pool's Annotations.*

\* It is generally agreed, that, upon this occasion, our Lord wrote some memorable sentence or other, but what that sentence was, the conjectures of learned men have been various. Some have imagined, that it was the reproof against a rigid and uncharitable temper, which occurs in his sermon on the mount: *Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?* Matth. vii. 3. others, that it was the very words, which, upon raising himself up, he pronounced to the woman's accuser: *He that is without sin among you, let him first cast a stone at her,* John viii. 7. and others again, that it might rather be that passage in the Psalmist: *Unto the ungodly, said God, Why dost thou preach my laws, and takest my covenant in thy mouth? Whereas thou hatest to be reformed, and hast cast my words behind thee. When thou sawest a thief, thou consentedst unto him, and hast been partaker with the adulterers,* Psal. l. 16. &c. But all this is mere guess-work: And it seems more prudent, to say nothing of the actions of our Saviour, when we are not admitted to the reasons of them; *Calmet's Commentary.* and *Beausobre's Annotations.*

† The Rabbinical writers tell us, that, when a man or woman was convicted of adultery, they were led out to the brow of an hill, with their hands tied behind their backs, where their accusers pushed them down headlong; that, if with the fall they were killed, there was no more done to them; but if they were still alive, the same accusers were to roll great stones upon them, and if these did not dispatch them, the company then all took up stones, and quite overwhelmed them with them. But we have nothing of all this in the law of Moses. In all the places where he makes mention of this punishment

A. M. 35, &c.  
Ann. Dom. 31, &c.  
from Mat. xii. 1. Mark ii. 23. Luke vi. 1. to v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.  
John viii. 1. The condemnation to the woman in adultery.

A. M. *the first stone*; and so stooping down, wrote as before. This unexpected answer baffled these insidious accusers, who, thoroughly convinced of their own crimes, retired, one by one, and \* left the woman alone; so that, when our Lord lift up himself again, and found none but the woman standing by him, he asked her, what was become of her accusers, and whether any one had condemned her? And when he understood, by her answer, that no one had.

† *Neither do I condemn thee, said he, go, and sin no more.*

After

punishment, we only find, that the criminal was to be led out of the city, *and stoned with stones till he died*, and that *the hands of the witnesses should be first upon him, to put him to death, and afterwards the hands of all the people*, Deut. xvii 7. It is in allusion to this passage, that our Saviour says, *Let him that is without sin among you cast the first stone*; because it badly becomes those who are guilty either of the same or greater crimes, to be so very zealous for the punishment of others. This however hinders not, but that magistrates, who are intrusted with the execution of the laws, should put them in force against malefactors, even though themselves are not entirely exempt from sin; but still it reminds them that they should execute judgment with compassion and tenderness, and as much moderation as the law will allow them; considering that they themselves are not free from guilt, but as obnoxious to punishment for other sins, as those poor creatures are, who have fallen into crimes that are punishable by human judicatures; *Calmet's Commentary*, and *Pool's Annotations*.

\* In the very next words it is said, that the woman *stood in the midst of the people*, and our Lord's apostles, who were his constant attendants, were doubtless not far from him; the meaning therefore of the expression must be, that she was left without any of her accusers, who, out of shame, sneaked away; being convicted in their consciences, that whatever the woman was, they were no proper evidences against her: For, 'Non modo accusator, sed ne oburgator quidem ferendus est,' (says Tully, in Verron. Orat. 5.) 'is, qui, quod in alio reprehendit, in eo ipse reprehenditur.' Nor is it to be wondered, that upon this occasion, all the woman's accusers departed from her, since the Jews themselves own, that adulteries did multiply under the second temple, when their Rabbins came to permit every one, 'to have four or five wives, and said, that 'they sinned not, if, after the example of the patriarchs, when 'they saw a beautiful woman, they desired to have her;' *Just Mart. Dial. p. 363.*; *Calmet's Commentary*, and *Whitby's Annotations*.


† Both Selden and Fagius are of opinion, that this woman might

After this interruption, Jesus returned to the business of instructing the people, and, in a sublime discourse, opened several great mysteries of Christianity, viz. his divine mission, his co-equality with the Father, his ability to give eternal life to his followers, and the necessity of believing in him, which would be more evident after his crucifixion; and thence taking occasion to expose the wickedness and degeneracy of those, who sought to take away his life, and how unlike to the behaviour of the sons of God and Abraham (whom they boasted themselves to be) such causeless and inveterate malice was, he so provoked them with his severe reflections, and especially with the superiority which he claimed above Abraham that they took up stones to cast at him, had he not miraculously conveyed himself out of their hands.

Before our Lord left Jerusalem, the seventy disciples, whom he had sent to preach the gospel, returned from their journey and ministry, greatly rejoicing, because the very devils, by virtue of his name \*, were subjected to them; whereupon

might come under the number of them whose case is thus represented in the words of Deuteronomy: *If a damsel that is a virgin, be betrothed to a husband, and a man find her in the city, and he lie with her, then ye shall bring them both out unto the gate of the city and ye shall stone them with stones, that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife, Deut. xxii. 23. 24.* The punishment of stoning, which this law mentions, and the accusers of this woman here insist on, seem to favour this notion; and the indulgence which our Saviour shewed her, looks as if she had suffered some kind of violence, though she was not entirely innocent. Our Saviour, however, could not act in the capacity of a judge, because that was no part of his present ministry: Tho' therefore he was so far from approving her conduct, that he sufficiently blamed her, in bidding her *sin no more*, yet was he restrained from pronouncing any sentence of condemnation upon her; because the end of his coming at this time into the world was, *not to judge the world, but to save it*, John xii. 47 *Selden, Uxor. Heb. lib. 3. c. 11. Fagius in Deut. xxii. 22. and Calmet's Commentary.*

\* The power which our Saviour gave to the LXX, when he sent them out to preach the gospel, was only that of healing the sick where-ever they went, Luke x. 9. but finding that, upon naming their Master's name, they were able likewise to cure those that were possessed of devils, this they made the greater

A. M.  
4025, &c.  
Ann. Dom.  
31, &c.  
from Matt.  
xii. 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Math. i.  
xvii. 11.  
Mark ix.  
14. Luke  
ix. 37. 38.  
John vii. 3.  
  
John viii.  
11.  
His preach-  
ing to the  
people the  
mysteries of  
Christianity

Luke x. 27.  
Promising  
eternal life  
to his dis-  
ciples.

A. M. whereupon our Lord promised them still greater success ;  
 4035, &c. invested them with power to tread upon the most vene-  
 Ann Dom. mous beasts \*, and all the malignant instruments of Satan,  
 31. &c. without the least harm : and, at the same time, gave them  
 from Mat. assurance of a blessing more peculiarly theirs, viz. that  
 xii. 1. Mark their names were recorded in heaven ; and so broke out  
 ii. 25. Luke into a rapture of joy, glorifying God for concealing the  
 ii. 1. John mysteries of the gospel from the great and wise, and re-  
 v. 1. to revealing them to the simple and ignorant, and to his dis-  
 Matt. xvii. ciples more especially, who, in virtue of that revelation,  
 14. Mark enjoyed a happiness which many kings and prophets had  
 ix. 14. in vain desired.  
 37. John  
 vi. 1.

Our

greater matter of their joy, and, at their return, told it with more pleasure, because it was no part of their commission. It is to be observed, however, that our Lord himself cast out devils by a divine power residing in himself ; his disciples only, in virtue of his name or by a power derived from him. Seeing then that this power accompanied them, in all parts of the world, it was necessary that Christ's presence should be with them every where. and such a presence was a certain proof of his being God ; *Whitby's Annotations* ; and *Hammond's Paraphrase*.

These words seem to have a plain allusion to those of the Psalmist, where, under the metaphor of *treading on the scorpion and basilisk*, Psal. xci. 13. God promises the good man a more than common protection from all sorts of dangers and enemies. But there is no reason, however, I think, why our Saviour's words may not here be taken in a literal sense, since they agree so well with what he promises all true believers in another place, *they shall take up serpents*, (as we find one fastened upon St Paul's hand without doing him any harm, Acts xviii. 3.), *and if they drink any deadly thing, it shall not hurt them*, Mark xvi. 18. *Whitby's Annotations* ; and *Calmet's Commentary*.

\* The words allude to a known custom in well-governed cities, where registers are kept of the names of their inhabitants, and do plainly denote the title which believers have to eternal happiness ; but by no means an absolute election to it. For, as a citizen, when he misbehaves egregiously, and thereupon becomes infamous, has his name razed out of the city-register, and is himself disenfranchised of all his privileges ; so we read of some, of whom Christ threatens *to blot out their names out of the book of life*, Rev. xxii. 19. For, \* as men are written in this book \* says St basil in *IIa*, iv. 3.) when they are converted from vice to virtue, so are they blotted out of it, when they backslide from virtue to vice.' Of the twelve we read that one certainly

Our Lord had scarce ended his discourse, when a doctor of the law stood up, and enquired of him, what was necessary to be done for the attainment of that eternal life \*, which he was so very liberal in promising to his followers. Whereupon our Lord remitted him to the law, which, according to the doctor's own account, consisted chiefly in the love of God and the love of our neighbour. But when he demanded farther what the notion of a neighbour † implied? our Saviour thought proper to answer this

A. M.  
4<sup>th</sup> 35, &c.  
Ann Dom  
31, &c.  
from Matt.  
xii, 5.  
Mark ii, 23.  
Luke vi, 1.  
John v, 1.  
to Matt.  
xvii, 14.  
Ma k ix 14.  
Luke ix, 37.  
John vii 1.

question

a reprobate; and though it becomes us to hope better of the LXX yet our Saviour's words give us no room to think that they were all predestinated to eternal life, since his meaning only is, that his disciples, instead of estimating their happiness from the power of working miracles, should rather make it consist in this,—That he had called, chosen and separated them from great numbers that would perish; that he had given them the grace of faith and admission to the Christian covenant, but that on themselves it was incumbent, by the preservation of their faith, and the practice of good works comports therewith, to make their calling and election sure; *Hammond and Whitby's Annotations, and Calnet's Commentary.*

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Luke x 25.
And stating
the true no-
tion of a
neighbour.

* The law of Moses does no where expressly promise eternal life to those that observed its precepts. It is wholly taken up with temporal blessings and prosperities; and yet the generality of the Jews were not destitute of the hopes of another life, because their writers, a little before, and after the captivity, are very full of it, so that it became the prevailing opinion of the whole nation, and was received by their two principal sects, the Pharisees and Essenes: for, as for the Sadducees, who had other notions of the matter, their religion was very little, and their principles purely Epicurean; *Calnet's Commentary.*

† In our Saviour's time, the Pharisees had restrained the word *neighbour*, to signify those of their own nation, their own religion, and their own friends only; and all who differ from them in any of these respects, they indulged the people the liberty to hate; nor would they permit them to extend the least office of common civility to any such. But our Saviour overthrew these false maxims of the Jewish doctors, and reduced the precept of universal charity to its first intention. when, in this parable of the Jew and the Samaritan, he plainly demonstrated, that no difference of nation or religion, no quarrel or resentment, no enmity or alienation of affections, can exempt us from owning any person to be our neighbour; *Whitby's Annotations,*

A. M. 4035, &c. Ann. Dom. 31, &c. from Matt. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. Matt. xvi. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

question, by telling him,——‘ That, once upon a time, a certain Jew, as he was travelling in the road between * Jerusalem and Jericho, was robbed, stripped, barbarously used, and left almost dead with his wounds; that by chance a priest † came that way, and saw the poor wretch weltering in his blood; but the horror of the sight did not affect him; he passed along unconcerned; that next came a Levite; but he too was as void of tenderness and compassion as was the priest, though both of them were of the same country with the sufferer; that at last a Samaritan, a stranger, and one abhorred by the Jews, seeing this distressed person, with great compassion came to him, raised his head, recalled his fainting spirits, and closed his gaping wounds with the best medicines ‡ he had; then, mounting him on his own horse, he gently conveyed him to the first inn, where, at his own cost, he entertained him, while he staid with him, and, at his departure ||, promised the host to be at whatever expences

* Between Jerusalem and Jericho (which were about seven leagues distant) the road was very infamous for murders and robberies; for in it was a place called *the valley of Adommim*, or *of bloody men*, because of the great quantity of blood that was there spilt; and for this reason it is that our Lord lays the scene of his parable in this place; *Calmel's Commentary*.


† To make the description more lively, our Saviour instances in two men, a priest and a Levite, who took no pity of this Jew in distress, though they were of the same religion and country; nay, though they were the ministers and teachers of the religion which he professed, and might therefore be presumed, even in virtue of their office and education, to have more extensive notions, and hearts more capable of tender impressions, than the ruder vulgar: And, for the same reason, he introduces a Samaritan acting a different part, and taking all imaginable care of this wounded Jew, though between Jews and Samaritans there was a most inveterate hatred.

‡ The words in the text are, *pouring in wine and oil*; oil, to ease and assuage the pain; and wine, to cleanse and heal the wound: And these things the good Samaritan had about him, because the inns in the eastern countries (even as it is still) afforded nothing, but barely house-room; and therefore the custom was, for the traveller to carry all kinds of necessaries, both for his bed and board, along with him; *Calmel's Commentary*.

|| The words in the text are,——*when he departed he took out two pence*, Luke x. 35. The *Synagoga*, which we render

'ever expences more should accrue.' From which plain narration, the Doctor himself * could not but conclude, that the Samaritan was the neighbour to the person in distress, and consequently that the notion of a neighbour comprehended men of all nations, and all religions whatever.

As soon as the feast of tabernacles was ended, our Lord departed from Jerusalem, and, in the beginning of his journey, went to a small village called *Bethany*, about two miles east of Jerusalem, where he was joyfully received by a woman named *Martha*, who, with her sister *Mary* and her brother *Lazarus*, was highly in favour with him. While *Martha* was busy in making preparation for his entertainment, her sister *Mary* sat with the company listening to his instructions; and when *Martha* complained to him that her sister had left the whole burden of the business upon her, and thereupon desired him to send her to her assistance, our Lord commended *Mary's* choice, and though he did not slight *Martha's* civility, yet her sister's devoutness and attention to his doctrine († which was one thing chiefly necessary) he preferred before it.

A. M. 4035, &c.
Anno Dom 31. &c.
from
Matt. xii. 1.
Mark ii. 23.
Luke vi. 1.
John v. 1.
to Matth. xvii. 14.
Mark ix. 14.
Luke ix. 37.
John vii. 1.

Luke x 38.
He prefers *Mary's* choice; and both teaches and encourages his disciples to pray.

Upon

der a penny, was a kind of Roman coin, much about sevenpence half-penny of our money. In the New Testament (for it never occurs in the Old) it is usually put for a piece of money in general, *i. e.* for a shekel, which was the most common coin among the Jews before they became subject to the Greeks and Romans; so that, in this sense, what the Samaritan gave the host amounted to five shillings, or thereabout, which is more consistent with the rest of his character than that he should leave so small a matter behind him; *Calmet's Commentary.*

* Had our Saviour propounded the parable in this manner, — That a certain Samaritan fell among thieves, and that a Priest and a Levite passed by without offering him any help, this doctor, of the law might have replied, That he did nothing but right because the Samaritan was no neighbour of theirs: But, now, as he makes a Jew the subject of the parable, and the object of the Samaritan's compassion, he draws him in to acknowledge the voice of Nature, which declares that every man is neighbour to his fellow-creature, and that the law of Moses has not annulled, but perfected the law of nature, by commanding us to *love our neighbour as ourselves*, Levit. xix. 18. *Calmet's Com.*

† Interpreters have given themselves some trouble in determining what that one thing is which our Saviour accounts needful. Some of the ancients are of opinion, that our Lord,

26
 A. M.
 4035 &c.
 Ann. Dom.
 31, &c.

from
 Matt. xii. 1
 Mark ii. 13
 Luke vi. 1
 John v. 1
 2o Nat. h.
 xvii. 14.
 Mark ix. 14
 Luke ix. 37
 John vii. 1

~~~~~  
 Luke xi. 1

Luke xi. 14  
 10verses  
 against the  
 scribes and  
 Pharisees.

Upon his return to Galilee, as he was one day praying with his disciples in a private place \* they, taking it into consideration how necessary it was for them to be directed in the right performance of that duty, desired of him to compose a form of prayer for their use, as the Baptist had done for his disciples: Whereupon he not only gave them the same excellent form (called *The Lord's prayer*) which he had given them about eighteen months before, in his sermon on the mount, but encouraged them likewise, from the consideration of God's goodness, and fatherly affection, (far more indulgent to his children than any earthly parents were to theirs,) to be constant in their petitions to him, with fervour †, importunity, and an indefatigable perseverance, as the likeliest way to obtain a gracious answer to them.

Not long after this, upon our Lord's curing a demoniac that was dumb, the Pharisees renewed their old senseless cavil, of his ejecting devils by Beelzebub, which he confuted by the same arguments he had formerly used upon that account; and when they again demanded of him a sign from heaven, he again made them the same reply. Nay not only so, but when he was invited to dinner one day by a certain person of that sect, who was not a little offended at his sitting down to meat without washing his hands

in this expression, told Martha that one dish was enough. But besides the lowness of the sense, the great company that attended our Lord, seventy disciples and twelve apostles, to be sure, if no more, shews the incongruousness of it. Others will have this one thing needful to be a life of meditation and contemplation which Mary had all along addicted herself to; but her chusing to take the advantage of our Saviour's company, to hear him for an hour or two, rather than prepare a supper for him, is not foundation enough for this conjecture; and therefore we cannot but think that the most general interpretation concerning the care of the soul, with reference to eternity, is the best; *Pool's Annotations.*

\* These disciples must have been some of the seventy who were not present when our Lord delivered his sermon on the mount, wherein he first of all prescribed to his apostles this form of prayer; *Beausobre's Annotations.*

† The word *αὐθάδεια* properly signifies *impudence*, and might here be used in conformity to that saying of the Jews, *The impudent man overcomes the modest and the bashful, how much more God, who is goodness itself?* *Whitby's Annotations.*

hands, he took occasion from thence to inveigh very severely against their ridiculous superstition, in affecting outward neatness in their manner of living, while they neglected to cleanse their souls from internal pollutions. And so proceeding to reproach both them and the scribes, the teachers of the law, with their pride and prevarication, their hypocrisy and spirit of persecution, he so exasperated them, that they used all possible methods to insnare him in his speech, and to find some accusation against him, whereby they might destroy him.

One of the company, however, seeing with what authority he reprov'd, and determin'd among the people, desired of him \* to arbitrate between him and his brother, concerning an estate which had lately fallen to them: But this office he chose to decline, and thence took occasion to preach against covetousness, or placing our felicity in worldly possessions; and to enforce this, he propounded the parable of a certain rich man, who, when he had ac-

D 2

quired

\* The practice among the Jews of referring civil matters to ecclesiastical persons as judges, began in the captivity of Babylon, when, by this means, the Jews avoided the bringing their differences before Heathen judges. Under the dominion of the Romans, they were indulg'd a greater liberty, and had civil courts made up of persons of their own religion. In cases of private difference between man and man, it was usual to make either the consistory of three, or some others chosen by the contending parties, arbitrators. Whether both these brothers had agreed to refer their difference to our Lord's determination, or this one of them only desired him to interpose his authority, if not to enjoin, at least to persuade, his brother to come to an accommodation, it is difficult to say, because the Scripture is silent: But this we may observe, that the ordinary rule of inheritance among the Jews was, for the eldest son to have a double portion of his father's estate, and the rest to be divided equally among the other children; but in what came by the mother, the eldest had no prerogative above the rest; the division among them was equal. Whatever then the controversy between these brothers was, our Saviour might very justly refuse to intermeddle in it; and that, not only because it was inconsistent with his design of coming into the world, which was to promote men's spiritual, rather than their temporal interests, but because it might probably have drawn upon him the envy and calumny of the Jewish rulers, who might be apt to say that he took upon him an office to which he had no call, in prejudice to them who were legally appointed to it; *Peel's and Whitby's Annotations; and Calmel's Commentaries.*

A. M.  
4033, &c.  
Ann. Dom.  
31, &c.  
from  
Mat. xii. 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Mark.  
xii. 13.  
Mark iii. 13.  
Luke ix. 17.  
John vii. 1.  
Index 13.  
Preaches against  
covetousness,  
and exhorts  
to watch-  
fulness, a  
preparation  
for death  
and judg-  
ment, and  
for timely  
repentance.

A. M. 4035, &c. Ann Dom 31, &c. from Matt. xii, 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii 14. Mark ix. 14. Luke ix. 37. John vii. 1.

quired estate enough, proposed to indulge himself in voluptuousness, but was sadly disappointed by the intervention of a sudden death. He therefore exhorted his disciples not to be too anxious about the things of this life, but to cast their care upon God's providence, who, having promised them a kingdom in heaven, would not fail of supplying them with what was necessary here. He exhorted them to charity, to watchfulness, to preparation against the day of judgment, or the arrest of death, and (under the emblem of stewards or governors in great men's houses) recommended gentleness and temperance, and cautioned them against indulging themselves in any kind of excess, upon the confidence of their Lord's absence or delay.

Luke xiii. 1.

While he was thus discoursing to his disciples, news was brought him of \* the massacre which Pilate had caused to be made of some Galileans, while they were offering their sacrifices at the altar; and the consequence which he drew from thence (as well as from another sad accident that had lately happened in Jerusalem, where the fall of the tower of Siloam † had destroyed no less than eighteen persons)

\* The general opinion is, that this piece of history relates to the sedition which Judas Gaulonites raised against the Roman government in Judea, when he and one Sadducus a Pharisee, possessed the people with a notion, 'That taxes were a badge of their slavery; that they ought to acknowledge no sovereign but God himself, nor pay any tribute but to his temple.' It was in Galilee, very probably, where this Judas first broached these sentiments, and there acquired such a multitude of followers and abettors, as made Josephus call him Galilæus, as well as Gaulonites; *Antiq. lib. 13. c. 2.* Nay all his followers in general, tho' they were of different provinces by birth, obtained the same name. But when they came to Jerusalem, at one of the great festivals, and began to spread these seditious notions against Cæsar, Pilate who was then the Roman governor, having had intelligence of it, caused a considerable number of them to be slain in the temple while they were sacrificing; *Whitty's and Beaufobre's Annotations.*

† The fountain of Siloam rose at the foot of the wall of the east part of the city of Jerusalem. The tower called after its name was doubtless built upon the wall not far from it; and being now become ancient, might fall upon such a number of people, either passing by or standing under it. But how this accident came to pass, we have no manner of certainty, because this passage in St Luke is the only place where we find any mention made of this piece of history; *Calmet's Commentary.*

persons) was, not that these sufferers were greater sinners than their neighbours, but that their sufferings were intended to lead others to repentance, which, if they did not, in all probability they would meet with the like, or worse judgments \*: And then, to engage them all to a speedy repentance, he set forth the patience of the Almighty towards them, in the parable of a fig-tree, which the master of the vineyard ordered to be cut down, because for three years †, it had born no fruit; but, upon

A. M.  
4235, &c.  
Ann. Dom.  
31, &c.  
from Mat.  
xii. 1.  
Markii. 23.  
Luke vi. 1.  
John v. 1.  
to Matih. 1.  
xvii. 14.  
Mark ix.  
14. Luke  
ix. 37. 1.  
John vii. 1.

the

\* To verify this prediction of our Saviour's upon the impatient Jews, we may remember what Josephus has told us of them, viz. that under the government of Cumanus, twenty thousand of them were destroyed about the temple, Antiq. lib. 20. c. 4. That, upon the admission of the Idumzans into the city, eight thousand and five hundred of the high priest's party were slain, insomuch that there was a flood of blood quite round the temple, De bello Jud. lib. 4. c. 7. That, upon the threefold faction that happened in Jerusalem, before the siege of the Romans, 'the temple was every where polluted with slaughter; the priests were slain in the exercise of their function; many, who came to worship, fell before their sacrifices; and the dead bodies of strangers and natives were promiscuously blended together, and sprinkled the altar with their blood;' De bello Jud. lib. 6. c. 1. and that, upon the Romans taking the city and temple, 'mountains of dead bodies were piled up about the altar; streams of blood ran down the steps of the temple; several were destroyed by the fall of towers, and others choaked in the sultry ruins of the galleries over the porches;' De bello Jud. lib. 7. c. 10.

† Some of the ancients are of opinion, that by these three years we are to understand the three dispensations under which mankind have lived, viz. under the natural law, from the beginning of the world to the time of Moses; under the written law, from Moses to Jesus Christ; and under the evangelical law, from Jesus Christ to the end of the world. Others rather mean by them, the three kinds of government under which the Jews had lived, viz. the government of judges, from Joshua to Saul; the government of kings, from Saul to the Babylonish captivity; and the government of high-priests, from the captivity to the time of Jesus Christ. But these explications are a little too arbitrary; nor will the three years of our Saviour's preaching among the Jews come up to the point, because the Jews were not destroyed the next year, (as the barren fig-tree was to be cut down,) but forty years after our Lord's ascension. All that is meant by the expression, therefore, is, that God gave them

them

A. M. 4735, ecc. Ann. Dom. 31, &c. M. D. C. LII. 1. M. K. 13. L. K. VI. 1. J. M. V. 1. to M. D. C. LII. 1. M. K. 13. L. K. VI. 1. John 8. 1. Luke 8. 1. 20. It is the cured woman, and cured into the synagogue.

the gardener's promising to use a more than ordinary care and diligence about it, he was prevailed on to let it stand one year longer, but with this determination, that if it still continued unfruitful, he would not then fail to cut it down.

Every Sabbath-day our Lord's custom was to preach in one of the Jewish synagogues, and, while he was thus employed, he observed a woman, who for the space of eighteen years, had laboured under a spirit of infirmity, which bowed down her body so, that she was not able to lift herself up. Here was a proper object for his compassion and power to exert themselves; and therefore, calling the woman to him, he laid his hands upon her, and immediately she became straight, and glorified God. At this the ruler of the synagogue \* became so very envious and displeas'd, that he told the people, —There were six days in the week allowed by God for labour, and that on those they might come for cure, but not on the Sabbath, which was a day appointed for rest. But our Lord soon made him ashamed of his hypocrisy †, by an argument drawn from their own practice of loosing an ox or an ass from the stall

on

them all the time, and all the means, that could be desired, to make them inexcusable; and the term of three years seems rather to be mentioned, because the fruit of some fig-tree comes not to maturity till the third year; *Calnet's Commentary*, and *Whitby's Annotations*.

\* In every synagogue there was a considerable number of doctors of the law, who in the gospel are frequently called rulers or governors, and over these there was usually one chief president. But the person here seems not to have been the chief president, but one of the subordinate rulers, because we find him, not addressing himself directly to Christ, (which, not improbably, had he been the president, he would have taken courage to do,) but only to the people in general: though by them he obliquely struck at our Saviour; *Beausobre's Annotations*, and *Calnet's Commentary*.

† Our Saviour declared this ruler of the synagogue to be an hypocrite, partly because he placed his holiness in the observation of the ritual precepts of the law, (such as bodily rest on the Sabbath-day) to the disparagement of the works of mercy, and other great matters of eternal obligation; and partly because he pretended to a great zeal for the performance of God's commands, when, all the while, he was rather acted by a malevolent envy to the glory of Christ, which he, to whom his heart was open, perfectly knew; *Whitby's Annotations*.

on the Sabbath-day, and leading them away to watering; and much more then might he be permitted to cure, on that day, a daughter of Abrâham, whom Satan, for so many years, had afflicted with a sore disease. Whereupon his adversaries were silenced, but the people were all glad, and rejoiced at his glorious actions.

The feast of dedication \* was now approaching, when, after several removals, our Lord repaired again to Jerusalem, and, as he was walking in the streets on the Sabbath-day †, saw a poor man that was blind from his very birth. Upon his calling the man to him, his disciples asked him, whether it was the † man's own, or his parents' sin, that had

\* When Judas Maccabæus had cleansed the temple, which had been polluted by Antiochus Epiphanes, he again dedicated the altar; (1 Maccab. iv. 59. and 2 Maccab x. 8.) and this is supposed to be the dedication, in memory of which the Jews continued to celebrate a feast, which fell out in the winter, in the month Chisleu, between the 13th and 14th of our November; and being the same, in all probability, with what in the gospel is called τῆς ἑορτῆς, was honoured and approved by our Saviour's presence, though but of human institution; *Whitby's Annotations, Hammond's Paraphrase, and Eachard's Ecclesiastical History, lib. 1. c. 5.*

† It has been observed before, that our Saviour made choice of the Sabbath day, as a day wherein he did many of his mighty works. It was on this day that he cured the impotent man who lay at the pool of Bethesda, John v. 10. On this day that he healed him who had the withered hand, Mark. xii. 10. and now on this day likewise, that he gave sight to the man who was born blind, John ix. 14. and possibly he might chuse this, because it was the day whereon he ordinarily preached that heavenly doctrine, which he confirmed by these miraculous works; or perhaps, that he might instruct the Jews (if they would have received instruction) in the right observation of the Sabbath, and arm his disciples against that pernicious doctrine of the Pharisees, viz. that it was not lawful to do good, or perform works of mercy and compassion, on that day; *Peck's and Whitby's Annotations.*

‡ What the disciples might mean by the sin of the blind man's parents, is no hard matter to solve, considering the strict prohibition in the law, Levit. xx. 18. of not coming near a menstruous woman, which was thought to have so ill an influence upon the child, as to make it obnoxious to leprosy, or mutilation, and might, consequently, be the cause of this person's blindness: But what we are to understand by his own

A. M.  
4035 &c.  
Ann Dom  
31, &c.  
from  
Mat. xii. 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Math.  
xvi. 14.  
Mark ix. 14.  
Luke ix. 37.  
John viii.

had brought that calamity upon him? But his blindness, as he told them, was not sent for a punishment of any one's sin, but \* for the greater manifestation of God's glory; and so spitting upon the ground, he made some clay, and having anointed his eyes therewith, he † sent him to wash them in the pool of Siloam; which accordingly he did, and returned with such perfect eye-sight, that his neighbour's

sin, before he was born, is not so easy to be determined. That it cannot relate to the original sin which he brought into the world with him, is evident, because all mankind (our Lord only excepted) are equally guilty of this; nor does this entail upon them any corporeal imperfection: And therefore the sin here intended must be something special and personal. Now, whoever considers that the opinion of the Platonists and Pythagoreans concerning the pre-existence of souls, their transmigration from one body to another, and being sent into bodies better or worse, according to their merit or demerit, had obtained among the Jews, and more especially among the Pharisees, need not much wonder to find our Lord's disciples infected with it, or, at least, desirous to know their master's sentiments about it. The author of the book of Wisdom, where speaking of himself, he tells us, *that, being good, he came into a body undefiled*, i. e. free from any notable infirmity, chap. viii. 20 gives countenance to this doctrine; and, in the writings of Philo, (*De gigant. p. 285. et De somniis, p. 586.*) and of Josephus (*De bello Jud. lib. 2. c. 12.*) we have it confirmed to us: And therefore the disciples may well be supposed to enquire here, whether our Lord allowed of the prevailing notion, viz. that the soul of this man might be put into this imperfect body, for the punishment of what he had done, either in or out of the body, in a pre-existent state; *Whitby's and Hammond's Annotations, and Cabnet's Commentary.*

\* It must not be thought, that God did any ways actively concur to make this man blind, though, in his wisdom, he thought fit to leave this imperfection in the plastic matter, whereof he was formed, unrectified; that thereby he might shew his miraculous power in giving sight to such an one for the confirmation of Christ's doctrine; thereby display his goodness, in illuminating both the soul and body of this man at once; and thereby give all others, who beheld this miraculous cure, a powerful motive to believe; *Whitby's Annotations.*

† We read of nothing medicinal in this water, only our Lord was pleased to send the blind man to wash his eyes here, as a probation of his faith and obedience, in the same manner as, of old, Naaman the Syrian was sent to wash in the river Jordan, 2 Kings v. 10.; *Pool's Annotations.*



hours were amazed, and began to question whether he was the same man that used to sit begging, until he assured them, that he was the very person; and, to satisfy them farther, not only told them who his physician was, but in what manner his cure was effected.

Various were the censures and opinions of men upon this occasion. The Pharisees, to diminish the credit of the miracle, said that Jesus could not be a prophet sent from God \*, because he violated the Sabbath; but others again replied, that no impostor could be permitted to work such miracles, as had apparently the finger of God in them. Those who were averse to believe the miracle, or in hopes of making the thing look intricate, sent for the parents of the man that was cured, and asked them these three questions, Whether he was their son? Whether he was born blind? and, Whether they knew how, and by whom, he was cured? To the two first questions they answered directly, that he was their son, and was born blind; but, as to the last, they referred them to him, who (as they told them) was of age to answer for himself; not daring to say any more for fear of the Sanhedrim, who had made an order

A. M.  
4035, &c.  
Ann Dom  
31, &c.  
From  
Matth xi.  
1. Mark ii.  
23. Luke  
vi 1.  
John v. 1.  
to Matth.  
xvii. 14.  
Mark ix.  
14.  
Luke ix.  
37. John  
vii. 1.



\* And yet they themselves acknowledge, that a prophet might do and command things contrary to the rest required by the Sabbath, which they also prove by the example of Joshua, who commanded that *the ark should be carried round Jericho, the armed men going before and after it seven days*, one of which must be the Sabbath, John vi. How then could that which prophets, by the known principles of the Jews, were allowed to do, prove that Jesus was no prophet, especially if we consider, that, by these actions of mercy and goodness, he did not indeed violate the rest of the Sabbath, but only their corrupt traditions concerning it; *Whitby's Annotations.*

† The general opinion is, that, among the Jews, there were three kinds of excommunication; that the first was called *Niddui*, that is to say, *separation*, which lasted for thirty days, and separated the person from the use of all things holy. The second was called *Cherem*, or *exécration*, which excluded the person from the synagogue, and deprived him of all civil commerce. And the third, *Shammatha*, or *excision*, which removed him from all hopes of returning to the synagogue any more. But Selden (*De Synedr. Hebr.*) maintains, that these three terms, *Niddui*, *Cherem*, and *Shammatha*, are sometimes synonymous; and that the Jews, properly speaking, never had more than two sorts of excommunication; the greater and the

A. M.  
4035, &c.  
Ann. Dom.  
31, &c.  
from Matt  
xii. 1.  
Mark vi. 13  
John vi. 1.  
to Matth.  
xviii. 14.  
Mark ix.  
14. Luke  
ix. 37.  
John vii. 1.

order to excommunicate any person who should acknowledge Jesus to be Christ. Him therefore they began to examine; and to draw him from the good opinion he had conceived of his physician, bid him ascribe the glory of his cure wholly to God, and not to look upon Jesus with any veneration, who was a sinner and Sabbath-breaker, and consequently could not come from God. To which the man boldly replied, 'That '† it was very unaccountable that they should not perceive from whence the man was, 'whom God had endued with such a miraculous power 'of opening the eyes of one born blind \*, a thing that 'was never heard of before since the world began; and 'that since it was a certain truth † that God heareth not 'sinners, if he were not sent, and impowered by God, he 'could never do such wonderful cures as these.' This provoked them so highly, that they first upbraided him with his former blindness, as a character of some extraordinary ill in him, and then cast him out of the synagogue with disgrace; but Jesus shortly after met him, and received him into his own church. He declared himself to him, that he was the Messiah; and the poor man, believing on him, immediately fell down prostrate at his feet, and adored him.

After

Jess; though most are agreed, that it was the greater sort of excommunication which the Sanhedrim threatened to any one that should confess that Jesus was the Christ, because the parents of the blindman were so fearful of it, that they durst not speak out; *Calmet's Dictionary*, under the word *Excommunication*.

\* They who lose their sight by a disease, may be cured; but no man, no not Moses, or any of the prophets, ever did, or ever could, without the assistance of a divine power, give sight to one born blind: for which reason the Jews reckon this among the signs of the Messiah, that he *should open the eyes of the blind*; *Whitby's Annotations*.

† But doth not God hear sinners. Then whom can he hear, since no man liveth, and committeth not sin against God? It is true indeed: But then the sinners which the poor man may be supposed here to mean, are not those who become such through ignorance, weakness, or human infirmity, but such notorious and presumptuous sinners, as go on in their impieties, with an high hand, and an hardened heart, of whom the Spirit of God declares, *When they spread forth their hands, I will hide myself from them, and when they make many prayers, I will not hear*, *Isa. i. 15*. The maxim however is here to be understood,

not

After that our Lord had received the poor man's homage, he continued his discourse, and under the allegory of a \* shepherd and his sheep, proved the Pharisees to be

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not in a general but restrained sense, viz. that God useth not to honour notorious and flagitious sinners, (especially when they pretend to come with a message from him,) by giving them a power to work miracles, in order to confirm the truth of what they say. For this is the force of the poor man's argument,—That Christ could not be such a notorious sinner as he was represented to him, because it was inconsistent with

the attributes of God, to honour such persons with his presence and assistance, in doing such works as none could do, without a divine power committed to them; *Poel's Annotations.*

\* That this allusion was very proper and pertinent with regard to the persons to whom our Saviour addressed his discourse, the condition and custom of that country may convince us. For the greatest part of the wealth and improvement there consisted in sheep; and the examples of Jacob and David in particular, are proofs that the keeping of these was not usually committed to servants and strangers, (as it is among us) but to men of the greatest quality and substance. The children of the family, nay, the masters and owners themselves, made it their business, and esteemed the looking to their flocks, a care and employment in no case below them. Hence probably came the frequent metaphor of styling *Kings, the shepherds of their people.* Hence the ancient prophets describe the Messiah in the character of a *shepherd*; and our Blessed Saviour, to shew that he was the person intended by the prophets, applies the same character to himself, thereby to represent his government of the church, and tender concern for mankind:

*He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom; shall seek that which was lost, and bring again that which was driven away; shall bind up that which was broken and strengthen that which was sick, and gently lead those which were with young,* Isa. xl. 11. and Ezek. xxxv. 16. all lively emblems of our Lord's pastoral care, and of the various methods which he hath employed to accommodate his dispensations to our wants, in order to promote our eternal salvation. And as the character of a shepherd did well become our gracious Saviour, so there is something in the very nature and disposition of sheep, (which appears so innocent and inoffensive, so peaceable and gentle, so patient and submissive, so honest and undesigning,) as carries a near resemblance to that plainness and probity, that modesty and humility, that quietness and submission, which are indeed the first elements of the

Christian

A M.  
4035, &c.  
Ann Dom  
31, &c.

no from

Matt. xii. 1.

Mark ii. 23.

Luke vi. 1.

John v. 1.

to Math.

xvii. 14.

Mark ix. 14.

Luke ix. 37.

John vii. 1.

John x. 1.

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self the

true one

and, upon

asserting his

divinity, is

in danger

of being

stoned.

A. M.  
4035, &c  
Ann. Dom  
37, &c.  
from Matth.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. 10  
Matth. xvii.  
24. Mark ix.  
34. Luke  
ix. 37.  
John viii. 1.

no better than blind guides, nay than thieves and robbers, who had \* climbed up into the sheep fold, or made themselves rulers and governors in God's church without any proper commission from him. Upon the same ground he condemned all those false Christs † who before him had usurped

Christian religion, as well as the qualifications requisite to the reception of it. It is to be observed, however, that as the shepherd's art in managing his sheep (in the eastern countries) was different from what is among us, (to which purpose we read of his going before, leading, and calling his sheep, and of their following, and knowing his voice; whereas our shepherds go after and drive their sheep.) to these several expressions do, in the moral, denote our Lord's receiving into the number of Christians all those humble and obedient souls that come to him in the spirit of meekness, not in the clothing, but in the real qualities, of his sheep, and making provision for their growth in grace and improvement in all virtue and godliness of living; *Stanhope on the epistles and gospels, vol. 3. and Hammond's Annotations.*

\* According to the primary institution of God. it was the proper province of the sons of Levi to teach the children of Israel all the statutes which the Lord had spoken unto them by the hand of Moses, Levit. x. 11. and therefore it was required that the priests' lips should preserve knowledge, and the people seek his law at their mouths, Mal. ii. 4. 7. But (however it came about) no sooner did their traditions grow in esteem, than the scribes and Pharisees, not only took upon them to be the guides and teachers of the people, but maintained likewise, that others were to receive authority to teach from their commission and ordination to that office; though we no where find that they received any such authority from God; for which reason our Saviour represents them as a plantation which his Father had not planted, Matth. xv. 13. and bids his disciples beware of their doctrine, Matth. xvi. 12. because they taught for the doctrines of God, the commandments of men, and made void the commandments of God by their traditions, Matth. xv. 6. 9.; *Whitby's Annotations.*

† In several of the Greek copies, as well as the Syriac, Persian, and Gothic. the words *before me* (for our Saviour in the text speaks in his own person) are omitted: and some critics are of opinion, that this omission was early, because the Manichees (according to Theophylact) made no scruple to infer from hence, that the prophets of the Old Testament had not their mission from God. Our Saviour, however, in several places where he quotes them has sufficiently established the authority of the prophets; and by this passage means no more than

that

ed the title of the Messiah, asserted his his own right to it by an argument that no other shepherd durst produce, viz. his laying down his life for his sheep \*, which were to consist of Gentiles † as well as Jews, and all together make up one flock.

Before the conclusion of the feast, as he was walking in Solomon's porch †, several of the Jews came, and required

that all those who before him had taken upon them the title and quality of the Messiah (such as Theudas and Judas Galilæus, whereof we find mention Acts v. 36. 37.) were thieves and robbers, because they usurped a character which they had no right to; and that all before him, who either had not their commission from God, or could not prove it by extraordinary miracles, (such as the authors of the Rabbinical traditions, and of all the other reigning sects among the Jews.) were far from being the true shepherds of God's people; *Calmel's Com.*

\* His sheep are here supposed by some to be his elect and peculiar friends; and thence they infer, that Christ laid down his life for them only. Now, if we respect the counsel of God and the design of Jesus Christ, nothing is more certain than that he gave himself a ransom for all, 1 Tim. ii. 6. and tasted death for every man, Heb. ii. 9. and was a propitiation for the sins of the whole world, 1 John ii. 2. but then because the world can no otherwise lay hold on the benefits of this propitiation, than by believing, and being obedient to the voice of this shepherd; he therefore is said to do this more eminently for his sheep. The apostle, I think, has determined the whole controversy in a few words,—*He died for all, that they who live might not live unto themselves, but unto him who died for them.* 2 Cor. v. 15. so that if any perish it is not because he died not for them, but because they will not perform the conditions required to make his death efficacious to them; they will not live unto him who died for them; *Whitby's Annotations.*

† These our Saviour calls *his other sheep*, John x. 16. by way of anticipation, because he foreknew that many of them (when once his gospel came to be tendered to them) would give it a ready reception, be converted and baptised; and because the ceremonial law (which was the partition-wall between the Jews and Gentiles) was shortly to be broken down, and the Gentiles admitted to the same privileges with the Jews that believed in his name; *Whitby's Annotations.*

‡ This porch consisted of some stately cloisters on the east side of the temple, and not far from the court of the Gentiles.

A. M.  
4035, &c.  
Ann Dom  
35, &c.  
from  
Matt xii. 1.  
Mark ii. 23  
Luke vi. 1.  
John v. 1.  
10 Matth.  
xvii. 14.  
Mark ix. 14.  
Luke ix. 9.  
John vii. 1.

quired him to tell them (in positive terms) whether he was the Messiah or not. To which his answer was, That he had already sufficiently informed them of that, but to no effect; that the miracles which he wrought in his Father's name, were a full evidence of his mission; that the reason \* why they believed him not was, because they were not of a disposition proper for his sheep; that to such as were his sheep, and followed him, he would give eternal life; and that none could pull them out of his, or his Father's hands,

It was called Solomon's, either to preserve the memory of that great prince, or because it was built according to the model of that which he erected, 1 Kings vi. 3. for both in the temple which Zerubbabel, and in that which Herod rebuilt, the plan of Solomon's was chiefly observed, though some variations might be allowed of: And in this porch our Saviour was walking, because at this time it was winter, and here he found a cover from the injuries of the weather; whereas in the summer-season it was customary with the Jews to walk in the open courts of the temple; *Eachard's Ecclesiastical history, lib. 1. c. 5. Whitby's Annotations; and Calmet's Commentary.*

\* Some are of opinion, that the words in the text *ὅτι γὰρ*, which we render *because*, are not rational, or do not render a reason for these people's infidelity, but only intimate that their infidelity was consequential to their not being his sheep; or in other words, that they could not believe because they were not elected. But to obviate this we must observe, that the reason which our Lord here assigns for this defect of faith, is doubtless such as made it a great crime in them; for sure that must be such for which they were to die in their sins, John viii. 24. It is therefore certain, that this unbelief cannot be resolved into any natural defect of knowledge on their part, nor any act of reprobation on God's part, but purely to the want of a teachable and well disposed mind. For were it the same thing to be one of Christ's sheep and to be predestinated to faith and salvation, the import of our Saviour's words must be this,—‘Ye therefore believe not, because ye are not of the number of the elect, but of those whom God hath from eternity re-jected.’ Now, by this account of the matter, our Saviour would not have accused but excused the infidelity of the Jews; and they, with as good reason, might have replied to him,—‘We therefore believe not, because God, by his act of reprobation, hath shut the door of faith against us, and so our infidelity is not to be imputed to us, but God;’ *Whitby's Annotations.*

hands, because he and his Father were one \*. Upon this last expression, the Jews concluded him to be a blasphemer, and were going to stone him; and tho' he reminded them of the many good actions he had done for them in his Father's name, and endeavoured to apologize for his calling himself the Son of God, (even because in Scripture we find judges and magistrates frequently so styled, and much more then might he, who was consecrated and sent by God, assume that title) yet all this would not appease their rage, so that he was forced to leave the city, and went thence over Jordan to Bethabara, where John had formerly baptised; where great multitudes resorted to him, both to hear his instructions, and to be healed of their diseases; and where he made many disciples, because the place put the people in mind, that whatever John had reported of him was true.

A. M. 4035, &c.  
Ann Dom 31, &c.  
from Matt. xii. 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Matt. xvii. 14.  
Mark ix. 14.  
Luke ix. 37  
John vii. 1.  
John x. 40.

While he continued in these parts, a certain person put a curious question to him †, concerning the number of

those  
Luke xii. Shows the difficulty of attaining salvation, and the wretchedness of the Jews in rejecting it.

\* That is, one in essence and nature; one in authority and power; and not barely one in will and consent: And that this is the genuine signification of the words, appears. 1st, From the original text, where it is not said, I and my Father are *one person*, in the masculine gender, but *one thing*, in the neuter. Now, if *thing* be not the Divine Being they cannot be one; for since the Father is confessed to be God, the Son cannot be one thing with the Father, if he be not God too. 2dly, It appears from the context, where our Saviour, having, in the preceding verses, ascribed the preservation of his sheep to the power of his Father, *None is able to pluck them out of my Father's hands*, John x. 29. ascribes the same also to his own power, *Neither shall any pluck them out of my hand*, ver. 28. plainly intimating, that his sheep were equally safe in his own hand, as in his Father's; because, says he, *I and my Father are one*. ver. 30. And, 3dly, It appears from the verses which immediately follow; for when the Jews took up stones to stone him, as guilty of blasphemy, because he made himself God, he does not evade the charge, by saying, that he only conspired with the will of God, as all true prophets did; but appealed to the works which he performed by the power of the Father residing in him, which plainly carries it to an unity of power, not of will only; and then St Chrysostom's inference is undeniable, that 'if the power be the same, the essence also is the same;' *Whitby's Annotations*.

† The man, who proposed this question to our Saviour, had doubtless

A. M. 4035, &c.  
Ann Dom 31, &c.  
from Matt. xii 1. Mark ii. 23. Luke vi. 1. John v. 1. 10  
Matt xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

those that should be saved: whereupon he took occasion to admonish his hearers, 'That they ought to use their utmost endeavours to enter in at the strait gate \* of salvation, because the number of those, who should not attain it, would be large; that they ought to do it with all expedition, because, when once the gate was shut, and the means of salvation withdrawn, all pretences of having heard the glad tidings of the gospel, and of having been conversant with him upon earth, would gain them no admittance; that all workers of iniquity should be utterly excluded; and therefore the Jews, in particular, would have cause to lament, when they should see many Heathens, from all parts of the earth, possessed of the glories of heaven, with Abraham, Isaac, and Jacob, and all the ancient prophets, while themselves (who were the heirs of the kingdom) should be thrust out, and so made the last, who were once the first.'

At

doubtless in his thoughts the common opinion of the Jews, that all the Israelites (how much soever they may suffer in this) might have their portion in the world to come; but this was a question of too much needless curiosity for our Saviour to answer, because it is no part of our concern, how many shall be saved? But only how, and by what means, we are to work out our own salvation: And therefore he took occasion from hence to instruct the man (and in him all others) in what might be of much more substantial benefit to him; *Whitby's Annotations.*

\* This expression of our Blessed Saviour's, whether it was borrowed from the Heathen sages or no, is extremely like them: For Cebes tells us, that, at the first entrance upon a course of virtue, there is a little gate; that after we have passed this gate, there is a narrow ascent; and that the way following is rough and rugged, because it is not much frequented; but that, 'after we have got up to the top of the hill, the rest is smooth and easy, free from all obstructions, and leading to the regions of felicity.' Nay, Hesiod, who was much older than Cebes, has given us the same description of the paths of virtue:

— Μακρὸς δὲ ἔσθ' ὄρθος ὄμιος ἐπ' αὐτῆν,  
καὶ τρηχὺς τὸ πρῶτον ἐπὶν δ' εἰς ἄκρον ἰκται  
'Ριπὴ δ' ἤτετα πάλαι χάλεπν περ' εὔσαι.

Oper. et Dier. lib. 1. lin. 288.

And hence we may perceive, to our comfort, that though the ways of virtue and religion are not, at their first entrance, so very agreeable, yet, in process of time, they will be found to be ways of pleasantness, *Christ's yoke is easy, and his commandment*



As he was discoursing in this manner, some of the Pharisees, who could no longer bear with patience the power and authority which he had gained among the people, in hopes of getting rid of him \*, came and suggested the danger he was in from Herod Antipas, so long as he continued in Galilee, which was part of his dominions: But far from betraying any fear upon such information, he let the Pharisees know, that, having but a few days longer to live, he was determined to devote them to the relief of the distressed, the curing diseases, and casting out devils; and as to Herod's † subtilty, and designs against his life, they were

A. M.  
4335. &c.  
Ann Dom  
31, &c.  
from  
Matt. xii 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Matth.  
xvii. 14.  
Mark ix. 14.  
Luke ix 37.  
John vi 1.  
were  
Luke xiii.

ments not grievous; *Cebetis Tab.*; *Calmet's Commentary*; and *Whitby's Annotations*.

\* But, whether they came upon their own account, or by the instigation of Herod, is the question -- If they came upon their own account, it is certain, that they came not out of any kindness to our Saviour; because the whole history of the gospel informs us, that they were far from having any affection for him; and therefore they must come with a design, either to scare him out of Galilee, where he had been too popular for them, or to drive him into a trap which they had laid for him in Judea. This seems to be a genuine interpretation enough of the sense of the evangelist; and therefore, in our history, we have followed it: But still it seems not improbable, that, considering the present circumstances Herod was under, he might send these messengers to our Saviour. He had but lately gained himself no good reputation among the Jews, by murdering John, whom all the world looked upon as a prophet: And therefore, seeing that our Saviour excelled John, especially in the fame and renown of his miracles, he was unwilling to augment the odium which already lay upon him, by any fresh acts of violence to a person, that was reputed a prophet, much superior to the Baptist, whom he had slain: He had got a notion too, that the Baptist, at least the soul of the Baptist in another body, was risen from the dead, and what the effect of his ghost's haunting his dominions might be, he could not tell; and therefore he might think it convenient to put these Pharisees upon some expedient to get our Saviour (whom possibly he might take for John revived) removed further from him. However this be, it is certain, that either he or the Pharisees, or both, had a mind to have him gone somewhere else, and that, for this purpose, the message was brought him; *Pool's Annot.*

† The subtilty of that prince is implied in the answer which our Saviour makes to the Pharisees, and which looks indeed as if they had been sent from him, *Go tell that fox*, Luke xiii. 32.

A. M.  
4035, &c.  
Ann. Dom.  
31, &c.  
from Matt.  
xii. 1.  
Mark ii. 23  
Luke vi. 1.  
John v. 1.  
to Matt.  
xvii. 14.  
Mark ix. 14  
Luke ix. 37.  
John vii. 1.

~~~~~  
Luke xiv.
2.
Cures the
dropical
man, re-
commends
humility,
and repre-
sents the
different
success of
the gospel.

were altogether superfluous, because he foreknew, that he was to suffer death at Jerusalem *, which was the place appointed (as it were) for the slaughter of all the prophets; and hereupon he broke out into a most pathetic exclamation against the inhabitants of that unhappy city, reproaching them with their rejecting the kind offers of the gospel, and with their killing the messengers sent from God, and then denouncing their sad approaching destruction and calamity.

One Sabbath-day, when Jesus was invited by a Pharisee of some distinction to dine with him, a man distempred with the dropfy came after him; and, when several of the company narrowly observed how he would behave upon this occasion †, he first cured the poor man, and then justified

The expression, however, may be taken either in a mild or an harsher sense. If a mild, it may denote that exquisite policy wherewith this prince conducted his affairs all his lifetime, siding sometimes with the Jews, sometimes with the Romans, sometimes with the Pharisees, and sometimes with the Sadducees, just as it suited his interest. But, suppose it to be taken in an harsh sense, it will nowise affect our saviour's character, nor infringe the command of not 'speaking evil of the ruler of the people,' since our Lord was a prophet sent from God, and the office of a prophet is, not to spare kings, when they reprove their offences, Jer. i. 15. *Whitby's Annotations*; and *Calmet's Commentary*.

* Some are of opinion, that, because the Jews had referred to the Sanhedrim, which sat at Jerusalem, the whole cognizance and trial of prophets, therefore a prophet was not to suffer out of that city; but this interpretation seems to enervate our Saviour's sentiment, whose design certainly was, to represent the city of Jerusalem, so accustomed to shed the blood of the prophets, that there was scarce a possibility for any prophet's dying out of it: *Calmet's Commentary*.

† The presence of the dropical man, and its being the Sabbath day, would involve our Saviour (as they thought) in this difficulty,—That either, by forbearing to heal at that time, he would betray his fear, and strengthen their superstitions with regard to such ritual observances; or else, that, by doing it, he must incur the censure and odium of a Sabbath-breaker, and a contemner of the law: But he, who was well aware what spies he had upon him, so ordered the matter, as to accomplish what he saw fit, without any opportunity given for his enemies to compass their ends by it; *Stanhope on the epistles and gospels, vol. 3.*

justified his doing so, by the same argument he made use of to those who reprehended him for curing the crooked woman on the Sabbath-day. Observing, however, how eager the guests were to take every one the uppermost places at the table, he endeavoured to convince them, how commendable it was for a man to seat himself in a place below, rather than above, his rank and condition, because daily experience shewed us, that humility was a virtue, which was so far from debasing, that it raised and exalted the person who practised it. And then, turning his discourse to the master of the house, whom he found too regardless of the poor and needy, he gave him (and in him all others) the good advice * of inviting the poor, the blind, and the lame, who could make no requital, rather than his own friends †, or rich acquaintance, who were able to return the compliment, to his entertainments, and in so doing, he might depend upon a recompence from God in the kingdom of Heaven.

A. M.
4075, &c.
A. 40 Dom
31, &c.
from
Matt xii. 1.
Mark i. 23.
Luke vi. 1.
John v. 1.
to Math.
xxii. 14.
Mark ix. 14.
Luke ix. 37.
John vii. 1.

At

* Whether this precept is to be understood in a literal sense or no, may in some measure admit of a debate. Our Saviour, when he acted the part of a rich man, in feeding the multitude, had people of the meanest rank, and, among these, the poor, the maimed, the lame, and the blind, (who daily resorted to him for cure,) for the chief of his guests: But most men think, that these extraordinary actions of his were no proper patterns for us in the dispensation of our charity, but that we answer the intent of the precept as well, if we do what is equivalent to us in respect of charge, and more advantageous to them and their families, by sending them meat, or money, to refresh them at home; *Whitby's Annotations.*

† The words in the text are, *When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours,* Luke xiv. 12. It is to be observed, in our expounding of Scripture, that, as comparative particles are sometimes used in a sense negative, (for so we find the chief priests moving the people, *ὡς μᾶλλον βαρῶσάν αὐτοῖς*, that he should rather release Barrabas to them, i. e. that he should release Barrabas, and not Jesus,) so negative particles are oft used in a sense comparative: as when we read in Prov. viii. 10. *Receive my instructions, and not silver;* and in Joel ii. *Rend your hearts, and not your garments,* the meaning is rather than silver, or your garments; in like manner as here, *Call not thy friends, nor thy brethren,* i. e. be not so much concerned to call them, as the poor. For it can hardly be thought, that our Saviour's intent

A M. At the hearing of these last words, one in the company repeated that common saying among the Rabbins, *Blessed is he that shall eat bread * in the kingdom of God*; whereupon our Lord took occasion to represent the different success of the gospel, the rejection of the Jews, and the call of the Gentiles, under the † emblem of a feast, to

from Matt xii 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xii. 14. Luke ix 37. John vii. 1.

tent in this precept was absolutely to forbid all invitations of our neighbours or friends to dine or sup with us. This is an act of kindness and civility, and of good tendency sometimes to maintain and promote amity and friendship among neighbours and acquaintance; but his only meaning is, that we should not invite them, out of a prospect of a compensation from them again, which is making a kind of traffic with our generosity; but, instead of this, that we should expend our money in the exercise of charity to such as are in no condition to make us a retribution; *Whitty's and Fowl's Annotations.*

* From the ensuing parable it appears, that *the kingdom of God* here does not signify *the kingdom of heaven* in its most exalted sense, but only *the kingdom of the Messiah*, whereof this carnal Jew here speaks according to the received sense of his nation, as of a glorious temporal kingdom, in which the Jews should lord it over the Gentile world, enjoy their wealth, and be provided with all those earthly blessings and delights in which they placed their felicity; *Whitty's Annotations.*

† If we compare this with another passage elsewhere, Matt. xxii. 2. we may be farther satisfied, that, by *the kingdom of heaven* is here represented the *gospel-dispensation*; and this, as it ministers true plenty and pleasure, all that men can want, and all that they can wish, to render them perfectly happy, is compared to a supper. The bounty and infinite love of Almighty God are signified by the greatness of that supper, and the multitudes bidden to it. The first bidding implies all the previous notices of the Messiah, by which the law and the prophets were intended to prepare the Jews for the reception of him and his doctrine. The second bidding, when all things were ready, seems to import all that Jesus did, and taught, and suffered, for their conversion and salvation, and all the testimonies and exhortations of his apostles, and other preachers of the gospel, to the same purpose. The excuses sent for their absence, are the prejudices and passions, and worldly interest, which did not only hinder those Jews from coming into the faith, but disposed them likewise to treat all attempts to win them over with the utmost obstinacy and contempt. The guests brought in from abroad to supply their places, are the Gentile world, to whom (after

to which those that were invited, upon sundry pretences, refused to come, so that the master of the house was obliged to send out into the streets and lanes of the city, and into the high-ways and hedges, to collect a sufficient complement of guests, being determined, that *none of those, who were first invited, should taste of his supper.*

As he was going from the Pharisee's house, where he dined, being attended with a mighty concourse of people, he began to explain * to them, what they were to trust to, if they intended to become his disciples; that they were † to renounce even some of their most lawful affections, and prepare themselves to undergo the most unjust persecutions, if they thought of making profession of his religion; and therefore (that they might not fail in the day of trial) he advised them to consider well before-hand, what such a profession would cost them: 'For, as he,

A. M.
35. &c.
Ann. Dom.
37. &c.
from
Mat. xii. 1.
Mark ii. 25.
Luke vi. 1.
John 7. 1.
to Mat. h.
xxii. 24.
Mat. xii. 14.
Luke ix. 37.
John vii. 1.
Luke xiv.
26.
Shows the
qualifica-
tions neces-
sary to be-
come Chris-
tians, and

(after that the Jews had thrust it from them) the subsequent tenders of this grace and salvation were made: And the declaring, that *none of those who were bidden should taste of this supper,* denotes the giving those Jews over to a reprobate sense, and leaving them under that infidelity and perverseness, in which they continue hardened to this very day; *Stanhope on the epistles and gospels, vol 3.*

vindicates
his own
conduct in
converting
to nations
with sin-
ners.

* It was a custom of the Jewish doctors, to lay down, before their profelytes, what inconveniencies would attend upon their precepts; and, in conformity to this, our Saviour acquaints his disciples with two things that would be a means to deter them from embracing his religion, viz. the difficulty of the duties that would be required of them, and the greatness of the sufferings to which they would be exposed.

† The words in the text are,—*If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple,* Luke xiv. 26 But their meaning in this place is not, that a man should, properly speaking, hate his father and his mother; for certainly our Blessed Lord, who enjoins us to love our enemies, would never make it our duty to hate our parents: And therefore the word *μισειν* (which is an Hebraism) must necessarily here be taken in a lower sense, viz. *to love, or esteem less,* in the same manner as it is said of Leah, that *Jacob hated her,* Gen. xxix. 31. *i. e.* did not love her so well as he did Rachel: For that this, and no more, is here the import of the expression, is plain from a parallel text, *He that loveth father and mother more than me, is not worthy of me,* Matth. x. 37.; *Whitby's Annotations.*

A. M. 4285 &c. Annu Dom 37, &c. from Mat. xii. 1. Mark. xii. 23. Luke vi. 1. John v. 1. Luke xiv. 1. Mark ix. 37. John viii. 1.

‘ who begins to build, and has not money to accomplish it, leaves his work imperfect, and himself becomes ridiculous ; or as he that designs a war, and has not men and money enough to go through with it, had better never have engaged in it ; so he that undertakes to be a Christian, must resolve to renounce all that is precious, and to bear all that is afflictive to him in this world, or else he will never be able to hold out.’

Among the great multitudes that daily resorted to our Saviour to hear his discourses, were many publicans and sinners *. This gave great offence to the scribes and Pharisees †, who murmured at his condescending goodness, in so freely conversing and eating with such infamous people. But, to vindicate himself in this respect, he compared his conduct to that of a man, who having an hundred sheep, lost the ninety and nine ‡ in quest of one § which

* They whom the Scripture generally, and this portion of it in particular, characterises by the name of *sinners*, are the habitual and obdurate, the great and eminent offenders ; *Stanhope on the epistles and gospels, vol. 3.*

† The scribes and Pharisees looked upon the publicans as unfit to be conversed with upon any account, even though it was to reclaim them from their evil courses. Our Saviour had told them, that he conversed among such people as their physician, and not as their companion, and that therefore his proper business was among such patients, Mat. ix. 12. 13.— But this apology would not silence their murmurings because their opinion was, that God had cast off all care of them, and never intended to grant them repentance unto life ; *Burkit and Whitty's Annotations.*

‡ Here Christ sets ninety and nine just persons in opposition to one sinner, not that it is so in proportion ; for there are very few who live according to the rule that is prescribed them ; but because, even upon a supposition that it were so, such is the value of our immortal souls, that great care and pains ought to be taken even for the sake of one ; *Grotius in locum.*

§ A sheep, when once it has strayed away, is a creature remarkably stupid and heedless. It goes wandering on, without either power or inclination to return back, though each moment it is in danger of becoming a sacrifice to every beast of prey that meets it. And such, in truth, is the condition of people addicted to vice, when they have broken out of God's fold, and forsaken the pleasant pastures which he provides for them. They grow careless and inconsiderate, and are exposed to

which was gone astray; to that of a woman, searching, with all diligence, for a piece of silver * that was lost, and rejoicing exceedingly when she found it; and to that of a father †, receiving his returning prodigal son with all the indications of joy and tenderness, notwithstanding the remonstrances of his elder brother: For under the name of the *elder brother*, he reproveth the unjust murmurings of the Pharisees, who were displeas'd at his entertaining sinners, though the salvation of such was the main end of his coming into the world.

Having thus expos'd the pride and envy of the Pharisees, he proceeded, in the next place, to reprove their covetousness, and, at the same time, to instruct his disciples what the proper use was that they were to make of their riches. To this purpose he introduces an unjust steward,

snarcs and temptations every moment. They are hardened by custom; are deprav'd in their affections and judgment; are neither dispos'd to grow wiser, nor of themselves capable of conquering inveterate habits of vice, though they should now and then shew some good inclination to attempt it; *Stanhope on the epistles and gospels, vol. 3.*

* By this comparison of a lost piece of money, we are given to understand that God esteems the souls of men precious, and reckons them among his wealth and his treasures. And this indeed they are; made and formed by his own hand; impressed with his own image and superscription; and from that stamp, which carries a resemblance to the great King of the whole world, deriving all their currency and value. But when they abandon God's laws, and forsake the divine and rational life, a life of goodness and wisdom, renounced for one of sensuality, and madness, and mischief, then they are lost; lost to themselves; lost to God. Then this coin is debas'd; the impression obliterated and gone; and that piece of money, as to the worth and use of it, is in a manner as if it were no longer in being; *Stanhope on the epistles and gospels, vol. 3.*

† This parable is deservedly reckon'd a master-piece in its kind, and what cannot be paralleled by any of the apologues or allegorical writings of Heathen authors. It is adorn'd and beautified with the most glowing colours and lively similitudes. It is carried on and conducted with admirable wisdom and proportion, in the parts as well as in the whole; and there is so exact a relation between the things represented, and the representations of them, that the most elevated understanding will admire

A. M.
4037, &c.
Ann Dom
37, &c.
from

Matt xlii.

Matt xlii.

Luke vi. 1.

John v. 1.

to Matt.

xvii. 14.

Mark ix. 14.

Luke x. 37.

John vii. 1.

~~~~~

Luke xvi. 1.

Shows the

manner in

which we

are to em-

ploy our

riches, and

the miser-

able conse-

quences of

uncharita-

bleness.

A. M. steward \*, who, after having abused his trust, and wasted  
 4235, &c. his master's substance, is contriving what provision to make  
 Ann. D. 11. for himself (which he does by abating his master's debtors  
 31, &c. in their bills) when he came to be removed from his place;  
 from Mat. and thereupon he teaches his disciples, not to imitate the  
 xii. 1. injustice, but the forecast and policy of this steward, by  
 Mark: 21. employing their earthly † riches to make them friends in the  
 Luke vi. 1. persons  
 John v. 1. to Mat. h. 1.  
 xvii. 14  
 Mark: 12.  
 14 Luke

advice, and the lowest capacity discover the excellent and  
 ix. 37. 1. most useful moral that lies under so thin and fine a veil.

John iii. 1. \* There is a good deal in this and the following parable,  
 ~~~~~ that alludes to the notions of the Jewish Rabbins, and their  
 manner of expressing them. 'The fruits of the earth, says one
 ' of their doctors, are like a table spread in an house; the
 ' owner of this is God; man in this world is, as it were, the
 ' steward of this house: If he behaves himself well, he will
 ' find favour in the eyes of his lord; if otherwise, he will be
 ' removed from his stewardship;' *Kimchion Isa.* xl. and so the
 scope of this following parable seems to be this. — That we
 are to look upon ourselves, not as lords of the good things of
 this life, as though we might use them at our pleasure, but
 only as stewards, who must be faithful in the administration of
 them. The parables indeed make mention of no other goods
 but those of riches; but we must not therefore imagine, that
 rich men only stand in the capacity of stewards, since every
 advantage of nature or of grace, as well as those of fortune,
 our life, our health, our strength, our wit, and parts, our
 knowledge natural and acquired, our time, our leisure, our
 every ability, our every opportunity, our every inclination to
 do well, are all our master's goods; all intrusted with us; all
 capable of benefiting others; and will all, at last, be brought
 to our account; *Whitby's Annotations*, and *Stanhope on the epistles
 and gospels*, vol. 3.

† The words in the text are, — *Make yourselves friends of the
 mammon of unrighteousness*, Luke xvi. 9. Now, *mammon*, or *ma-
 mona*, is a Syriac word, and properly denotes *riches* or *treasure*.
 It comes from an Hebrew root, which signifies, *to be hid*, and
 is therefore thought to comprehend, not only gold, silver, and
 other metals, that are hid in the bowels of the earth, but stores
 likewise of corn, wine, and oil, (a great part of the riches of
 the eastern people,) which they often buried in subterraneous
 caverns, to conceal them from their enemies. These are call-
 ed the *mammon of unrighteousness*, because they frequently occa-
 sion much iniquity in the world, and are often acquired by
 very indirect means; but our Lord, by this expression, must
 not

persons of the poor, that when they came to leave this transitory world, they might, by this means, be received into everlasting habitations in heaven; and so the children of light become as prudent in things relating to their salvation as the children of this world were in the management of their temporal affairs.

This discourse made little or no impression upon the Pharisees; and therefore (to awaken their attention) he propounded to them the parable of a certain rich man living in pride, and ease, and luxury, who, after his death, was carried into the dismal regions of the damned; and of a certain poor beggar, named Lazarus †, lying at his gate,

A. M.
1035. &c.
Ann Dom
31, &c.
from Mat.
xii. 1. Mark
ii. 23, Luke
vi. 1. John
v. 1. to
Matt xvii.
4. Mark
ix. 14. Luke
ix. 37. John
vii. 1
Luke xvi.
24.

not be supposed to command alms to be given of that which is gotten by fraud or injustice, because such charity can never be acceptable to God. No; the duty of those who have acquired wealth unrighteously is, to make restitution to the persons they have injured; if these be dead, then to their heirs or executors; and the poor are only then receivers of the fruits of injustice, when a person is conscious that he has been unjust, but does not know the persons to whom he has been so; *Calmet's Commentary*, and *Beausobre's Annotations*.

* Whether this representation, which our Saviour here makes of the different fates of the rich man and the poor, be a parable or a real history, is a matter wherein several commentators are not agreed. We are told, however, that in several manuscripts, both Greek and Latin, there are these words in the beginning of the 19th verse. *He spake to them another parable*, and that this very parable is in the *Gemara Babylonicum*; from whence it is cited by the learned Sheringham, in the preface to his *Ioma*; as indeed, if we look into the circumstances of it, such as the rich man's *lifting up his eyes in hell*, and seeing *Lazarus in Abraham's bosom*, his discourse to Abraham, his complaint of being tormented with flames, and his desire that Lazarus might be sent to *cool his tongue*, or, at least, to convert his surviving brethren: If (together with the great gulph that is fixed between the two places of bliss and torment) we do but consider these particulars, I say, we must needs conclude that, as they cannot be understood of any departed soul, in a literal sense, they must be an allegorical representation of things invisible, by terms in some measure suitable to the opinion of the Jews concerning the state of souls after death; *Calmet's Commentary*, and *Whitby's Annotations*.

† Lazer, which, according to most, is but a contraction from Eleazer, is the very same with Ani-achad, a poor man in the

A. M. gate, full of sores and ulcers, and desiring the fragments
 4035. &c. that came from his table, who, when he died, was trans-
 Ann Dom ported by angels into Abraham's bosom * ; ' That, in
 31 &c. ' these different states, the poor man, in compensation
 from Matt. ' for his former misery, enjoyed all the felicity that his
 xii 1. ' heart could wish ; while the rich man, in punishment
 Mark ii 23 ' of his luxury, and want of mercy to the poor, was for-
 Luke vi. 1. ' ced to undergo the most inexpressible torments, without
 John v. 1. ' being able to procure so much as one drop † of water
 to Matt. ' to cool his inflamed tongue, and without being able to
 xvii. 14. ' prevail
 Mark ix 14. ' to cool his inflamed tongue, and without being able to
 Luke ix 37. ' to cool his inflamed tongue, and without being able to
 John vii. 1. ' prevail

Gemara, and properly signifies *one without help*, or rather *one that has God only for his help* : But, in the times of our Blessed Saviour, we may observe, that it was a common name among the Jews, and given to men of some distinction, as we find it was to the brother of Martha and Mary ; *Whitby's Annotations*, and *Calmet's Commentary*.

* The garden of Eden and paradise, the throne of glory, and Abraham's bosom, were common expressions among the Jewish doctors, to denote a future state of felicity ; for so Josephus, in his discourse of the Maccabees, says of good men, that ' they are gathered to the region of the patriarchs, and that Abraham, Isaac, and Jacob, do receive their souls : ' And they tell us farther, that the souls of such men are carried thither by angels : for so the Targum on Cant. iv. 12. says, that ' no man hath power to enter into the garden of Eden, but the just, whose souls are carried thither by the hands of good angels.' Our commentators, however, have perceived something peculiar in the phrase of *Abraham's bosom*. They imagine, that the Jewish notion of paradise was, a place abounding with delights and perpetual feasting, where Abraham, the great founder of their nation, enjoys the uppermost place at the table, and while all his children sit down with him, some at a nearer, and some at a farther distance from him, he who has the honour to recline upon his bosom, (as Lazarus is here represented,) is in a higher degree of felicity than ordinary. But others deride all this notion, and assert, that *Abraham's bosom*, was so called, not from any posture of guests at table, but from little children, whom their tender parents do sometimes take in their bosom, and sometimes cause them to sleep there. For since *those that die in the Lord*, say they, are said to sleep, or rest from their labours, where can they be said to enjoy this rest or sleep better than in the bosom of the father of the faithful ? *Beausobre's and Whitby's Annotations*, and *Calmet's Commentary*.

† A good deal of this is to be taken in a figurative sense ; but our Saviour might possibly insert this passage in the parable,

‘ prevail for the once despised Lazarus to be sent upon a
 ‘ message of admonition to his surviving brethren, because
 ‘ they had Moses * and the prophets for their instructors,
 ‘ or a standing revelation of his divine will (and if † it
 ‘ prevailed not with them, nothing would) for the direc-
 ‘ tion of their lives.’

Of the great numbers of people who attended our Lord where ever he went, some came out of necessity, others out of curiosity; some out of a spirit of devotion, and others out of a spirit of captiousness, and with an intent to entangle him in his discourse. Of this last sort were the scribes and Pharisees, who taking the question of di-

G 2

vances

ble, on purpose to strike at a vain imagination which some of the Jews were apt to entertain, viz. that hell-fire had no power over the sinners of Israel, because Abraham and Isaac came down thither to fetch them from thence, which could not fail of being effectually confuted, when they heard Abraham, as it were with his own mouth, declaring, that no help was to be expected from him, when once they were got into that place; *Whitby's Annotations.*

* Moses and the prophets comprehend all the several dispensations of God's mercy, as expressed either in the Old or New Testament. They signify the whole revealed will of God, and whatever he hath set down therein, as necessary to our attaining eternal life and happiness. Whatever doctrine can be proved out of them, we are bound to embrace it without a new miracle; as, on the other hand, whatever doctrine is inconsistent with them, we must reject, though an angel from heaven, or one from the dead, should come and preach it to us; *Bishop Sharp's Sermons.*

† One rising from the dead certainly could not do it, because he could come with no greater authority, deliver no better motives to repentance, nor give men any greater assurance of the truth of what he said, than what they had already. That a resurrection from the dead was not sufficient to convince them, is plain from hence, that our Saviour had raised Lazarus, and yet the Pharisees were not the more obedient to his doctrine. Nay, though they had the most clear proofs of his own resurrection, from the testimony of their own prophets, and their guards that kept the sepulchre: from the testimony of their own senses, of the apostles, and five hundred witnesses at once; and all this confirmed by miraculous effusions of the Holy Ghost, and a multitude of wonders wrought in his name: yet all this was insufficient to reclaim that wicked generation from their iniquity, or to provoke them to repentance; *Bishop Blackhall's Sermons at Boyle's lectures, and Whitby's Annotations.*

A. M.
 4935, &c.
 Ann Dom
 31, &c.
 from Matt.
 xii. 1. Mark
 ii. 23 Luke
 vi. 1. John
 v. 1. to
 Matt. xvii.
 14 Mark ix.
 14. Luke
 ix 37.
 John vii. 2.
 ~~~~~  
 Matt. xix.  
 3. Mark  
 10. 2.

Re-estab-  
 lishes the  
 sacredness  
 of mar-  
 riage, and  
 states the  
 case of di-  
 vorces.

A. M.  
4035, &c.  
Ann. Don.  
31, &c.  
from Matt  
Xii 1.  
Mark ii, 23  
LUKE vi. 1.  
John v. 1.  
to Matth.  
Xviii 14.  
Mark ix.  
21. Luke  
ix 37.  
John vii 1.

divorces \* to be somewhat intricate, put it to our Saviour; but he, limiting the permission of such separations to the case of adultery only, reminded them of that strict and natural union † between man and wife, which God had appointed at their first creation, and was not, consequently, to be dissolved by any human institution. Here the Pharisees, thinking that they had got the advantage of the argument, objected the precept <sup>a</sup> of Moses, wherein he permitted the husband ‡, in many cases, to give a bill of divorce

\* The Jews, at this time, were divided in their opinions as to the matter of divorces. Some of them, who followed the sentiments of the school of Shammai, held, that the wife was to be put away only for the crime of adultery, because Moses directs that this might be done, in case the husband had found some uncleanness in her, Deut. xxiv. 1. But others, who adhered to the notions of the school of Hillel, (and they by much were the greater number,) maintained, on the contrary, that this was permitted to be done for any cause whatever; because, in the same verse it is expressed, that if she found not grace in her husband's eyes, she was divorceable. This was the question which the Pharisees brought to our Saviour, thinking, that he must have decided it, either against the law of Moses, or against the determination of one of these two famous schools: and, one way or other, have become offensive to the people; but our Saviour evaded all this, by reducing matrimony to its original institution; *Whitby's and Beaufobre's Annotations.*

† This is a matter which the Heathens themselves seemed not unacquainted with; and therefore it is said in Hierocles, that Nature prompts us to marriage, in that she hath made us so, that two should live together, and have one common work to beget children; and that tale of Plato, in his Convivium, 'That man, at first, was made male and female, and that, though Jupiter cleft them asunder, there was a natural love towards one another, and an inclination to heal human nature, by making one again of two,' seems to be only a corruption of the account in Genesis, of Eve's being made out of Adam's rib; *Whitby's Annotations.*

<sup>a</sup> Deut. xxiv. 1. &c.

‡ The Pharisees, in their reply to our Saviour, seem to intimate that the lawfulness of divorces was founded upon a divine command: *Why then did Moses command to give her a bill of divorce-mert, and put her away?* Mark x 4. But Moses no where commands, but only, in some cases, permits the doing of this; nor is the design of the whole precept to give any encouragement

divorce to the wife : but to this our Saviour replied, That, though under the Mosaical dispensation, God knowing their obstinacy, and perverse inclinations, allowed a dispensation \* in this point, by tolerating divorces; yet, according to the original institution of marriage. it was not so; and therefore, to reduce the matter to its primary establishment, he determined, that all divorces, for any less cause than that of fornication, were illegal, and on both sides attended with adultery; which when some of his disciples heard, and (since the engagement was so rigorous) began to express their dislike of marriage, our Lord allowed it to be true, that in those who had the gift of continency, a single

A. M.  
4 35, &c.  
Ann Dom  
31, &c.  
fo a Mart.  
xi 1.  
Mark ii 23:  
Luke vi. 1.  
John v. 1.  
10 Matt.  
xvii. 14.  
Mark ix. 14.  
Luke ix.  
37 John  
vii. 1.

to this practice, but only to provide, that (in case men will be so perverse and hard-hearted, as to turn away their wives upon every slight occasion) the thing might be done in a proper and public manner, not by word of mouth, but by bill of divorce-ment, delivered in form, that, when the woman is thus dismissed. she may not be quite ruined, but left at her liberty to become another man's wife, *Deut. xxiv. 2.*

\* But here the question is,—Whether this dispensation excused the common divorces among the Jews (which our Saviour looks upon as an infringement upon the primitive institution of marriage) from all sin, especially that of adultery, in the sight of God? It is granted, indeed, that these divorces were contrary to the equity and genuine intention of God's first institution of marriage: but then it must be added, that God, by his servant Moses, had dispensed with his own institution; that under such his dispensation, there could be no prohibition; and that, where there was no prohibition, there could be no transgression, unless we can suppose, that God could forbid and permit the same thing at the same time. Our Saviour, indeed, upon this occasion, prescribes a new law which had not before obtained among the Jews. he retracts the dispensation that Moses had given; he reduces marriage to its primitive institution; and except in cases of adultery, allows of no divorces but accounts them all null and invalid. However, under the Mosaic dispensation it was not so. From the permission given to the women, when they were thus divorced, to be married to others, it is evident, that these divorces quite dissolved the bond of matrimony, otherwise we must say, that God gave these women, when they married again, a toleration to live in a state of adultery, and so, at long run, the whole commonwealth of Judea must, by a divine permission, have been filled with adulteries, and a spurious offspring; which is incongruous to the wisdom and purity of Almighty God to imagine;

A. M. 4035. &c.  
Ann Dom  
31, &c.  
from Matt.  
xii. 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Matt.  
xvii. 14.  
Mark ix. 14.  
Luke ix. 37.  
John vii. 1

single life was more conducive towards the attainment of the kingdom of heaven; but that those who had it not, and thought proper to marry, ought by all means to adhere to the first institution.

After this, he began to remind his disciples of several things he had instructed them in before, viz. of the impossibility of preventing scandals and offences; of the duty of forgiving our brother his repeated transgressions; of the necessity and efficacy of faith, in order to be heard in our requests to God; of humility in the performance of our duty, because at the best we are but unprofitable servants; and especially of humility in our addresses to God, for which he gave them a parabolical instance, in the behaviour of a Pharisee \* and publican; the Pharisee, vaunting

Reminds his disciples of several duties, especially of humility, and fore-warns them what is to befall Jerusalem, and how they were to escape it. Luke xvii. 20.

\* The Pharisee's temper is sufficiently discovered in the form of his prayer: *God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.* Luke xviii. 11; The style is insolent and boasting; that of an herald, rather than a supplicant; and does not so much render God his praises, as proclaim his own. But, admitting this lofty opinion of his own excellencies to be never so just, yet what warrant or privilege could he have to disparage and vilify his brethren? *I am not as other men:* What could be more fullsome vanity, than thus to set himself off, as an exception to a whole world at once? *Or even as this publican:* To break that bruised reed, and, with scornful reproaches, to fall foul on a wounded soul, whose penitent sorrow called for the compassion of every stander by. The publican, quite contrary, in all his expressions, in all his deportment, speaks nothing but shame and confusion, the tenderest contrition, and most profound humility. He stands afar off, as not presuming upon a nearer approach to the presence of so holy a Majesty. He lifts not up so much as his eyes to heaven, but, by the guilt and melancholy of his countenance, takes to himself the ignominious titles so liberally bestowed by his scornful companion. He smites upon his breast, as conscious of the pollutions lodged there; looks not abroad, but confines his thoughts to his own misery; alleges nothing in his own behalf, no mixture of good to mitigate the evil of his past life; feels no comfort, seeks no refuge, except in the mercy of a forgiving God; brings no motive to incline that mercy, but a sorrowful sense of his own unworthiness, and an humble hope in God's unbounded goodness: And therefore upon this, this saving, this only supporting attribute, he calls himself entirely, with a *God, be merciful to me a sinner!* Stanhope on the epistles and gospels, vol. 3.

ing over his own praise at his devotion, and preferring himself before all others: but the publican, with a dejected heart, confessing his sins, and imploring God's mercy; and yet the latter (according to our Lord's judgment) departed more acceptable to God than the other; because the divine decree is, *that pride should be abased, and humility exalted.*

The Pharisees, who waited for the coming of the Messiah, and had drawn up a romantic scheme of his appearing with the utmost glory of a temporal prince, came, about this time, and demanded of him, *when the kingdom of God \**, whereof he had told them so much, *was to appear?*

To  
 Luke xvii.  
 10.

\* Whether the Pharisees put this question to our Saviour in derision, because in his discourses he had so often mentioned the kingdom of God, or in sober seriousness, because, at this time, they were in strong expectations of the coming of the Messiah, and his erecting a secular kingdom among them, is not so easy a matter to determine. Their contemptible opinion of Christ inclines some to think the former; but their generally received opinion about the Messiah gives some countenance to the latter: But, in whatsoever sense they intended the question, our Saviour's answer perfectly fits them. Only we may observe, that by the kingdom of God here, the Pharisees and our Saviour meant two very different things: The Pharisees, a flourishing kingdom, wherein the Messiah was to reduce all other nations under the Jewish yoke; but our Saviour, a kingdom of wrath and vengeance, which he designed to exercise even upon the Jews themselves; and withal a spiritual kingdom, which he intended to erect in the hearts of men by the kindly operations of his word and Spirit, when his gospel should be more fully propagated. For this is the meaning of that comparison. *As the lightning, which shineth from one part of heaven to the other part under heaven so also shall the coming of the Son of Man be in his day,* Luke xvii. 24. He had told them, that the kingdom of God was already come among them, and had appeared in the purity of his doctrine, and the miracles which he had wrought to confirm it, though not in that glaring light as to make them take a proper notice of it; and here tells them farther, that, after his resurrection, it would shine with such a fresh and glorious brightness, by the effusion of the Holy Ghost on his disciples, as would render it equal to the splendor of the sun, shining from one part of heaven to the other, and cause it to be propagated, almost as quick as lightning, through the world: and that then this Son of Man, so scornfully rejected by them, would also appear suddenly, and gloriously, to revenge upon them their infidelity, and the affronts which they had offered to him; *Peol's and Whitby's Annotations,*

A. M.  
 4035, &c.  
 Ann Dom  
 31, &c.  
 from Mat:  
 xii. 1. Mark  
 ii. 23. Luke  
 ii. 1. John  
 v. 1. 10  
 Mat. xvii.  
 14. Mark  
 ix. 14.  
 Luke ix.  
 37. John  
 vi. 1.

A. M. 4055, &c. Anni Dom. 31, &c. from Mat. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii 14. Mark ix. 14. Luke ix. 37. John vii. 1.

To which he gave them in answer, 'That it should not appear with any outward pomp or splendor, as they vainly imagined; and that, in truth, it was already begun among them, though they had no perception of it?' And then, turning to his disciples, he strictly cautioned them, not to be deluded by false Christs, and false prophets\*, who would pretend to shew them the kingdom of God, where, it was not; and that, before he could enter into his glorified state, he was to suffer many things, and be rejected by the Jews; but that, after his death, he would give incontestible

\* The distinction between false Christs and false prophets, is, that the former took upon them to be Christ, and came under that name; the latter were such as promised and foretold false things. Among the number of the false Christs, who appeared in the time prefixed by our Saviour, *i. e.* between his resurrection and the destruction of Jerusalem, are generally reckoned, Dositheus, who (according to Origen) gave it out, that he was the Christ whom Moses had foretold, Cont. Cels. lib. 6. pag. 289. Simon Magus, who bewitched the people by his forceries, and made himself pass 'for the great power of God,' Acts viii. 9. 10. and those many more whom the 'time of the advent of their King Messiah' (as Josephus expresses it) 'prevailed with to set up for kings;' De bello Jud. lib. 1. Among the number of false prophets who appeared in this period, are likewise reckoned Theudas, (not the person mentioned Acts v. 36.) who in the government of Fadus, promised his followers, that he would divide the river Jordan, (as it was in the days of Joshua and Elias,) and give them a free passage, Joseph. Antiq. lib. 20. c. 1. The Egyptian Jew, who, in the government of Felix, drew thirty thousand after him to the mount of Olives, where he promised, by his prayers, to make the walls of Jerusalem (as those of Jericho once did) fall flat on the ground; thence drive the Roman forces; and there fix the seat of his empire: De bello Jud. lib. 2. A certain magician, who, in the government of Festus, led great numbers of Jews into the desert, and promised them a deliverance from all their troubles, Antiq. lib. 222. And several others (as the same historian informs us, De bello Jud. lib. 7.) who taught the Jews, 'even to the last, to expect help and deliverance?' Good reason therefore had our Blessed Saviour to caution his disciples against all such pretenders to a divine mission, since, according to his prediction, and, as the same historian expresses it, 'the land, at this time, was quite over-run with impostors and seducers, who drew the people after them in shoals, tho' the Roman governors were so very severe, that there hardly a day passed without the execution of some of them;' Antiq. lib. 20. c. 6.



ibleproofs of his power and dominion, by the wonderful propagation of his gospel, and by the speedy and amazing vengeance which he intended to take of that nation. He therefore exhorted them, not to imitate the security of the people in Noah's time, or of the inhabitants of Sodom, nor to express any concern for the destruction of their country, as did Lot's wife for the burning of Sodom \*; but to use their utmost care and diligence (when they saw the Roman † armies advancing) not to be involved in the general

A. M. 4035, &c.  
Ann Dom 31, &c.  
from Matt. xii. 1. Mark ix. 23 Luke vi. 1. John v. 1. to Matt. xvii. 14. Ma k. ix. 14 Luke ix. 37. John vii. 1.

\* Instead of making haste to save herself, as the angel had commanded her she out of a vain curiosity, must needs look back, either regretting what she had left behind her in the city, or concerned for those that were destroyed in it, till she was overtaken with the flames, and changed into a statue of salt, or into the condition of a corpse salted and embalmed, which continued as a monument of her disobedience for many ages after. And, in like manner, if any of our Saviour's disciples neglected the advice, which he here gave them, and continued in Jerusalem, when the Roman army had closely invested it, they, very likely, were involved in the common destruction; *Cabnet's Commentary.*

† The words in the text are,—*Wheresoever the body, or the carcass is, there will the eagles be gathered together,* Matt. xxiv. 28. Luke xvii. 37. These words, which our Saviour here makes proverbial, seem to have been borrowed from that passage in Job, where he speaks of the eagle in this manner: *She dwelleth, and abideth on the rock upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood; and where the slain are, there is she.* Job xxxix. 28. &c. Upon the account of the swiftness, the strength, and invincibleness of this bird, no doubt it was, that the Romans made the eagle their ensign in war: And therefore our Saviour, by making use of this expression, gives us to understand, that the Romans would come upon the Jews with a sudden destruction; surround them so, that there should be no escaping their hands; and, in whatsoever country they found them, there put them all to the sword. For the eagle, mentioned in Job, our translators have rendered by a word, which signifies a *vulture*. a bird consecrated to Mars, because it loves to feed upon man's flesh; and therefore by a kind of natural instinct, travels along with armies, in expectation of the carcases, that fall there. Nor is it an uncommon thing for the prophets to express the day of God's vengeance under the idea of a feast, which he hath prepared for the ravenous birds and beasts of the field; for thus saith the Lord, *Speak unto every feathered fowl, and to every beast of the field;*

A. M.  
4035, &c  
Ann Dom  
31, &c  
from Matt.  
xii. 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Matth  
xvii 14  
Mark ix.  
14. Luke  
ix. 57.  
John vii. 1.

general calamity: And because, in involving some, and preserving others, there would be much of God's distinguishing providence concerned; he therefore exhorted them to pray without fainting, or being discouraged at any thing; and, to this purpose, propounded a parable of a poor woman, who, by her continued importunity alone, prevailed with an unjust judge \* to vindicate her wrongs, though he feared neither God nor man.

Shortly after this, Jesus crossed the river Jordan into Perea †, where he was followed again by vast multitudes of people,

*assemble yourselves, and come, gather yourselves on every side to my sacrifice, that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood, even the flesh of the mighty, and the blood of the princes of the earth, Ezek. xxxix 17, 18. Vid. Isa. xxxiv. 6. and Jer. xlvi. 10. Hammond's Annotations; and Calmet's Commentary.*

15.  
He receives  
the little  
children  
kindly, and  
shews the  
danger of  
riches, and  
the rewards  
of a faithful  
adherence  
to him and  
his religion.

\* Though it were blasphemy to think, that God acts upon the same motives with this unjust judge, yet this we may learn, from the nature of the parable, that, if a person, who neither fears God nor regards man, who had neither any sense of religion or humanity, may be supposed to be so far prevailed upon by the earnest prayer of a miserable necessitous creature, as to grant the request made to him, and to administer relief to the supplicant, merely upon the continuance and importunity of the petitions that are put up; how much more ought we to think that God, who is infinite goodness itself, who is always kind and bountiful to his creatures, who delights to do them good even without their desiring it, and who is able to do them good, with much less pains than they can request it: how much more ought we to think, I say, that this God, upon our earnest and hearty prayer to him, (especially if we be importunate, and persevering in our devotions,) will return us a kind answer, and grant us such supplies, such protection or assistance, as shall be needful for us? *Bishop Smalridge's Sermons.*

† This word is derived from the Greek *πέρα* beyond, and signifies the country beyond Jordan, or on the east side of that river. It was bounded (according to Josephus) to the west, by Jordan; to the east, by Philadelphia; to the north, by Pella; and to the south, by Macheron; and was a fruitful country, abounding with pines, olive-trees, palm-trees, and other plants, that grew up and down in the fields in great plenty and perfection; and, in the excessive heats, was well watered and refreshed with springs and torrents from the mountains; *De bello Jud. lib. 3. c. 2.*

people, whom he both taught, and cured of such distempers as they had, infomuch, that several of the company, perceiving how ready he was to do good to all that came unto him, brought their little children \* with them, in order to partake of his divine benediction ; but his disciples, thinking it below the dignity of their Master to be disturbed and interrupted by infants, at first refused admittance to those who brought them, until Jesus, having reprov'd them for so doing, and withal recommended the innocence and simplicity of these babes, as a pattern for their imitation, and commanded all to be introduced, and, taking them up in his arms, he laid his hands upon them, and blessed them, and so departed from the place where this transaction happened.

As he was on his journey, a young person of distinction, who was very rich and wealthy, desired to know of him, what he was to do in order to attain eternal life. Our Saviour propos'd to him the observation of the moral law, and remitted him, in particular, to the commandments of the second table †, as a certain sign of his keeping those of

H 2

the

\* The parents who brought their children to Christ, were doubtless such as believed him to be a prophet sent from God, and were persuaded, that the touch, or imposition of his hand, would be of great benefit to them, both to draw down a blessing from heaven upon them, and to preserve them from diseases, which they saw him cure in persons more advanced in years. We may observe therefore, that though these children were no more than infants. (as appears by our Saviour's taking them up in his arms, Mark x. 16) yet their parents thought them capable of spiritual blessings, and of receiving advantage by our Saviour's prayers. They however might bring them, with no farther intent than what is customary among the Jews even now, when they present their children to any of their famous doctors, viz. to obtain his blessing ; but by the reason which our Saviour gives for their admission into the kingdom of heaven, it appears, that he perceived something in them (besides their being emblems of humility) that qualified them to come unto him ; and what could that be, but a fitness to be dedicated to the service of God, and to enter into covenant with him early (as the Jewish children did) by the rite of baptism, (which was his institution.) even as the other did by that of circumcision? *Gabriel's Commentary* ; and *Whitby's Annotations*.

† We must not imagine, because our Saviour refers this young man to the precepts of the second table only, that there-

A. M.  
435. &c.  
Ann Dom  
37, &c.  
from  
Matt. xii 1.  
Mark i. 13.  
Luke iv. 1.  
John v. 1.  
to Matth.  
xvii. 14.  
Mark ix. 14.  
Luke ix 37.  
John vii 1.

Matt. xix,  
16,  
Mark x, 17,  
Luke xviii.  
18,

fore

A. M. the first ; but when the young gentleman told him, that all  
 4031, &c. these he had made it his study to observe from his youth,  
 Ann Dom and our Lord, who knew his covetous temper, and was  
 31, &c. willing to touch the secret sore of his mind, told him, that  
 from if he aimed at perfection in religion, his only way would  
 Matt xii 1. be to sell his estate \*, and give it to the poor, in hopes of a  
 Mark ii. 23. greater treasure in heaven, and to come and be one of his  
 Luke vi. 1. disciples ; the young man went away very pensive and me-  
 John v. 1. lancholy, being loth to part with his present possessions for  
 to Matth. any  
 xvii. 14.  
 Mark ix. 14.  
 Luke ix. 37.  
 John vii 1.

fore they are of more obligation to us, than those of the first, or that, by performing them alone, we may attain eternal life : Our Lord has elsewhere determined, that the great commandment of all is, *to love the Lord our God with all our hearts* ; and here he instances in those of the second table, not only because the love of our neighbour is an excellent evidence of our love to God, but because the Pharisee (of which sect very probably this person was one) thought these commandments of trival account, and easy performance ; and yet by some of these it was, that our Saviour intended, by and by, to convince this enquirer, that he neither had nor could keep them ; *Poole's Annotations.*

\* Since our Blessed Saviour here requires of this young man, not only to withdraw his heart from an inordinate love of his possessions, but to sell them all and give the money to the poor, we may be sure that this was a particular command to him, in order to convince him of the sincerity of his pretended love to life eternal, and not a precept common to all Christians. That there were rich men in the church, we learn from several passages in scripture, 1 Tim. vi. 17. James i. 10 and ii. 2. St Peter, in his speech to Ananias, permits Christians to retain what is their own, Acts v. 4. and St Paul does not enjoin the Corinthians to sell all, and give alms, but only requests them to administer to their brethren's wants out of their abundance, 2 Cor. viii. 14. So that if riches fall into the hands of one who knoweth how to use them to God's glory, and the relief of indigent Christians, as well as to supply his own needs, it seems a contradiction to conceive, that God requires him to part with them, and so divest himself of any farther opportunity of promoting his glory, and doing good to his needy members. This precept therefore of selling all we have, can only take place when we are in the same situation with this young man, *i. e.* have an express command from God so to do, or when we find that our riches are an impediment to the securing of our eternal interest ; for in that case we must part with a right-hand, or a right eye, the nearest and dearest things we have, *rather than be cast into hell fire* ; *Whitby's Annotations.*

any treasure in reversion. Whereupon our Lord, turning to his disciples, began to declare what an insurmountable obstacle riches, without the grace of God, were to any man's salvation, and that *it was easier* (according to the Hebrew proverb) *for a camel to go through the eye of a needle †, than for a rich man to enter into the kingdom of heaven*: At which expression, when his disciples were not a little startled, to remove their fears, he let them know, that the salvation of the rich (though a matter of some difficulty, was not impossible with God, who could change the hearts and affections of men as he pleased.

When the apostles heard their master bidding the *young man sell all, and give it to the poor, and follow him, and promising him, for a reward, a treasure in heaven, they began to think, that possibly it might be their case, and the*

A. M.  
4035, &c.  
Ann Dom  
31, &c.  
from  
Mat. xii. 1.  
Mark ii. 13.  
Luke vi. 1.  
John v. 1.  
to Matth.  
xvii. 14.  
Mark ix.  
14. Luke  
ix. 37.  
John vii. 1.  
Matt. xix.  
17. Mark  
x. 18. Luke  
xviii. 28.

\* There are three different opinions among interpreters concerning the meaning of this proverbial saying. Some imagine, that, at Jerusalem, there was a gate, so very low and narrow, that a loaded camel could not pass through it, and that, by reason of its littleness, it was called *the needle's eye*; but all this is a mere fiction, devised on purpose to solve this seeming difficulty. The Jews indeed, to signify a thing impossible, had a common proverb among them, that *an elephant cannot pass through the eye of an needle*. Now, our Saviour, say some, was pleased to change this proverb from an *elephant* (which was a beast that few had seen) to a *camel*, a creature very common in Syria and whose bunch on his back hindered him from passing through any strait entrance. But others, not able to discern any analogy between a *camel* and a *needle's eye*, think, that the word *κάμηλος*, here signifies a *camel*, or thick rope, which mariners use in casting their anchors; and that the rather not only because there is some similitude between a *camel* and a *thread*, which is usually drawn through the eye of a needle, but because the Jews (as the learned Buxtorf acquaints us) have a proverb of the like import relating to the cable, as they have to the elephant; for so they say, that as 'difficult is the passage of the soul out of the body, as that of a cable through a narrow hole.' Whether of these two interpretations takes place, it is a matter of pure indifferency: Only we may observe, that the application of the proverb to the rich man's entering into the kingdom of heaven, must not be understood absolutely, but only so as to denote a thing extremely difficult, if not impossible, without an extraordinary influence of the divine grace; *Calmet's Commentary; Hammond's and Pool's Annotations.*

A. M.  
 4035, &c.  
 Ann. Dom.  
 31, &c.  
 from Mat.  
 xii. 1. Mark  
 ii. 23. Luke  
 vi. 1. John  
 Mat. xvii.  
 34. Mark  
 ix. 14.  
 Luke ix.  
 37. John  
 vii. 1.

the promise, in like manner, concern them; and therefore, when (in the name of the rest) Peter desired to know of him what reward they were to expect, who had actually relinquished all and followed him; his reply was, that at the general resurrection \*, when himself should be seated upon his throne of glory, they also should sit upon twelve thrones †, judging the twelve tribes of Israel; and that not only they, but all others likewise, who, for his and the

gospel's

\* The word, in the original, is *παλιγγενεσία*, which properly signifies a *new* and *second* state, and is used among the Pythagoreans for the return of the soul, after it had left one body to take possession of another: And agreeably hereunto it is used, by sacred writers, to denote either the future resurrection, which will be the re-union of the soul and body, or that great change which was to be effected in the world by the preaching of the gospel, and, more especially, by the mission of the Holy Ghost after our Lord's ascension into heaven; *Hampson's Annotations.*

Some interpreters refer these words to that authority, both in matters of discipline and doctrine, which the apostles, after the descent of the Holy Ghost upon them, were, by our Lord's commission and appointment, to exercise in the Christian church; but most understand them of the honours that are to be conferred upon them in a future state. And here some have taken great pains to determine what judgment these persons shall pass; as that they shall condemn the errors of wicked men by their doctrines, and the malice and obstinacy of infidels by their persecutions, &c. while others have undertaken to assign them their parts in the process of the last great day, and represent them, as so many assessors, to the supreme Judge sitting upon the examination and trial of mankind, while all the rest stand at the bar. But though we are well assured, that such a judgment shall be, yet, as to the particular circumstances and formalities of it, the Scripture seems to give us but a slender insight; and therefore, setting aside all dark conjectures about this matter, the most safe and probable way of applying this passage is, to look upon it as spoken after the manner of men, to signify, in general, a brighter crown or more exquisite degree of happiness and glory. The apostles accompanied and stuck close to Christ in his low estate. They kept the faith under the greatest pressures and temptations. They were indefatigably diligent, undauntedly constant in their labours and sufferings for the truth, and most eminently serviceable in advancing the kingdom of Christ upon earth: and therefore they shall receive an eminent distinction in the kingdom of heaven; *Stanhope on the epistles and gospels, vol. 4.*

gospel's sake, should quit any worldly advantages or possessions, should receive such comforts \* in this world as would vastly surpass their losses, and in the world to come, eternal life : But then, to shew them that such high rewards proceeded from the bounty of Heaven, and no other title, he represented the freedom of God, in the distribution of his favours, under the emblem of a certain master of a family, sending labourers into his vineyard †, some sooner, and some latter, but giving them all the same wages : Wherein, though he seemed kind to some, yet was he unjust to none, because he paid them all according to his agreement, and (having done so) was then certainly left to his option, whom to make objects of his liberality.

Our Saviour had not been long in Perea, before he received a message out of Judea, from two sisters in Bethany ‡, Martha

A. M. 4035. See Ann Dom. 31, &c. from Matt. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 11. Mark ix. 14. Luke ix 37. John vii 2.


John xi. 1. Upon the news of Lazarus's sickness, our Saviour goes to Bethany.

\* That is, the comforts of an upright conscience, a full content of mind, the joys of the Holy Ghost, increase of grace, and hopes of glory. They should have God for their father, and Christ for their spouse, and all good Christians for their friends and brethren, who would honour succour, and support them, more than those that were allied to them by the strictest bonds of nature ; *Whitby's Annotations.*

† This parable is, in a great measure, taken from the Jerusalem Talmud, where we have an account of a king's hiring labourers, and paying one, for a few hours work, the whole day's hire, which occasioned great murmuring among the rest. It is our Saviour's custom, we may observe, to make frequent use of Jewish proverbs in his discourses, and some learned men have taken notice, that the form of prayer which he taught his disciples, is chiefly compiled from the Jewish liturgies. Since, therefore, he was to teach the people in a parabolical way, he thought it no disparagement to his parts, to employ such of their parables as were proper to his purpose of illustrating the spiritual matters of his kingdom ; as well knowing, that these parables, which were in common use, and familiar to them, would be less offensive, and better remembered by them, than those of his own invention ; *Whitby's and Hammond's Annotations.*

‡ Bethany took its name from the tract of ground wherein it stands, so called from the word *abvva*, which signifies the *dates of palm-trees*, that grew there in great plenty. It was a considerable place, situated at the foot of the mount of Olives, about fifteen furlongs, or near two miles, eastward from Jerusalem ; but at present it is but a very small village. One of our modern travellers acquaints us, that at the first entrance

A. M. Martha, and Mary, of the dangerous sickness of their brother Lazarus, a person highly beloved and esteemed by him; but he proposing, on this occasion, to manifest the glory of God, as well as his own divine power and mission, by a greater miracle than a simple cure would be, delayed his going until Lazarus was dead\*, and then set forward. While was in his journey, he took his apostles aside, and † told them still more plainly what the event of it would

4035, &c. Ann Dom 31, &c. from Matt. xii 1. Mark ii 23. Luke vi. 1. John v. 1. to Math. i. xvii. 14. Mark ix. 14. Luke ix. 37. 1. John vii. 1.  Matt. xx. 17. Mark x. 31. Luke xviii. 31. In his journey he corrected his apostles mistakes, cured two blind men, and dined with Zaccheus the publican.

into it, there is an old ruin, which they call *Lazarus's castle*, supposed to have been the mansion-house where he and his sisters lived. At the bottom of a small descent, not far from the castle, you see his sepulchre, which the Turks hold in great veneration, and use it for an oratory, or place of prayer. Here, going down by twenty five steep steps, you come at first into a small square room, and from thence creep into another that is less, about a yard and a half deep. in which the body is said to have been laid. About a bow-shot from hence, you pass by the place which they say was Mary Magdalen's habitation; and then, descending a steep hill, you come to the fountain of the apostles, which is so called, because (as the tradition goes) these holy persons were wont to refresh themselves here, between Jerusalem and Jericho, as it is very probable they might, because the fountain is both close to the road-side, and is very inviting to the thirsty traveller: *Whitby's Alphabetical table, Wells's Geography of the New Testament, and Maundrell's Journey from Aleppo to Jerusalem.*

\* Our Saviour's stay for two days after the message, and modest address of the two mournful sisters, kept them indeed a little longer in suspense and grief; but it shewed his perfect wisdom and goodness, as it made the wonderful work more remarkable, and conducive to the fuller conviction of the spectators. Had he gone before Lazarus was dead, they might have attributed his recovery rather to the strength of nature than to Christ's miraculous power; or had he raised him as soon as he was dead, they might, peradventure, have thought it rather some trance or extasy, than a death or dissolution: But now, to raise a person, four days dead, offensive, and reduced to corruption, was a surprize of unutterable joy to his friends; removed all possible suspicion of confederacy; silenced the peevish cavilling, and triumphed over all the obtinacy of prejudice and infidelity; *Bishop Blackball's Sermons.*

† In the course of the gospel, we find our Lord forewarning his disciples, no less than three times, of his approaching sufferings and resurrection. The first intimation of this kind

was



would be ; namely, that at this time of his going to Jerusalem, the chief priests and scribes would apprehend, and condemn him, and then *deliver him to the Gentiles, who would scourge, and mock, and crucify him ; but that on the third day he would rise again.* Upon the mention of his resurrection, which they vainly imagined would be the beginning of his terrestrial greatness, James and John, by the mouth of their mother Salome \*, requested of him, to have

A. M.  
4035, &c.  
Ann Dom  
37, &c.  
from  
Matt. xii. 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Matth.  
xvii. 14.  
Mark ix. 14.  
Luke x. 37.  
John vii. 1.

was in the coasts of Cæsarea Philippi. when, after St Peter's confession of him to be *the Christ, the Son of the living God, he began to shew unto his disciples, how he must suffer many things, &c.* Luke ix. 22. The next we meet with was immediately after his transfiguration in the mount, when, as he came down thence, with the three apostles who were the companions of his privacies he reminded them of what he had told them before, viz. *That the Son of Man should be delivered into the hands of men,* Luke ix. 44. The third warning was that which he gave his apostles apart, when he was going to Jerusalem to suffer, or, as some rather think. when he was going to Bethany, in order to raise Lazarus from the dead : And it is observed of these several warnings that they rise by degrees, and grow more full and distinct, in proportion as the things drew nearer. Thus, the first is delivered in general terms : *The Son of Man must suffer many things, and be rejected and slain, and raised the third day.* The second is enforced with this solemn preface, *Let these sayings sink down in your ears,* Luke ix. 44. And the third descends to a more particular description of that tragical scene : *He shall be delivered to the Gentiles, and mocked, and spitefully entreated, and spitted on ; and they shall scourge him, and put him to death, and the third day he shall rise again,* Luke xviii. 32. 33. Now, whether we consider the danger the apostles were in of being oppressed with an affliction so sensible as the death of their master ; or the general mistake wherewith they were infected, concerning the splendor and worldly pomp of the Messiah's kingdom, or the scandal that would necessarily rise from a crucified Saviour, this method of forewarning his disciples of what was to come upon him, was highly requisite, to sustain them in their tribulation, to rectify their sentiments, and remove all offences ; as it shewed that his death was voluntary, consonant to the predictions of the prophets, and agreeable to the council and appointment of God, and the shame of his crucifixion abundantly recompensed by the glories of his resurrection ; *Stanhope on the epistles and gospels, vol. 2.*

\* This their mother might be encouraged to ask, upon the  
Vol. VI, No. 28. 1 account

A. M.  
4235 &c.  
Ann Dom  
31, &c.  
from  
Mat. xii f  
Mark ii. 23.  
Luk. vi. 1.  
John v. 1.  
to Matth.  
xvii. 14.  
Mark ix 14.  
Luke ix 37  
John viii 1.

have the first places in his kingdom. The first places in his kingdom, he told them, were to be disposed of according to the predetermination of his Father; but a proper qualification for them it was, to be able to take the greatest share of the bitter cup of his sufferings \*, which very probably might be their fate †; and when the ambition

account of her near relation to the Blessed Virgin, her constant accompanying our Saviour, and diligent attendance upon him; and might conceive some hopes of her sons' future exaltation, from the pompous name which our Lord had given them, and the great privilege to which he had admitted them (but excluded others) of attending him in his privacies; *Whitby's Annotations*, and *Stanhope on the epistles and gospels*, vol. 4.

\* It was anciently the custom, at great entertainments, for the governor of the feast to appoint to each of his guests the kind and proportion of wine they were to drink, and what he had thus appointed them, it was thought a breach of good manners, either to refuse, or not to drink up. Hence a man's cup, both in sacred and prophane authors, came to signify the portion, whether of good or evil, which befalls him in this world. Homer introduces Achilles, thus comforting Priamus for the loss of his son :

Δοιοὶ γὰρ τε πίβοι κατακείσθαι ἐν Διὸς ὕδαϊ  
δάραν ὅα διδάσσι κακῶν, ἕτερος δὲ ἰδῶν  
Ἦ μὲν χαμμίξας δᾶν Ζεὺς τερπελευκῶνος, &c.

II, xxiv,

Not unlike what we meet with in the Psalmist, *In the hand of the Lord there is a cup, and the wine is red; it is full mixed and he poureth out of the same: As for the dregs thereof, all the ungodly of the earth shall drink them out.* Psal. lxxv. 9. 10. And what our Saviour means by the expression, we cannot be to seek, since, in two remarkable passages, Luke xxii. 42. and John xviii. 11. he has been his own interpreter; *lethale poculum bibere*, or *to taste of death*, was a common phrase among the Jews, and from them we have reason to believe that our Lord borrowed it; *Stanhope on the epistles and gospels*, vol. 4. and *Whitby's Annotations*.

† This prediction was literally fulfilled in St James, who was put to death by Herod, and so, in the highest sense of the words, was made to drink of our Lord's cup; and, though St John was not brought to suffer martyrdom, yet his being scourged and imprisoned by the council at Jerusalem, Acts v. 18. 40. put into a cauldron of burning oil at Ephesus, Euseb. lib. 3 c. 18. and banished into Patmos, *for the word of God, and for the testimony of Jesus Christ*, Rev. i. 9. may well be supposed to be some part of that bitter cup which our Saviour drank; and that he, who underwent such torments, as nothing but a

miracle

tion of these two brothers provoked the indignation of the other ten apostles, he declared to them all, that his kingdom \* was far different from those of this world, whose

A. M.  
4035, &c.  
Ann Domi  
31, &c.

princes

from

miracle could deliver him from, may, with very great justice, be esteemed a martyr; *Stanhope on the epistles and gospels, vol. 4.*

Matt. xii. 1.

Mark ii. 23.

Luke vi. 1.

John v. 1.

to Matth.

xvii. 14.

Mark ix 14.

Luke ix 37.

John vii 1.

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* The words in the text are,—*The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you: But, whosoever will be great among you, let him be your minister, Matth. xx. 25. 26.* and from hence some have inferred, that our Saviour forbids them who will be his disciples, or the subjects of his kingdom, the exercise of all civil and ecclesiastical dominion. But if it be considered, that civil government was, from the beginning of the world, instituted by God, (and therefore called *his ordinance*, Rom. xiii. 2.) for the punishment of evil doers, and for the defence of those that do well: that Christianity, when it came into the world, made no alteration in things of this nature, but left the magistrate, after his conversion, still bearing the sword, in the same manner as he did before; and that the exercise of his power is a thing so sacred, as to intitle not only princes, but even their deputed ministers of justice, to the style of *gods* in Scripture; it must needs be allowed, that what is reputed so honourable, and found so beneficial, so strict a bond of human virtue, and so firm a guard against all kinds of wickedness, can never be forbidden in any Christian commonwealth. And, in like manner, since among the gifts distributed for the use of the church, we read of *governments*, 1 Cor. xii. 28. and find mention made of *those who are set over us in the Lord*, 1 Thess. v. 12. to whom we must yield obedience, and submit ourselves, Heb. xiii. 7. 17. since we find that the apostles had the rod, 1 Cor. iv. 21. and power given of the Lord, to *deliver to Satan*, 1 Cor. v. 5. and to *revenge all disobedience*, 2 Cor. x. 6. and since, in the nature of the thing, it is every whit as impossible for a church to subsist without ecclesiastical government, as it is for a state without civil, it must needs follow, that the one is necessary, and of divine institution, as much as the other. All, therefore that our Saviour can be presumed to forbid in these words, is such a dominion, whether in church or state, as is attended with tyranny, oppression, and a contempt of the subjects that live under it. Such, for the most part, was the government that obtained in eastern countries; and therefore, in contraposition to this, our spiritual rulers are put in mind, that they feed the flock, which is among them, taking the oversight thereof, not for filthy lucre, but of a ready mind, neither as being lords of God's inheritance, but ensamples to the flock, 1 Pet. v. 2. 3.

A. M.
4035, &c.
Ann Down
31, &c.
from

Matth xi.
1, Mark ii.
23, Luke
vi. 1.

John v. 1.
10, Matth.
xvi. 14.
Mark ix.
14.

Luke ix.
37, John
vii. 1.

Matth xx.
29, Mark
x. 46.
Luke xviii.
35.

princes and governors strove to exercise their utmost power and dominion over their subjects; whereas, whoever expected to be great and chief among his followers, must be a servant to the rest, according to his own example, who came, not to take state upon him, but to serve others, and even to lay down his life for their redemption.

As he drew near to Jericho, attended with a numerous company, one Bartimeus, who had long sat by the way-side begging, hearing the noise of a vast crowd of people passing by, and being informed that Jesus of Nazareth was among them, (with † another blindman, who begged along with him,) called aloud upon Jesus to have mercy upon him. The people who accompanied our Lord, supposed that the man asked an alms, bade him cease his noise; but the benefit which he desired was of greater moment, and therefore he raised his voice, and, with more importunity, cried, *Thou Son of David, have mercy upon me!* Which, when our Lord perceived, he commanded both him and his companion to be brought before him; and, upon their declaring what favour they expected, he touched their eyes, and immediately they received their sight, and followed him, glorifying God, as indeed all the company did, who had been eye-witnesses of this miracle.

Luke xix.
1.

As our Lord was passing through Jericho, a certain man, named Zaccheus, of great wealth and figure among the publicans, was not a little desirous to see him; but, as he was a man of a low stature, and could not gratify his curiosity in the crowd, he ran before, and climbed up into a sycamore tree, where he could not fail of having a full view of him. When our Saviour came near the place, he called

that their highest station in the church is not so much a place of dignity as a charge and office, which subjects them to the wants and necessities of those they rule over; and that the most honourable post they can have in Christ's kingdom, is only a larger ministry, and attendance upon others; for, *Who is Paul? Who is Apello? But ministers by whom ye believed,* 1 Cor. iii. 3. *For we preach not ourselves,* (says the apostle to the Corinthians) *but Christ Jesus the Lord, and ourselves your servants for Jesus' sake* 2 Cor. iv. 5; *Whitby's and Beausobre's Annotations.*

† St Mark and St Luke both make mention only of one blind man the son of Timeus, upon this occasion: but this they doubtless did, because he was better known than the other, and bore

called him by his name, and bade him come down, because he intended to be his guest that day: Whereupon Zaccheus received him with the greatest expressions of joy and respect, whilst others could not forbear reflecting upon him, for entering the house of a man of so scandalous a profession. But, notwithstanding all their censures, our Saviour, who from the intution of his heart, as well as his own declaration, knew him to be a just and charitable man, pronounced him and his family in a state of salvation, and that he, though a publican, and an alien to the commonwealth of Israel, was nevertheless one of those to whom the promises * made unto Abraham did belong.

The nearer they came to Jerusalem, the more the disciples began to think, that their Master had taken that journey to the Passover, on purpose to seat himself upon his throne, and assume his regal authority; and therefore, to cure their minds of all such thoughts, he propounded a parable † to them, ' of a certain great man, born heir to

A. M.
435, &
Ann Dom
m3, &c.
from Matt.
xii. 1.
Mark ii. 23.
Luke vi. 1.
John v. 1.
to Matt.
xvii 14.
Mark ix. 14.
Luke ix. 37.
John vii. 1.

Matt. xxv.
14.
Luke xix.
12.

bore the greater part in this transaction: *Beausobre's Annot.*

* Whether Zaccheus was a Jew or Gentile, our commentators are not agreed. The majority of them account him a Jew; but the words of our blessed Saviour, *This day salvation is come to this house, forasmuch as he also is the son of Abraham*, Luke xix. 9. do very much incline us to think the contrary. *Abraham believed*, we are told, *and it was imputed to him for righteousness*, Rom. iv. 22. And therefore Zaccheus is here called *his son*, because he readily believed in the divine mission of our Saviour Christ: *For the seed of Abraham was not that only, which is of the law, but that also, which is of the faith of Abraham, who is the father of us all*, Rom. iv. 16. It is not to be doubted therefore, but that this day, in pursuance of our Lord's declaration, Zaccheus was fully converted to the Christian faith; but whether he was afterwards ordained by St Peter to be bishop of Caesarea in Palestine, is not so very clear from Church-history, but that they who advance this notion may be supposed to have confounded him with another Zaccheus, bishop of that church, who lived in the second century; *Calmet's Commentary.*

† This parable, we may observe, consists of two parts. The former of which is contained in Luke xix. 12. 14. 15. to 27. and relates to the rebellious subjects of this prince, who *went into a far country to receive a kingdom*; the latter is included in the 13th, 15th, and so on the 27th verse, and relates to this prince's servants, to whom he had committed his money for them to improve

improve

A. M. 4 S. &c. Anno Dom 31. cc. from Matt. xii. 1. Mark i. 23 Luke vi. 2. John v. 1. to Math. xvii. 14. Mark ix. 14. Luke ix. 7. John vi. 1

‘ a kingdom, and going into a far country to take possession of it; but before he departed, calling his servants together, and giving each a sum of money to trade withal, until he should return. The reason of his journey to this foreign land was, because his own countrymen, over whom he had a right to reign, where obstinately set against him, and disclaimed him for their king: When

‘ there-
improve in his absence; and the explication of the whole is generally supposed to be this;—The nobleman or prince here, is our Lord himself, the eternal Son of God; his going into a far country to receive a kingdom, is his ascension into heaven, to sit down at the right-hand of the Divine Majesty, and take possession of his mediatorial kingdom, his servants may be either his apostles and disciples, who upon his return, were to give an account of the progress of his gospel, or Christians in general, who, for every talent, whether natural or acquired, are accountable. His citizens are, unquestionably, the Jews, who not only rejected him with scorn, but put him to an ignominious death; and his return, is the day of his fierce wrath, and vengeance upon the Jewish nation, which came upon them about forty years after this time, and was indeed so very terrible, as to be a kind of emblem and representation of that great day of accounts, when he will render *to every one according to his works*. It is observable however, by some commentators farther, that our Lord took the rise of this parable from the custom of the kings of Judea (such as Herod the Great, and Archelaus his son.) who usually went to Rome to receive their kingdom from Cæsar without whose permission and appointment they durst not take the government into their hands. In the case of Archelaus indeed, the resemblance is so great, that almost every circumstance of the parable concurs in him. He was this *εὐγενής*, or man of great *parentage*, as being the son of Herod the Great. He was obliged to go into a far country, *i. e.* to Rome, to receive his kingdom of the Emperor Augustus. The Jews, who hated him because of his cruel and tyrannical reign, sent their messengers after him, desiring to be freed from the yoke of kings, and reduced to a province of Rome. Their complaint however was not heard: He was confirmed in the kingdom of Judea; and, when he returned home, tyrannised for ten years over those that would have shook off his dominion: But then there is this remarkable difference between his case and that in the parable, that the Jews, upon their second complaint to Cæsar, prevailed against him, and procured his banishment to Vienna; *Cabanet's Commentary; and Beaufobre's and Whitty's Annotations.*

‘ therefore he had obtained his new kingdom, and was re-
 ‘ turned home, he first called his servants, with whom he
 ‘ had intrusted his money, to an account, rewarding the
 ‘ diligent with gifts proportionate to their improvements,
 ‘ and punishing the negligent with perpetual imprison-
 ‘ ment; and then taking cognizance of his countrymen
 ‘ who, upon his going to be enthroned in another king-
 ‘ dom, disclaimed all obedience to him, he ordered them,
 ‘ in his presence, to be put to death as so many rebels;
 ‘ intimating hereby both the punishment of negligent Chri-
 ‘ stians, and the destruction of the contumacious Jews.

By the time that our Lord arrived at Bethany, Lazarus
 had now been four days dead * and buried; and several
 friends, and others from Jerufalem, were come to condole
 with the two sisters †, Martha and Mary, for the loss of
 their

* It was customary among the Jews (as Dr Lightfoot tells
 us from Maimonides, and others) to go to the sepulchres of
 their deceased friends, and visit them for three days; for
 long they suppose that their spirits hovered about them: But
 when once they perceived that their visage began to change, as
 it would in three days in these countries, all hopes of a return
 to life were then at an end. After a revolution of humours
 which in seventy-two hours is compleated, their bodies tend
 naturally to putrefaction; and therefore Martha had reason to
 say, that her brother's body (which appears by the context to
 have been laid in the sepulchre the same day that he died)
 would now, in the fourth day, begin to stink; *Whitby's* and
Hammond's Annotations.

† The time of mourning for departed friends was anciently,
 among the Jews, of longer continuance. For Jacob they mourn-
 ed forty days, Gen. l. 3. and for Aaron and Moses thirty,
 Numb. xx. 29. and Deut. xxxiv. 8. For persons of an inferior
 quality, the days, very probably, were fewer, but some they
 had for all, and the general term, both among the Jews and
 Gentiles, was seven; for so Ovid bring in Orpheus lamenting
 the death of his wife:

—————Septem tamen ille diebus
 Squalidus in ripa. Cereris sine munere, sedit:
 Cura, dolorque animi, lacrymæque, alimentafuere.

Metam. lib. 10.

An expression not unlike that in the royal Psalmist,—*My tears
 have been my meat day and night*, Psal. xlii. 3. During this time
 their neighbours and friends came to visit them, and to allevi-
 ate their sorrows with the best arguments they could. They
 pray with them; they read with them the 49th Psalm: Pray
 for

A. M. 4035, &c.
Ann. Dom.
31, &c.
from Matt.
xii. 1. Mark
ii. 23. Luke
vi. 1. John
v. 1. to
Matt. xvi.
14. Mark
ix. 14.
Luke ix.
27. John
vii. 1.

their brother. Upon the first news of our Lord's approach, the two sisters, attended with some of the company that was in the house, went out to meet him; and, pouring out a flood of tears for the loss of their dear brother, fell prostrate at his feet, and wished, over and over again, that he had come a little sooner; for then they were certain that he would not have died. The sight of their tears and sorrow, accompanied with the lamentations of their followers, affected the Son of God so that he groaned within himself; and then demanding where they had laid the body *, he followed them to the place, sympathizing with their sorrow, and weeping as well as they, which made some of the company remark how well he loved him, and others wonder why he did not prevent his death †. When he was come to the grave ‡, and had ordered the stone to be removed from it, (after a short address of adoration and thanksgiving to his Father for his readiness to hear

for the soul of the dead, and distribute their comforts in proportion to their loss; but no body opened his mouth until the afflicted person had first spoke, because Job's three friends, who came to comfort him, we find did the same, Job ii. 13. All which ceremonies made the concourse to Martha's house, at this time, the greater, and gave more Jews an opportunity to be the eye-witnesses of her brother's resurrection; *Pool's and Beau-sobre's Annotations*; and *Basnage's History of the Jews*, l. 5. c. 23.


* This our Saviour could not but know, who knew all things, even the secrets of men's hearts; yet he thought proper thus to ask, that, being conducted by them to the sepulchre, there might be no resemblance of any fraud or confederacy; *Whitby's Annotations*.

† The words in the text are — *Some of them said, Could not this man, who opened the eyes of the blind, have ceased that even this man should not have died?* John xi. 37. which some imagine were spoken only in admiration, that having given sight to a blind man, that was a mere stranger to him, he did not cure his sick friend: But others conceive a vile sarcasm in the words, as if they went about to weaken his reputation, in a miracle wherein he had manifestly shewn his divine power, because he did not preserve his friend from dying; *Pool's Anno.*

‡ The common form of a burial-place among the ancient Jews, was a vault, hewn out of a rock, six cubits long and four broad, in which eight other little cells, or niches (or, as some say, thirteen,) were usually made, as so many distinct receptacles

hear him,) * he cried with a loud voice, *Lazarus, come forth*; whereupon he that was dead immediately arose from his bed of darkness, and in such sound health, that when his grave clothes were unloosed, he was able to walk along with them to Bethany.

This great and apparent miracle caused the utmost surprise and astonishment among all the spectators, and the greatest part of them was, from that time, convinced, and believed on him; but others, more obstinate, went and reported the thing to the Pharisees at Jerusalem, who thereupon called together their Sanhedrim, where, after some solemn debate, it was concluded, 'That whether the man was a prophet sent from God or not, for fear of giving any umbrage to the Roman powers †, it was highly expedient

A. M.
4035. &c
Ann Dom
31, &c.
from Matt.
xii. 1.
Mark ii. 23.
Luke vi. 1.
John vi. 1.
to Matth.
xvii. 24.
Mark ix.
24. Luke
ix. 57.
John vii. 1.

John xi. 45.

sepectacles for the bodies that were to be laid in them. The mouth or entrance of this vault was closed with a large stone, which, whenever they buried any, was removed; and our Saviour here ordered the removal of that which lay upon Lazarus, to make the miracle appear more evident, because it would have looked more like an apparition than a resurrection, had Lazarus come forth when the door of his sepulchre was so firmly shut; *Goodwin's Jewish Antiquities*; and *Pool's Annotations*.

* As our Blessed Saviour, in virtue of his union with God the Father, had naturally, and in himself, a power of working miracles, there was no need for his addressing himself to heaven every time that he did any: However, upon this and some other occasions, we find him praying to God under the title of his *Father*, that all the company might know, that what he did was by a divine, not a diabolical power, and that God, in granting his petition, acknowledged him to be his Son; *Beausobre's Annotations*.

† The Jews, seeing the miracles which Jesus did, (this especially of raising Lazarus,) did greatly fear, lest, taking upon him the public character of the Messiah, he would attempt to make himself king, and by the admiration which he had gained among the people, be quickly enabled to accomplish his ends, unless he was timely prevented. If then he was permitted to go on in his pretensions, the consequence seemed visible to them, that the Romans, to whom they were already subject, would look upon this as a rebellion, and so be provoked to come with an army and destroy them utterly. That this was their fear, is evident from the many groundless objections which they made against our Saviour, as that, He forbade to give tribute to Cæsar, and that he made himself a king, and so

A. M. 435, &c. Ann. Dom. 31, &c. from Matt. xii. 1. Mark. i. 23. Luke. vi. 1. John. v. 1. Matt. xvii. 14. Mark. ix. 14. Luke. ix. 37. John. vii. 1.

pedient that he should die, rather than that the whole nation, for his sake, should incur the danger of being ruined? And from that time they entered into a combination to have him apprehended and put to death; but, as *his hour was not yet come*, at present he declined their fury, by retreating from the public, and retiring to a little place, called *Ephraim* *, in the tribe of Benjamin, where he continued, for a few days, with his apostles, until the time of the Passover was approaching.

Six days before that solemn feast began, our Lord, in his way to Jerusalem, called at Bethany, where he was kindly entertained at supper † by the two sisters of Lazarus, Martha

John xii. 2. He sups at Bethany with Lazarus, where Mary anoints him with Spikenard, at which Judas repines, but he vindicates her.

opposed the title of *Tiberius*. Not that they desired the continuance of Caesar's dominion over them, but the apprehension of a still farther conquest from the Romans, made them unwilling to provoke them, and that more especially because they had an ancient tradition, that one *Armolus*, (which is, by an easy change, *Romulus*;) before the end of the world, would come and destroy them. This seems to be but the depravation of some prophecy from God, which foretold the coming of the Romans in the last days (meaning thereby the days of the Messiah) to destroy them. It demonstrates however, that they both believed and expected, that the Romans were the people, from whom the change of their religion, and the total subversion of their government, were to come; and for this reason they were, upon all occasions, so very fearful to offend them. But herein they were sadly mistaken: For the prophecy of the Romans coming to destroy their temple and nation was fulfilled, not by their letting Christ alone, or believing in him, but by their thus opposing and conspiring against him; *Hammond's Annotations*.

* It was situated between Bethel and Jericho, about twenty miles to the north of Jerusalem: *Josephus De bello, lib. 5. c. 8.*

† Some interpreters are of opinion, that this was the same supper which our Saviour was invited to in the house of Simon the leper; that St. John has related it in its proper place, as a thing which happened six days before the passover; but that the other evangelists have mentioned it, by way of recapitulation, to shew what might be the probable occasion of Judas's treachery, even his vexation for being disappointed of the money that might have been made of this precious ointment, had it been sold and put into the bag for him to purloin. But others suppose, that this supper was different from that which is mentioned, Matt. xxvi. 6. and Mark. xiv. 2. 1st, Because this was in the house of Lazarus, John xii. 2, that in the house of

Simon

Martha and Mary. Martha, according to her custom, dressed the supper, but Lazarus, whom he had raised, was one of the company that sat at table with him, while Mary, to express her love and bounty, took a vial of the most valuable essence, made of spikenard *, and, pouring it upon his feet, anointed them, and wiped them with her hair, so that the whole house was filled with the fragrantcy of its perfume. This action Judas Iscariot, who afterwards betrayed his Master, and had, at that time, the custody of the bag, wherein money, for charitable and other necessary uses, was kept, highly blamed, as a piece of prodigality, in throwing away what might have been sold for three hundred pence †, and given to the poor; not that he valued the poor, but because he was a greedy wretch, who was always purloining some part of the public money to himself. Our Saviour therefore, who knew the sincerity of Mary's and the naughtiness of Judas's heart, in a very gentle

A. M.
1033. &c.
Ann. Dom.
37. &c.
from
Matt. xii. 1.
Mark i. 13.
Luke iv. 1.
John v. 1.
to Matth.
xvii. 24
Mark ix. 14.
Luke ix 37.
John vii 10.

Simon the leper, Matt. xxvi. 6. 2dly, Here Mary anoints the feet of Christ, John xii. 3. there a woman not named pours ointment on his head Matt. xxvi. 7. 3dly, This supper was six days before the passover, John xii. 1. that only two, Matt. xxvi. 2. Mark xiv. 1. and if the suppers were not the same, the Mary that anointed Christ's feet here, and the woman that anointed his head there. were not the same; *Calmet's Commentary*; *Beausobre's* and *Whitby's Annotations*.

* Nard or spikenard, is a plant that grows in the Indies, with a very slender root, a stalk small and long, and several ears or spikes. even with the ground, from whence it has the name of *spikenard*. The Indian nard (if it be right) must be of a yellowish colour, inclining towards purple, with long spikes, and the bristles of its spikes large and odoriferous. Of the blade or spike of this nard, the ancients were used to make a perfume of great esteem, and, when genuine, very precious. Pliny tells us, [Nat. hist. lib. 12]. there were nine several herbs which imitated nard, and that the great price it carried, tempted many to adulterate it; but where it was found pure and unspiced, there it obtained the name of *nardus pistica*, which is the epithet that occurs in Mark xiv. 3. and John xii. 3. unless, as some think, it may be a mistake in the copiers for *spicata*; *Calmet's Dictionary* under the word; and *Whitby's* and *Hammond's Annotations* on Mark xiv. 2.

† As the Roman penny was seven pence halfpenny of our money, so three hundred pence must amount to nine pounds seven shillings and sixpence.

A. M.
6036, &c.
Ann Dom
31, &c
from

Matt xii. 1
Mark ii. 23
Luke vi. 1
John v. 1.
to Math.
xvii 14.
M. xix. 14.
Luke ix. 37
John vii. 1

Matt. xxi.
1. Mark xi.
1. Luke
xix. 29.
John xii.
22.

In the morning he enters Jerusalem, riding upon an ass, and with the joyful acclamations of all the company, who himself lamented the state of the city.

gentle reply, commended what she had done, as a seasonable ceremony * to solemnize his approaching death; but blamed the other's pretended concern for the poor, since objects of this kind they had always with them, but his continuance among them was not to be long. While they were sitting at this supper, great numbers of Jews, out of curiosity, came to Bethany, not only to have a sight of Jesus, but of Lazarus likewise, whom he had raised from the dead; but, when the Sanhedrim understood that the resurrection of Lazarus occasioned many people to believe on Jesus †, they consulted how to destroy him likewise.

In the mean time, Jesus, having tarried all night at Bethany, set forward next morning with his disciples, and others attending him on his way to Jerusalem. When he came to a place called *Bethphage* ‡, on the side of mount Olivet ||, he

* It was a custom in these eastern countries, for kings and great persons, to have their bodies at their funerals embalmed with odours and sweet perfumes; and, in allusion hereunto, our Saviour here declares of Mary; that she, to testify her faith in him, as her King and Lord, had, as it were before hand, embalmed his body with precious ointment for his burial.

† Never was there rage and malice more unreasonable than this; for admitted that Christ had broke the Sabbath, and spoken blasphemy, yet what had Lazarus done? No crime was ever alledged against him; and yet these rulers of the people conspire to put him to death, merely to preserve their own honour and reputation. But see the providence of God, which notwithstanding all their contrivances, was pleased to preserve him, as a monument of his glory, and a testimony of the miracle which Jesus performed on him, thirty years after our Saviour's death; *Peel's* and *Whitby's Annotations*; and *Taylor's life of Christ*.

‡ Bethphage signifies *the house of figs* or *dates*, and might very probably have its name from the several trees of these kinds that grew there. It was a small village of the priests, situate on mount Olivet, and as it seems, somewhat nearer Jerusalem than Bethany; *Deasford's Annotations*; and *Wells's Geography of the New Testament*.

|| This place, doubtless, had its name from the great number of olive trees that grew upon it. It lay a little without Jerusalem, on the east side of it, about five furlongs from the city, says Josephus; but he must be understood of the very nearest part of it, since St Luke makes the distance to be a Sabbath-day's journey, *i. e.* eight furlongs, or a mile, unless we suppose, that he means the summit of the hill, from which our Saviour

he sent two of his disciples into the village, to bring from thence an ass, and her colt, * which was not yet backed, that, to accomplish a remarkable prophecy, ^o he might

ride

Saviour ascended, Acts i. 12. Mr. Maundrel tells us, that he and his company going out of Jerusalem at St Stephen's gate, and crossing the valley of Jehoiaphat, began immediately to ascend the mountain; that, being got above two-thirds of the way up, they came to certain grottos, cut with intricate winding and caverns under ground, which were called *the sepulchres of the prophets*; that a little higher up were twelve arched vaults under ground standing side by side, and built in memory of the apostles, who are said to have compiled their creed in this place; that, sixty paces higher, they came to the place where Christ is said to have uttered his prophecy concerning the final destruction of Jerusalem; and, a little on the right hand, to another, where he is said to have dictated a second time the Lord's Prayer to his disciples; that, somewhat higher, is the cave of a saint, called *Pelagia*; a little above that, a pillar, denoting the place where an angel gave the Blessed Virgin three days warning of her death; and, at the top of all, the place of our Blessed Lord's ascension; *Wells's Geography of the New Testament.*

* It is well remarked by Grotius, that such animals as were never employed in the service of men, were wont to be chosen for sacred purposes, inasmuch, that the very Heathens thought those things and sacrifices most proper for the service of their gods, which had never been put to profane uses. Thus the Philistines returned the ark in a new cart, drawn by heifers that had never before undergone the yoke, 1 Sam. vi. 7. and thus Apollo's priest admonished Æneas:

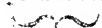
Nunc grege de intacto septem mactare juvencos
Præstitit, _____ Æn. 6.

But the chief design that our Saviour might have, in the orders which he gave to his disciples, was, that the prophecy might, by this means, receive its full completion: *Tell ye the daughter of Zion behold thy king cometh unto thee weak, and sitting upon an ass, and a colt, the foal of an ass.* The former part of the verse is taken from Isa. lxii. 11. and the latter from Zech. ix. 9. Both by the Jews are acknowledged to relate to the Messiah; and, with regard to the latter, R. Joseph was wont to say, *May the Messiah come, and may I be worthy to sit under the shadow of the tail of his ass*; *Whitty's Annotations*, and *Surenhusii Cencil. in loc. ex V. T. apud Mattheum.*

^b Isa. lxii. 11. Zech. ix. 9.

A. M.
2735. &c.
Ann. Dom.
31. &c.
from

Mat. xii. 1.
Mark ii. 13.
Luke vi. 1.
John v. 1.
10. Mat. x.
xvii. 12.
Mark ix.
24. Luke
in. 27.
John vii. 1.



ride thereon to Jerusalem *. The disciples † did as they were ordered : and, having mounted their master on the colt,

* A great contest there is among learned men, whether our Lord rode upon the ass, or the colt, or on both alternately. Those who contend for his riding upon both, observe from the words of the prophet Zechariah, chap. ix. 9. that mention is made of riding both *upon an ass, and a colt, the foal of an ass*; and from St Matthew, chap. xxi. 7. they observe farther, that the disciples, having brought the ass and the colt which our Saviour had sent them for, *put on them their clothes, and set him thereon*. Since, therefore, the relation of St Matthew thus literally agrees with the prophecy of Zechariah, and both expressly assert, that our Saviour did ride upon the ass as well as the colt, they see no reason why these texts should not be taken in their most plain and obvious meaning, and do hence infer, that, for the more exact fulfilling of the prophecy, our Saviour did actually ride part of the way upon the one, and the remaining part upon the other. The generality of interpreters, however, are against this. They suppose, that, as there was no occasion for our Saviour's riding upon both in so short a journey, and as the other three evangelists only make mention of the colt, there seems to be a necessity for admitting of the figure called *enallage numeri* in this place; and that, as when we read, that *the ark rested upon the mountains of Ararat*, Gen. viii. 4. we understand only upon one of them; so here, when St Matthew tells us, that the disciples brought *the ass and the colt, and put their clothes on them*, by *ἐναυ ἀρῶν*, he must necessarily mean, *ἐναυ ἑὸς ἀρῶν*, upon one of them, i. e. the colt, as the words of the prophecy itself will fairly bear: Nor was there any other reason for bringing the mother along with it, but that foals will not usually go without their dams; *Wells's Geography of the New Testament, part 1. and Surenbushii Concil. in loca ex V. T. apud Matthæum.*

† Very remarkable is our Saviour's prescience, even as to the most minute matters, in the orders which he gives his disciples, viz. 1. You shall find a colt; 2. On which no man ever sat; 3. Bound with his mother; 4. *In vicis*, or where two ways meet; 5. As you enter into the village; 6. The owners of which will, at first, seem unwilling that you should rob him; 7. But when they hear that I have need of him, they will let him go. And no less remarkable is the cheerful obedience of these disciples to a command, which carnal reasoning might have started many objections against, and which nothing less than a stedfast persuasion, that he who sent the message would be sure to give success to it, could have prevailed

colt, he proceeded as it were in triumph, towards the city, amidst the loud acclamations of an innumerable multitude, whilst crowds of people came forth to meet him, with branches * of palm-trees in their hands, some spreading their garments † in the way, others cutting down branches, and strewing them where he was to pass, and

at 17.
4035. &c.
Ann Dom.
31. &c.
from
M. II. XII. 1.
Mark II. 23.
Luke VI. 1.
John V. 1.
to Matth.
vii 14.
Mark IX. 14.
Luke IX. 37.
John VII 1.

vailed upon them to execute, as they did, without any demer or delay; *Whitby's Annotations*, and *Stanhope on the epistles and gospels*, vol. 1.

* At the feast of Tabernacles, it was a custom among the Jews, not only to sing Hosannas with the greatest joy, but also to carry palm-branches in their hands, Lev. xxiii. 40 and to desire (as the Jews still wish at the celebration of this feast) that they may rejoice in this manner at the coming of the Messiah: Nor was it only at this festival, but upon any other occasion of solemn rejoicing, that the Jews made use of this ceremony: For we find, that, upon the enemies evacuating the tower of Jerusalem, Simon and his men 'entered into it, 'with thanksgiving, and branches of palm-trees, and with 'harps and cymbals, and with viols, and hymns, and songs,' 1 Maccab xiii 51. Nay, the very same manner of expressing their joy prevailed among other nations, as well as the Jews; for so Herodotus relates, that they who went before Xerxes, as he passed over the Hellespont, strewed the way with myrtle-branches: And therefore we need less wonder that we find such of the company as were by our Blessed Saviour's miracles convinced of his being their King, and the promised Messiah, testifying their joy upon this his inauguration into his kingdom, in such a manner as they, as well as other nations, upon such joyful occasions, were accustomed to; *Whitby's Annotations*, and *Sacrosancti Concil. ex V. T. apud Mattheum*.

† It was a common practice among the people in the East, upon the approach of their kings and princes, to spread their vestments upon the ground, for them to tread, or ride over. In conformity to which custom, we find the captains, when they proclaimed Jehu king putting their garments under him, 2 Kings ix. 13. and Plutarch relating, that when Cato left his soldiers, to return to Rome, they spread their clothes in the way, which was an honour (as he observes) then done to few emperors. But the Jews that accompanied our Saviour at this time, looked upon him as greater than any emperor; as a prince that was come to rescue them from the Roman yoke, and reduce all nations under their subjection; and therefore, in this manner they chose to testify their homage and veneration of their universal monarch, making now a public entry into his capital of Jerusalem; *Whitby's Annotations*.

A. M. all, as it were with one voice, crying *, *Hosanna to the Son*
 4035. &c. *of David! Blessed is he that cometh in the name of the Lord!*
 Ann Dom *Hosanna in the highest.*
 31, &c.

from Matt. In this triumphant manner they advanced till they came
 xii. 1. Mark to the descent of mount † Olivet, when the whole body
 ii. 23. of disciples, being transported with the honours shewn to
 Luke vi. 1. their master, broke out into raptures of thanksgivings, and
 John v. 1. loud doxologies to God, for all the mighty works which
 to Matth. 1. they had seen; while the whole body of the people, as
 xviii. 4. well those that went before, as those that followed after,
 Mark ix. 14. joined with the disciples in their Hosannas and acclama-
 Luke ix. 37. 1 tions; so that when some Pharisees, being envious of his
 John vii. 1 glory, desired him to command their silence, *If they should*
 Luke xix. 37. *be silent, he told them † the very stones would proclaim his*
 praise.

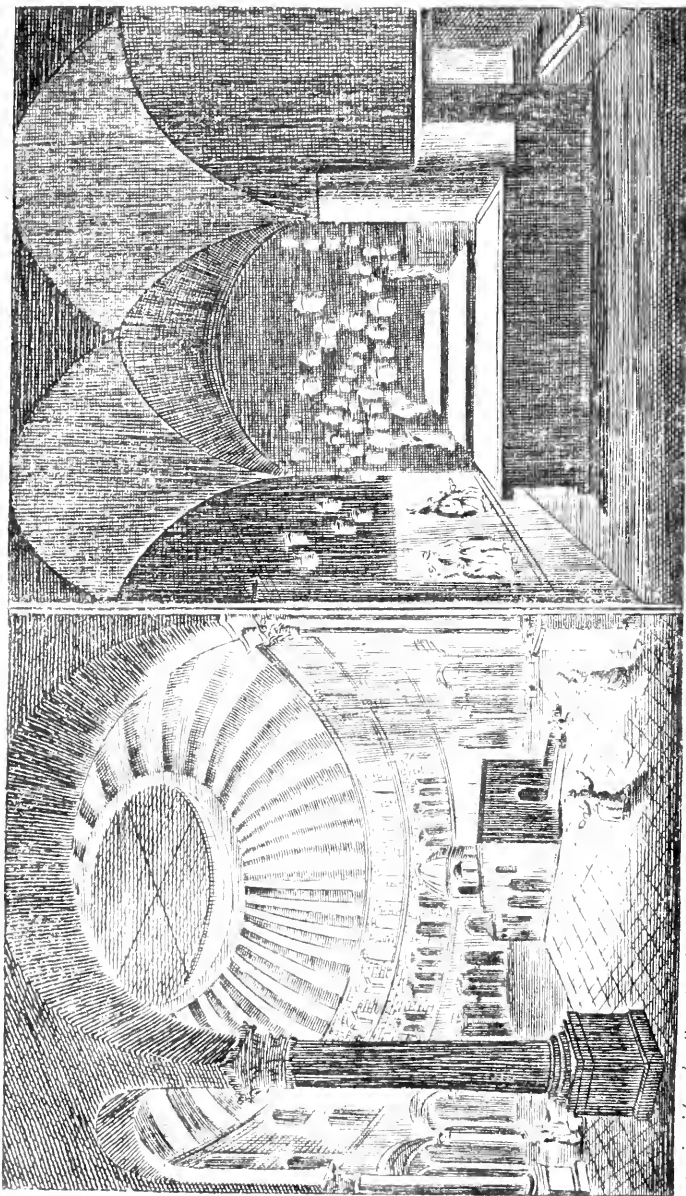
But,

* *Hosanna*, or rather *Hosanna*, is an Hebrew word, which signifies, *Save, I beseech thee*, and was a common acclamation, which the Jews used in their feast of Tabernacles, not only in remembrance of their past deliverance from Egypt but in hopes likewise of a future one, by the coming of the Messiah. Now, the reason why the acclamations, upon this occasion, ran rather in these words, than in the common form of *Long live the king*, or the like, was, because in the character which the prophet gives of the Messiah, he is called a *Saviour*, or *one bringing salvation* to them. Zech. ix. 9. And therefore, to shew the excellency of this above all other kings, the people address him in words taken from the Psalmist, *Help us now, O Lord, send us now prosperity*, Psal. cxviii. 25. But because *Hosanna* is likewise a form of blessing, and, in the inauguration of princes, people are always pleased with the rightful succession; therefore they adjoin. *Hosanna to the Son of David*, i. e. the Lord prosper, and heap favours and blessings upon him. Now, because God had promised the Jewish nation a king descended from that royal line, therefore they continue their good wishes, *Blessed is he that cometh in the name of the Lord*; and because again it is natural for men, in such transports, to reiterate their joyful acclamations, even as if they desired to make them reach heaven as well as earth, therefore it is added, *Hosanna in the highest*; *Hammond's* and *Beausobre's Annotations*, and *Surenhusii Concil. ex V. T. apud Mattheum*.

† Between this mount and the city of Jerusalem, there lay nothing, but only the valley of Jehosaphat, through which ran the brook Kedron; *Calmet's Commentary*.

‡ This is a proverbial expression, and signifies no more, than that God was determined to glorify our Saviour that day; and therefore,

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The inside of St Paul's Cathedral of St Paul's, London, as it appeared in the year 1750, when it was first published, which was the first time it was ever published.

But, notwithstanding all this glorious procession, as he advanced nearer to Jerusalem, so as to have a full view of the city and temple, he paused, and looked stedfastly on the city, and then, with tears in his eyes †, made this lamentation over it: *Oh! that thou hadst known, at least in this thy appointed day, the things conducing to thy peace; but now, alas! they are hidden from thine eyes. For the fatal time shall come, when thy enemies ‡ shall throw up trenches about thee, hem thee in on every side, destroy thy children, demolish thee, and ¶ not leave in thee one stone upon another,*

A. M. 4035. &c.
 Ann Dom 31, &c.
 from Matt. xii. 1. Mark ii. 13. Luke vi. 1. John v. 1. 10. Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

therefore, if these his followers should be prevailed upon to hold their peace, and say nothing in his praise, God would find out some other means (though not so competent perhaps) to make it effectually be known; *Beaufobre's and Whitby's Annotations.*

† The tears which our Saviour shed upon this occasion, were such as proceeded from a profound charity, and deep commiseration of the evils that were coming upon Jerusalem, in both which virtues he came to be an example to us; and therefore his behaviour in this respect could not be unworthy of himself. They farther shew, that the calamities with which beset that impious city might have been avoided, had they made a right use of the time of their visitation; otherwise, his tears may rather be looked upon as the tears of a crocodile, than those of true charity and commiseration; *Whitby's Annotations.*

‡ How exactly this prediction was fulfilled by the Romans, we may learn by the Jewish historian, who not only tells us, that in this very Mount Olivet, where our Lord spake these words, the Romans first pitched their tents, when they came to the final overthrow of Jerusalem; but that, when Vespasian began the siege of it, he encompassed the city round about, and kept them in on every side: that to this purpose (how impracticable soever the enterprize might seem) Titus prevailed with the soldiers to build a wall of thirty-nine furlongs, quite round the city, with thirteen turrets in it, which, to the wonder of the world, was completed in three days; and that, when this was done, all possibility of escaping was cut off, and the greatest distress that ever beset a city ensued, whereof that author gives a very lively, but most dolorous account; *Joseph De bello, lib. 6 c. 13. &c.*

¶ How exactly this was likewise fulfilled, the same historian relates, *viz* That Titus, having ordered the soldiers to lay the city level with the ground, and to leave nothing standing but three of the most famous turrets, that over topped the rest,

A. M. *ther, because thou wouldst not know the time of thy visita-*
 4035. &c. *tion.* *

Ann Dom

31, &c.

from Matt.

xii. 1.

Mark ii. 23.

Luke vi. 1.

John v. 1.

to Matt.

xvii. 14.

Mark ix. 14.

Luke ix. 37.

John vii. 1.

THE OBJECTION.

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AND a strange visitation, no doubt, it was, when the great and long expected King of the Jews made his solemn entry into the capital of his dominions, in so glorious and absurd a manner. Had he been carried indeed in a triumphant chariot, with the nobles of the nation attending him, and heralds before proclaiming his great and wonderful acts; nay, had he been but mounted upon a tolerable horse, with a little riding furniture to set him off, and a company of honest yeomen, each on his own steed, to make up the cavalcade, something then might have been said to the matter: But, to represent him riding upon an ass, the most contemptible of all creatures, without either bridle or saddle, and nothing but an old coat or two thrust under him; without one person of figure in his retinue, and nothing but a noisy rabble running before, and bawling out, *Hey for our King, for our King for ever*; this is making such a farce of the whole matter, and setting our Saviour out in so ridiculous a dress, as badly comports with the gravity of his behaviour upon all other occasions. Well might the town be in an uproar, to see a king inaugurated in this mock manner; and well might the mob, when the ferment of their joy was over, reflect on what they had done, and turn their *Hosannas* into *Crucify him*: But what colour of excuse can we make for the four evangelists, who have all related this part of our Saviour's history so much to his disadvantage, and thence given occasion to such an excess of profane wit and ridicule?

Well

as monuments to posterity of the Romans power and conduct in taking the place, his orders were so punctually executed, and all the rest laid so flat. that the place looked as if it had never been inhabited; *Joseph. De bello, lib. 7. c. 18.*

\* The word *visitation* may be taken either in a good or bad sense, for either the mercies, or judgments of God; but here it denotes the former, and particularly the dispensation of the gospel, first by the ministry of John, then by the preaching of Christ himself, and afterwards by the labours of his apostles and disciples; *Beaufobre's* and *Pool's Annotations.*

° *Bishop Sherlock's 4th dissertation.*

Well had it been for their credit, if the three first  
 had omitted this account of our Saviour's entry, as they  
 have done that of his raising up Lazarus from the dead.  
 In this St John stands alone, but not without some sus-  
 picion of the truth of his narrative, when he represents  
 the very person, whom (in the beginning of his gospel)  
 he extolled so gloriously, sinking into a passion below  
 the dignity of some Heathen sages, and foolishly  
 weeping for the loss of a friend, whom that very mo-  
 ment he was going to restore; and when he represents  
 his friend, who was dead, coming forth from his se-  
 pulchre, though bound hand and foot with his grave-  
 clothes, (which is not so easy, one would think, to be  
 done,) and at the same time having his face (that it  
 might not be known who he was) bound about with a  
 napkin.

These circumstances look a little oddly, and seem to  
 impair the strength of the miracle; as our Saviour's  
 curing the man that was born blind (another piece of  
 history, wherein St John stands alone) by a kind of  
 whimsical eye-salve made of dirt and spittle, sounds not  
 a little romantic; unless we may suppose, that under-  
 hand he made use of a proper medicine, and had pri-  
 vately in his mouth some sanative and balsamic matter,  
 which, dissolved in spittle, might effect the cure.

The truth is, whatever high commendations may be  
 given of the gospel of St John, as an history greatly con-  
 ductive to our Saviour's honour, and calculated on pur-  
 pose as it were to assert the doctrine of his divinity; yet  
 it is no small objection to its authority, that the whole  
 account of the woman taken in adultery, and brought  
 before him, is supposed to be forgery, and therefore om-  
 mitted in the best copies; and if we look into some other  
 passages during the same period, we shall soon perceive,  
 that it falls infinitely short of the orthodox character  
 which some have given it.

For when (according to St John) we find Christ de-  
 claring, that *he was to work the work of him that sent  
 him; that the doctrine which he taught, was not his own,  
 but his that sent him; and that he spake not of himself,  
 but as his Father had taught him, so he spake,* can we think

L 2

other-

<sup>d</sup> John xi. 35.

<sup>e</sup> Ibid. ver. 44.

<sup>f</sup> John ix.

<sup>g</sup> Woolston's Discourses on the miracles.

<sup>h</sup> John ix. 4.

<sup>i</sup> Ibid. vii. 16.

<sup>k</sup> Ibid. viii. 28.

A. 31.  
 4235, &c.  
 Ann. Dom.  
 37, &c.  
 from Matt.  
 xii. 1. Mark  
 ii. 23. Luke  
 vi. 1. John  
 v. 1. to  
 Matth. xvii.

otherwise, than that he acknowledges his inferiority to the Deity, <sup>1</sup> as subject to the command of another, which the true God can never be; and as receiving his instructions from another, which, had he a divine besides the human nature, he must have been the prime author of?

14. Mark ix.  
 14. Luke  
 ix. 37.  
 John vii 1.

The very Socinians allow, that, in respect of the commission which he had from God, the Scriptures might indulge him with a title extraordinary; and when <sup>m</sup> the Jews took up stones to stone him for assuming (as they thought) a co-equality with God, how is it that this beloved apostle of his brings him off? Why; by making him acknowledge himself to be God, in the same sense that judges, and other great magistrates, are so called, viz. <sup>n</sup> in virtue of the divine authority wherewith they are invested.

Nay, well it were if St John was the only sacred penman who seems to impair the truth of Christ's divinity: But if we look into two other evangelists <sup>o</sup>, we shall find them, on a very remarkable occasion, doing the same thing. For when the two sons of Zebedee came and requested of our Lord to have a certain pre-eminence in his future kingdom, these writers make him modestly decline all power of conferring such like honours and dignities as the peculiar prerogative of God alone: <sup>p</sup> *To sit at my right hand, and my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father:* Words that he never would have spoken, say the ancient Arians, had he not been conscious of an inferiority.

But even besides these, there are other difficulties in the compass of this part of the evangelical history, that we cannot so well account for. For if innocence is better than amendment, and there is no proportion in the numbers, why is <sup>q</sup> *there more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance?* If the Judge of all the earth cannot but do right, and will reward every one according to his works, why does the householder, in the parable <sup>r</sup>, make the wages of all the labourers in the vineyard, of those that wrought but one hour, and of those

<sup>1</sup> Whitby in locum. <sup>m</sup> John x. 31. <sup>n</sup> Ibid. ver. 34, 35.  
<sup>o</sup> Matth. xx. 20. and Mark x. 35. <sup>p</sup> Matth. xx. 23. <sup>q</sup> Luke xv. 7. <sup>r</sup> Matth. xx. 12.

' those that bore the heat and burden of the day, equal? A. M.  
 ' If our Saviour, at other times, in his travels from Gali- 4735. &c.  
 ' lee to Jerusalem, met with no let, no incivility from the Ann Dom  
 ' people of Samaria, why did they once, merely <sup>s</sup> because 31 &c.  
 ' his face was as though he would go to Jerusalem, deny him from Matt.  
 ' the common rights of hospitality? And (to name no xii 1.  
 ' more) supposing the last was the greatest day of the feast Mark ii. 23.  
 ' of tabernacles, yet why should our Saviour, on that more Luke vi. 1.  
 ' than any other, cry out, ' *If any man thirst, let him* John v. 1.  
 ' *come unto me, and drink*; nor can we conceive where the to Matt.  
 ' passage is, or in what sense it is to be understood, that xvii. 14.  
 ' *he who believeth in Christ, shall out of his belly have rivers of* Mark ix 14.  
 ' *living waters flowing.*' Luke ix 37.  
John vii. 1.

<sup>u</sup> At a former passover, when the people, in admiration of our Saviour's miracles, would have paid him kingly honours, he withdrew, and refused that unseasonable testimony of their zeal, because the accepting these honours then would have been liable to misrepresentation, and might have obstructed the efficacy of his preaching. But now that the course of his prophetic office was finished, and the time of his leaving the world, and returning to his Father, so near at hand, he thought it not amiss to accept of their readiness to acknowledge and proclaim his royal dignity, and himself to go up to Jerusalem in a more public manner than usual, that thereby he might exasperate his blood-thirsty enemies, and so draw on his intended passion.

To exasperate his enemies indeed, a more pompous appearance might have been more conducive and more agreeable to his regal dignity; but in this our Saviour was not left to his own option. Since the prophet, so long before, had prescribed the form of his entry into Jerusalem, as a characteristic of his being the true Messiah, there could be no deviating from it, even though he could have procured his numerous guards, and triumphal chariots, splendid attendants, and other ensigns of royalty, to adorn the day of his inauguration. <sup>x</sup> *Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold thy king cometh unto thee! He is just, and having salvation, lowly, and riding upon an ass, and upon a colt, the fole of an ass.* This is the prophecy whereby our Saviour was directed, at this time,

<sup>s</sup> Luke ix. 53      <sup>c</sup> John vii. 37. 38      <sup>u</sup> Stanhope  
 on the epistles and gospels, vol. 1.      <sup>x</sup> Zech. ix. 9.

A. M. in his approach to Jerusalem; and, to justify his conduct  
 4035. &c. in this particular, it may not be amiss to enquire a little  
 Ann Dom into the true reason of it.

31. &c. To this purpose we may observe, (with a learned prelate  
 from Matt xlii. y of our own), that the law which God gave to the kings  
 Mark ii. 23 of Israel (whenever there should be any) <sup>a</sup> not to multi-  
 Luke vi. 1 ply horses to themselves, was founded upon a special pro-  
 John v. 1. mise, that he would continue to be (as he had all along  
 to Match. xvi. 14. been) <sup>a</sup> their defence against their enemies; that this was a  
 Mark ix. 14. law wherein every prince that was to succeed to the govern-  
 Luke ix. 97. ment of Israel was concerned, and designed for a standing  
 John vii. 1. trial, both of prince and people, whether they had trust  
 and confidence in God; that while this law was observed  
 the troops of Israel were victorious, and though few in  
 number, and seemingly unfit for action, proved an over-  
 match for royal armies; that when it came to be laid aside,  
 and kings, as they declined in their confidence towards  
 God, began to multiply their horses and chariots of war,  
 they soon sunk in their military successes, till at length the  
 whole land was carried away captive: And therefore, <sup>b</sup>

*Woe unto them, says the prophet, that stay on horses and  
 trust in chariots, because they are many, and in horsemen, be-  
 cause they are strong, but look not unto the Holy One of Israel,  
 neither seek the Lord.*

and ap- Now to apply this to the prophecy before us. Since the  
 plied. kings of Israel were obliged to renounce the assistance of  
 horses and horsemen, and to depend on God for success in  
 the day of battle; and since those who did so were their  
 nation's deliverers, and those that did otherwise were de-  
 stroyers of it, under which of these capacities, think we,  
 should the King whom God promised to the daughter of  
 Jerusalem come? Should he appear (as some of the late  
 kings of Israel did) in all the pomp and pride of war, sur-  
 rounded with horses and chariots, in direct opposition to  
 the law of God? Or should he appear, like some of the  
 ancient worthies, <sup>c</sup> *who by faith subdued kingdoms, and out of  
 weakness were made strong?* Kings who feared God, and  
 therefore feared no enemy, and who, though mounted on  
 asses, were able to put to flight the thousands and ten thou-  
 sands of chariots and horses that came against them? To  
 resolve

<sup>a</sup> Bishop Sherlock's fourth Dissertation, annexed to his Use and intent of prophecy. <sup>b</sup> Deut. xvii. 16. <sup>c</sup> Ibid.

21. 1. <sup>b</sup> Isaiah xlii. 1. <sup>c</sup> Heb. xi. 33. 34.



resolve us in this inquiry, the prophet himself comes in to our aid; for immediately after his description of the promised king, he adds, <sup>d</sup> and I will cut off the chariot from Ephraim, and the horse from Jerusalem; plainly shewing that the character given of the Messiah, viz. that he should ride on an ass, was in opposition to the pride of their warlike kings, who, by their strength in chariots and horses, had ruined themselves and their people.

Thus necessary it was for the promised Messiah, and for our Saviour, consequently, who came in that character, to approach the daughter of Zion, riding on an ass, even though it were a creature more despicable than we imagine it. But, after all, it is mere prejudice, and too fond an attachment to the manners and customs of our own country, that make us conceive any thing contemptible in an ass, or any thing ridiculous or inconsistent with the gravity and dignity of our Blessed Saviour in riding upon him. For <sup>e</sup> if we look into other countries, particularly into Judea, we shall find persons of the highest distinction usually so mounted. We shall find <sup>f</sup> the chief governors of Israel, described in the Song of Deborah, as riding on white asses; and <sup>g</sup> the thirty sons of Jair, who was judge and prince of the country for two and twenty years, riding upon as many asses, and commanding in thirty cities. Nay, we shall find Absalom, (though in other respects <sup>h</sup> a man of pomp,) in the very day of battle, <sup>i</sup> mounted on a mule, the colt of an ass, and, on his coronation-day, Solomon provided with no better equipage. And therefore we can never account it any reproach for the meek and humble Jesus to ride into Jerusalem on the sole of an ass, when David, the greatest of his ancestors, and Solomon, the wisest, (as long as he was wise,) rode in the same manner.

<sup>k</sup> The persons who attended him in this procession were a mixed multitude, consisting of disciples and common people, such as were moved to do thus, from the doctrines and miracles which they had heard and seen, and were forward to pay him what honour they could. They had no quality or outward splendor, indeed, no titles or eminent

A. M.  
4235, &c.  
Ann Dom  
37, &c.  
from Matt.  
xii. 1.  
Mark ii. 27.  
Luke vi. 4.  
John v. 1.  
to Matt.  
xviii. 12.  
Mark ix. 14.  
Luke ix.  
37. John  
vii. 1

An ass no  
improper  
creature for  
our Saviour  
to ride  
upon.

The persons  
that  
attended  
him;

<sup>d</sup> Zech. ix. 10. <sup>e</sup> Bishop Sherlock's fourth Dissertation, annexed to his Use and Intent of prophecy. <sup>f</sup> Jud. v. 10.  
<sup>g</sup> Ibid. x. 4. <sup>h</sup> 2 Sam. xv. 1. <sup>i</sup> Ibid. xviii. 9. <sup>k</sup> Stanhope on the epistles and gospels, vol. 1.

A. M.  
4035, &c.  
Ann Dom  
31, &c.  
from Matt  
xii 1.  
Mark ii, 23  
Luke vi 1.  
John v. 1.  
to Matth.  
xviii 14.  
Mark ix.  
14. Luke  
ix. 37.  
John vii 1.

eminent posts to recommend them; but they were very remarkable for their sincerity and honest zeal, their hearty affection to Christ, and firm persuasion of his being the true Messiah; and these, to him who is no respecter of persons, and who came to set up a kingdom not of this world, rendered those tributes of praise and acknowledgment (though from men mean and insignificant as to any temporal respects) more acceptable, more becoming his character, and more truly for his honour, than any dissembled or interested homage of rulers or rabbins, the greatest or wisest of the Sanhedrim, could have been; for external advantages are of no consideration with God, while they want good dispositions within to recommend them.

And the  
reason of  
their turn-  
ing so sud-  
denly a-  
gainst him,

Whether this was the same multitude, or not another spirited up, that clamoured so loudly against our Blessed Saviour but five days after these joyful acclamations, it is much to be questioned; but supposing it was, whoever considers the subtle management of men in post and power, and the easiness and servile fears usual in those of a mean depending condition, will not be much surpris'd at such a sudden change. Popular applause is at all times a very fickle and uncertain thing: But in the case before us, there were some incidents which might occasion this instability. Our Saviour, after his triumphant entry into Jerusalem, seem'd to assume a kind of sovereignty: He purged the temple from its abuses, healed the diseases of the people, received the hosannas of the children, and for some few days, preached, exhorted, and rebuked with all authority; so that, during this time, no one almost doubted but that he was the mighty prince who was to gird his sword upon his thigh, and bring salvation unto Israel. But when, instead of this, they saw him fallen into the hands of his enemies, and quite deserted by his friends; apprehended by the public officers as a common malefactor, hauled from one high-priest to another, and there blindfolded, spit upon, buffeted, and insulted; when, in the midst of all this distress, they saw him left alone, without any disciple to stand by him; any messenger from heaven, (as they might expect,) or any exertion of his own power, to rescue him; nay, on the contrary, when they saw that one of his own servants had sold and betrayed him, another denied and abjured him, and all unanimously had fled and forsook him; and yet these were the persons who, for some years, had been his constant companions, and consequently were the best judges of his merit and pretensions: When the multitude,

multitude, I say, saw matters reduced to this extremity, and that terror and desertion was on every side, while the rulers conspired to take away his life, it is no wonder, that, at the instigation of these rulers, they changed their tone, as they saw the scene change, and their hopes vanish, and struck in with the prevailing party: For, whoever has seen a great man disgraced at court, (even though before he was the nation's darling,) may easily satisfy himself, what very reeds the affections of the populace are; how apt they are to bend to every wind of faction and interest, and to be swayed by every calumny, or malicious insinuation, even when most zealous, and seemingly most sincere.

If we take a view of the vast extent of the subject which the evangelists had before them, and the intended brevity of their books to make them more useful to the generality of mankind, we cannot but perceive, that it was absolutely necessary for them to omit several things which must have occurred to their remembrance. The whole four gospels, bound together, make not a large volume, but each singly is a very small book; and yet, besides the miracles of our Saviour, attended, as they are, with the circumstances of place and time, the names of the persons and the occasions of their being wrought, they have, in these small tracts, inserted an account of the wonderful manner of our Saviour's birth, the dangers of his infancy, the miraculous appearances of providence in his favour; and his removals and journeyings from one place and country to another. They have recorded the substance of his doctrine in plain terms; they have set down many parables, spoken by him, together with their explications; and given us a full account of the mission of his twelve apostles, and the other seventy disciples. The cavils and questions of the Pharisees, Sadducees, and Herodians, together with his answers and solutions; the observations and reflections of the people; his public discourses before all, and his private instructions to his disciples; his predictions of his own sufferings; of the destruction of Jerusalem, and many other events; a long and particular account of his persecution, condemnation, and crucifixion; as also of his resurrection and ascension, (not to mention the history of the birth, preaching, baptism, and sufferings of John the Baptist, his forerunner;) are all comprised in a short volume. And therefore, having such plenty of matter before them, they were obliged to be silent as to

A. M.  
4035. &c.  
Ann Dom  
31, &c.  
from Matt.  
xii. 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Matt.  
xvii. 14.  
Mark ix. 14.  
Luke ix. 37.  
John vii. 5.

Why three  
of the e-  
vang lists  
have om-  
itted the  
account of  
Lazarus's  
resurrec-  
tion.

A. N.  
4035, &c  
Ann Dom  
31, &c  
fig. Matt  
xii 1.  
Mark ii 23  
Luke vi. 5  
John v. 1  
to Matt.  
xvii. 14.  
Mark ix 14  
Luke ix  
37. John  
vii. 1.

some particulars, after they had related others of the like nature, for fear of incurring that prolixity which they had determined to avoid. And hence it is easy to suppose, in behalf of the three first evangelists, that, when they came to a certain period in their history of the ministry of Jesus, and observed, that they had given a sufficient account of his doctrine and miracles, being to reserve a space for his last sufferings and resurrection, they thought proper to pass over in silence whatever happened between that period and his last journey to Jerusalem. Thus some have observed, that, from the time when our Saviour returned into the coasts of Judea beyond Jordan, which (as St John<sup>m</sup> tells us) was soon after the feast of the Dedication, (and that was always observed in winter,) to the time of his last going up to Jerusalem, a little before Easter, these three evangelists make no mention at all of any journies or moving from thence; and yet from this country (according to St John's account) it was, that Jesus afterwards came up to Bethany, and raised Lazarus, and then<sup>n</sup> *went into the country near the wilderness, into a city called Ephraim, and there continued with his disciples.* And therefore, since these sacred penmen, for the avoidance of prolixity, thought it not proper to take any notice of what passed in this interval of time, they could not (with any justness or propriety) introduce into their gospels an account of the resurrection of Lazarus.

But there is a farther reason, which some learned men<sup>o</sup> have given us for their silence in this respect. They tell us, that, according to an ancient tradition, Lazarus lived thirty years after his being raised from the dead, and that, as the latest of these three evangelists wrote but fifteen years after our Lord's ascension, they might think it a needless matter to mention a miracle concerning a person living so near Jerusalem, when the fame of it was so great, and so many witnesses living to attest it: Nor can they suppose, but that, in point of prudence; the evangelists declined mentioning this story, for fear of exasperating the Jews, and giving their rage and malice a fresh provocation to cut off Lazarus. But now St John, undertaking to write his gospel, on purpose to supply the omissions of the former evangelists, above sixty years after our Lord's ascension, when, by the death of Lazarus, and most of the

<sup>m</sup> John x. 22,

<sup>n</sup> Ibid. xi. 54.

<sup>o</sup> Grotius and Whitby on John xii.

the witnesses, who were present at his resurrection, the same of it might be much impaired, had good reason to perpetuate his memory by a full and particular rehearsal.

He had not, however, given us so fair and unexceptionable account of the matter, had he not represented our Blessed Saviour compassionating the circumstances of his friends, and weeping upon so sad an occasion as the death of Lazarus. For 'there is something in human nature (as an ingenious author <sup>P</sup> elegantly expresses it) resulting from our very make and constitution, while it retains its genuine form, and is not altered by vicious habits, or oppressed by stupidity, which renders us obnoxious to the pains of others, causes us to sympathise with them, and almost comprehends us in their case. This compassion appears eminently in those, who, upon other accounts, are justly reckoned among the best of men. They, who (of all writers) undertake to imitate nature most, often introduce even their heroes weeping. The tears of men are, in truth, very different from the cries and ejaculations of children; they are silent streams, and flow from other causes; commonly some tender, and perhaps philosophical reflections.' And in the case now before us, there might be other considerations, besides the loss of Lazarus, and the lamentation of his friends, that might draw from our Saviour these tears of compassion.

He might at that time be affected with the thought of the many afflictions to which human nature is liable in this imperfect state; and his groans and inward grief might proceed from the want of faith observable in the sisters, and the company attending them, and a diffidence of his ability to raise the dead, notwithstanding they had seen so many, so frequent manifestations of a divine and omnipotent power residing in him. He knew, that the obstinacy and inveterate prejudices of some of the spectators, and of the generality of the Jewish people were such, that the astonishing miracle he were going to work would not have its due effect upon them. This recalled to his mind that scene of misery and desolation which he foresaw would overtake them; and therefore he grieved, and sighed deeply at the prospect of the calamities which that perverse people were bringing upon themselves, and which all his endeavours, his miracles and sufferings, could not prevent.

A. M.  
4035, &c.  
Ann. Dom.  
31, &c.  
from Matt.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to  
Matt. xvii.  
14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

No decep-  
tion in the  
miracle of  
his resur-  
rection;

So that, upon the whole, the concern which our Lord expressed upon this occasion, proceeded from the noblest motives, wisdom, goodness, friendship, compassion and every view that is just and laudable, when he sympathized with his friends, and grieved for his enemies.

With these genuine expressions of solemn grief and sorrow, our Saviour drew near to his friend's sepulchre, which (as we may conjecture) was an hollow place hewn in a rock, whose entrance (which was closed with a stone) lay level with the surface of the earth: But then, we have so imperfect an account of the funeral habits that were in use among the Jews, that we can form no notion how far Lazarus, when revived, and set upon his feet, might be able of himself to walk to the mouth of his tomb. In this, however, we may satisfy ourselves, that our Saviour, who was able to recal his soul from its separate state, and convey fresh life into his body almost putrified, could give that body, though bound hand and foot, a power of moving forward, even tho' we suppose (as most of the ancients do) that herein he put himself to the expence of a second miracle, because the proper demonstration of the reality of the resurrection was, not to send any body into the tomb to unbind him, which might occasion a suspicion of some clandestine practice, but to have him come forth alive, in the presence of all the spectators, fairly, and without any change or alteration in his funeral dress, but what was made before the people themselves, by our Saviour's saying, *Lose him, and let him go.*

That some or other in the company was ready enough, upon this occasion, to obey our Lord's commands, can hardly be doubted; and therefore it is very wonderful that (had there been any collusion in the matter) among so great a multitude, no one should have had sagacity enough to find it out. But the truth is, they none of them suspected any such thing. They none of them thought that, when a man had been four days buried, there wanted any proof of his being dead. They none of them thought that Christ was only a pretended worker of miracles; for, how unwilling soever they were to own him for their Messiah, by long experience they were convinced that he was a person mighty in word and deed.

Of all the wonderful deeds that we find recorded of him, there is none, I think, that is related so fully, and set off with so many circumstances, to prevent the least suspicion of fraud, as that of his curing the man who was

not in that  
of his cur-  
ing the  
man that  
was born  
blind.

born

born blind. The evangelist has expended a whole chapter upon it, and therein acquainted us with some previous questions of his disciples, which led to it; the uncommon manner of his performing it; the surprize and astonishment of the blind man's neighbours, when they saw such an alteration wrought in him; the man's open and undisguised relation of the matter, and repeated attestation of the greatness and reality of the cure; the great disturbance and perplexity which it gave the Jews; their examining, and cross-examining the man, who still continued firm and uniform in his account; their tampering with his parents, who avowed the truth of his being born blind; and at last, (when they saw that they could prevail nothing, but the more they examined, the more evidence they found,) their rage and malice, which carried them to such a degree as to excommunicate the poor man, and cast him out of their synagogue. These, and some more circumstances, are told in such a plain, convincing manner, as shews the whole story to be too well founded, for any cavils or fictions to weaken or impair.

A. M.  
1235. Dec.  
17. Decem  
at 20.  
from 21.  
xii. 1.  
Markii 23.  
Luke vi. 1.  
John v. 1.  
to Mart.  
xvii. 14.  
Markix 14.  
Lukeix 37.  
John vii. 1.



Our Saviour might have had some fanative balsam in reserve; but what would all the balsam in the world have availed towards the cure of the distemper we are now considering? Physicians and surgeons, who have studied the texture of the eye, and made the cure of its maladies their chief employ, may give us indeed something that will strengthen the optic nerves, when weakened or relaxed: or, by some outward operation, may remove such obstructions as would otherwise impede the sight: *But, <sup>9</sup> since the world began, (as the poor man here excellently argues,) was it ever heard, that any man opened the eyes of one that was born blind?* And (as he might have added) by a medicine so incongruous as a plaster of clay; because the uncommonness of the application is so far from diminishing, that it rather raises, the credit and reputation of the miracle: At least, it must be allowed to be as great and triumphant a display of a supernatural power, to work a cure by means that have no fitness to that end, as it is to do it without any means at all. In the former case, the person who undertakes the cure, has only the distemper to contend with; but here he has a double difficulty to conquer, and must not only controul the power of the disease, but change the repugnant qualities of bodies, and make them productive

<sup>9</sup> John ix. 32.

A. M.  
4035, &c.  
See from  
31, &c.  
from Matt  
xii. 1.  
Mark ii. 23  
Luke vi. 8.  
John v. 1.  
to Matth.  
xviii. 14.  
Mark ix.  
14. Luke  
ix. 37.  
John vii. 1.

productive of quite contrary effects. <sup>1</sup> The fathers here say, that Christ, to illustrate his miraculous power, used that to anoint the blind man's eyes with, which was the greatest impediment to seeing, and most pernicious to the eyes. But though all must allow, that the method which he here made use of, was of no significance as to the cure of the man's blindness, yet was it, nevertheless, highly pertinent, in order to convince the spectators, as well as the patient himself, of his sovereign virtue, which could produce such a wonderful effect, by no other application but what was indifferent, if not obstructive to the cure.

Why the  
history of  
the woman  
taken in a-  
dultery  
came to be  
disputed.

Some of the ancient fathers were so rigid in their censures against adultery, that they would not admit any persons convicted thereof into the communion of the church, even after the longest penance; and carried their zeal and resentment to such an height, as to think it no great harm to kill them. No wonder then, if men of such severe opinions were unwilling to receive into the canon of Scripture the history of the woman taken in this crime, because, as they imagined, it gave permission to lewdness, since our Saviour sent her away without condemning her; whereas, <sup>2</sup> in his present circumstances, he had no commission to pass sentence upon her, though, in bidding her <sup>3</sup> go, and for fear of the divine judgment, repent, *and sin no more*, he sufficiently declared himself against all such practices.

Its genu-  
ineness.

\* Upon a different persuasion however it was, that this passage came at first to be marked as dubious, and, in time, was quite thrown out, as spurious, in many ancient, especially Greek copies: But, in opposition to this, we need only observe, <sup>4</sup> that this part of history was found in the sixteen manuscripts, which Stephanus, in all the se-  
venteen (save one) which Bero, and in that infinite number, which our learned Mills has made use of; that Tatian,  
who

<sup>1</sup> Whitby's Annotations on John ix. 6.

<sup>2</sup> Whitby's

Annotations on John viii. <sup>3</sup> John viii. 11.

<sup>4</sup> The words of St Austin upon this occasion are these,——  
" Ut nonnulli modice fidei, vel potius inimici veræ fidei, credo  
" metuentes peccandi impunitatem dari mulieribus suis, illud,  
" quod de adulteræ indulgenti Dominus fecit, auferrent de co-  
" ditibus suis; quasi permissionem peccandi tribuerit, qui dixit,  
" *Non dices neſt peccare?*" De conjug. adult. lib. 2. c. 7.

<sup>5</sup> Calmet's Commentary, and Whitby's Annotations.



who lived in the year 160, *i. e.* sixty years after the death of St John, and Ammianus of Alexandria, who flourished about the year 220, and made their several harmonies of the gospel out of the copies then in use, do both (as appears from the canons of Eusebius) relate it; that most of the copies of the east (according to Selden's report) retain it; and though it be not found in some manuscripts, (as the Greek code, cited by Cotelerius, expresses the matter,) yet it is entire in the ancient manuscripts, and all the apostles make mention of it in the constitutions which they set forth for the edification of the church.

This is enough to vindicate the truth and sincerity of this part of St John's history from the censures of critics who suspect it; and to rescue his doctrine from such false constructions as the adversaries of our Lord's divinity would put upon it, we need only be mindful to distinguish between his divine and human nature, and not to apply such words and actions of his as relate to the one, to the prejudice of the other. Those who deny the Deity of Christ, do nevertheless acknowledge, that he was a prophet sent from God, and invested with a high commission. Now, under this character he could only appear and act in virtue of his human nature, and must thereupon be deemed subservient to the orders and commands of his heavenly Father: And therefore, as the very office of a prophet requires, that he should speak nothing of himself, not deliver his own mind or doctrine, nor seek his own glory, but speak all things in the name, and do all things for the glory of him that sent him: So are we not to wonder that we find our Blessed Lord, though he had in him *all the fulness of the Godhead*; yet, in his prophetic capacity, speaking and acting as if he had no power but what was given him from above, (even as ambassadors here on earth are obliged to pursue their master's instructions,) and therefore professing so frequently, that he delivered no doctrine of his own invention, nor did any thing but what he had a commission to do.

The Socinians indeed allow, that the commission wherewith our Saviour was sent into the world, to do and reveal God's will, was reason enough to entitle him to the appellation of *the Son of God*, and that this is all that he pretends to when he seems to clear himself to the Jews from any higher assumption. But now \* it appears from a

A. M.  
&c.  
Ann Dom  
31, &c.  
from Mat.  
xii. 1. 2. rk  
ii. 23. Luke  
vi. 1. John  
v. 1. to  
Matt. xvii.  
14. Mark  
ix. 14. Luke  
ix. 37. John  
vii. 1.

Christ's  
speaking  
and acting  
not of his  
self.

It's calling  
judges and  
magistrates  
gods.

\* Bishop Bull, De judicio eccl. cath.

A. M.  
 2035, &c  
 Ann. Dom.  
 31, &c.  
 from Matt.  
 xii. 1. MARK  
 ii. 23. LUK.  
 vi. 1. JOHN.  
 v. 1. to  
 Matth. xvii.  
 24. MARK. ix.  
 14. LUKE  
 ix. 37.  
 JOHN viii.

due inspection of the context, that Christ did not intend to say or prove, that he was the Son of God, as being only his ambassador, extraordinarily instructed, and so sent into the world; but on a far more excellent account, viz. that, before he came into the world, he was with God the Father, and so was his true and essential Son, as being God of God, and partaking of the same nature as a son does with his father. From the 25th to the 30th verse inclusively, it is manifest that our Lord discoursed to the Jews in such a manner, that they still thought he was asserting his Godhead; and therefore *ⁱ we stone thee, say they, because thou, being a man, makest thyself God*, viz. by calling God so emphatically, and with such peculiarity, his *Father*, as that he was so to him alone, and so that *⁲ he and his Father were one*. But to this our Saviour does not answer, by denying, either that he was God, or that he had ever challenged to himself that dignity, which (had he been only man) had been the most proper thing he could have said to take off the objection of his blasphemy; but, instead of that, he seems rather to argue, that he was so the Son of God, as to have the divine nature in him: *⁴ For if judges and magistrates, says he, are called gods, ⁴ from an imperfect resemblance, and participation of the ⁴ divine authority, how much more may I be called God, ⁴ who am both by nature the Son of God, and, in the ⁴ most excellent manner, authorised by him?* For this he signifies, by saying, that *⁵ his Father had sanctified him, and sent him into the world*; wherein he still declares, that God was his Father, and that he was first sanctified, and then sent, which plainly implies, that he was the Son of God in heaven before his mission into the world; and therefore, as an additional proof of his divine original, he appeals to the divine operations he performed: *⁶ If I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.*

and seem-  
 ing to de-  
 y having  
 any hand  
 in dispen-  
 sing the re-  
 wards in  
 heaven, no  
 argument  
 against his  
 deity.

When therefore our Blessed Lord says of himself, that *⁷ all power was given unto him both in heaven and earth*; and that unto his disciples, *⁸ he had appointed a kingdom, even as his Father had appointed unto him*; when St Paul styles him the *⁹ righteous Judge, who shall give*

ⁱ John x. 33.

⁲ Ibid. ver. 30.

⁴ Ibid. ver. 36.

⁵ Ibid. ver. 37 38

⁶ Matth. xxviii. 18.

⁸ Luke

xxiii. 29.

⁹ 2 Tim. iv. 8.

a crown of righteousness to all that love his appearance; and St Matthew, <sup>f</sup> that king, who shall separate the sheep from the goats, and <sup>g</sup> reward every one according to his works; it can hardly be thought, that to distribute rewards in the kingdom of glory, is a prerogative peculiar to the Father alone, and such as no way belongs to the Son, because our Saviour, in his reply to Zebedee's children, tells us, <sup>h</sup> that to sit on his right hand, and on his left, was not his to give, but it shall be given to them for whom it was prepared of his Father; since the whole and only design of the passage is to shew, that these rewards shall not be distributed upon such conditions, and in such a manner, as these petitioners vainly imagined. <sup>i</sup> To this purpose we may observe, that the words, *shall be given to them*, are only a supplement made by the translators, for they are not in the original, which is literally thus, — *To sit on my right hand, and on my left, is not mine to give, but, or except to them alone, for whom it is prepared of my Father*: And this means no more, than that the honours and degrees of happiness in the other world are not the Son's to give, in the sense that these apostles fancied, *i. e.* he does not give them absolutely and arbitrarily; he is not led by partiality and fondness, and respect of persons; he is not carried by humour, or vanquished by the importunity of friends and suiters, as earthly princes are, but is limited by the considerations of equity, and strict justice, from which it can never be consistent with the perfections of his nature to depart: For that the whole process of the final judgment, and consequently the dispensation of future rewards and punishments, is to be transacted by our Blessed Saviour, we have this express testimony in Scripture, <sup>k</sup> *The Father judgeth no man; but hath committed all judgment to the Son; that all men should honour the Son, even as they honour the Father.*

Though we are not much acquainted with the condition of angels, or the ingredients of their happiness, yet thus much the Scripture has informed us concerning them, that <sup>l</sup> they are ministering spirits, sent out to minister for them that shall be heirs of salvation; and therefore we may reasonably presume, that they are full of tenderness for their charge, solicitous for their particular safety, and extremely glad

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of

<sup>f</sup> Matth. xxv. 31. &c.  
xx. 23.

<sup>g</sup> Ibid. xvi. 27.

<sup>h</sup> Ibid.

<sup>i</sup> Stanhope on the epistles and gospels, vol. 1.

<sup>k</sup> John v. 22. 23.

<sup>l</sup> Heb. i. 14.

A. M.  
4035, &c.  
Ann Dom  
31, &c.  
from  
Mat. xii. 1.  
Mark ii. 13.  
Luke vi. 1.  
John v. 1.  
to Math.  
xvii. 14.  
Mark ix.  
14. Luke  
ix. 37.  
John vii. 1.

of any good that befalls them. <sup>m</sup> How these heavenly hosts were affected with the salvation of mankind in general, is evident from the hymn with which they attended at the birth of Christ, to welcome him into the world; and though their nature be far distant from us mortals, and their bliss exquisite beyond what we are able to conceive; yet, in regard that both their nature and their bliss are finite, their joy may certainly admit of an encrease; and as often as a sinner is converted from the evil of his ways, there may spring up a fresh object, and a large and literal addition to it.

But can this properly be said of God too, whose perfection of happiness allows no such accumulation? No, doubtless; and therefore with respect to him, we must interpret this, as reason and religion oblige us to understand many such like passages where human parts and passions are attributed to him. As therefore the Holy Ghost, meaning to represent his displeasure and our baseness, does it, by saying, that we provoke him to anger, kindle his fury, grieve and weary his spirit, and the like; so here, by saying, that God rejoiceth over a repenting sinner, is intended, that such repentance is highly agreeable to him, and that were his nature capable of the same unequal motions with ours, the joy of a father or a friend, for retrieving the person he loves best, and had been most in pain for, would be but a feeble and a very faint image of that satisfaction which this excites in him, who loves us better than the tenderest parent, or most affectionate friend upon earth does, or can do.

But why should the degree of joy be so intense upon this occasion? Why should the reformation of one sinner raise it above the safety of many souls, who never fell from their integrity? and the ninety-nine sheep, which never strayed, excite less of it than one poor silly wanderer? In order to resolve this difficulty, we must observe, <sup>n</sup> that, in the parables of the gospel, it is usual to represent all of the same kind, though they be sometimes the greater number by one man. Thus, in the parable of the marriage supper, the man who had not on his wedding garment, (according to the sense of most interpreters,) represents all wicked men; and in that of the several talents, the slothful servant, who hid his in a napkin, is said to be

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<sup>m</sup> Stanhope on the epistles and gospels, vol. 3.    <sup>n</sup> Whitby's Annotations on Luke xv. 7. 7.

one, whereas they who improved theirs, are three; and yet it can hardly be doubted, but that there are fewer who receive the grace of God to any good purpose, than they who receive it in vain; and in like manner, though, in the preceding parables, there is mention made but of one lost piece of silver, and of one strayed sheep, yet is that one the representative of the whole tribe of sinners, which do certainly out-number the few that are righteous; and therefore, according to this acceptation, the joy in heaven may be allowed to be greater, because the objects that give occasion to it are more.

But even if this were not, as these words were spoken of God after the manner of men, so are they to be understood in a sense agreeable to human passions. Now, in ourselves we perceive, that, in obtaining what we passionately desired, in regaining what we looked upon as lost, and in securing what was in great and imminent danger, our joy is strong, and our delight transporting. The surprize of an escape, which we did not expect, and the regaining of a treasure we had given over as gone, is entertained with rapture, because it is a kind of new accession to our fortunes, and like a thing we never enjoyed before. A loving father, no doubt, finds great comfort in seeing all his children in a perfect state of health; but if one of them chance to fall sick, beyond expectation of recovery, to see him out of danger, administers more present joy than does the constant health of all the rest; and, in like manner, though a continued course of goodness be in itself most valuable, yet the recovery of a lost sinner, the reviving one dead in trespasses and sins, the seeing him snatched as a firebrand out of the fire, when he was just going to fall into it, gives a more fresh and lively joy; and therefore, <sup>o</sup> *it is meet*, says the father in the parable, that, upon this occasion, *we should make merry and be glad; for this, thy brother was dead, and is alive again, was lost, and is found.*

Some interpreters are of opinion, that the parable of the Lord of the vineyard, paying all his labourers alike, is to be understood of the gift of grace, or first admission to the privileges of the gospel, and not of the fruition of glory; because the wages here mentioned are given to the envious and unthankful. But allowing this to be no more than a passage inserted for ornament and illustration only, or that it may mean a reward so surprisngly great, as among

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men,

A M.  
4035, &c.  
Ann Dom  
31. &c.  
from Mat.  
xii. i. Mark  
ii 23. Luke  
vi. i. John  
v. 1. to  
Matt. xvii.  
14. Mark  
ix 14.  
Luke ix.  
37 John  
vii. 1.

<sup>o</sup> Luke xv 23. 24.

A. M.  
4035, &c.  
Ann. Dom  
31, &c.  
from Matt.  
xii. 1. Mark  
ii. 23.  
Luke vi. 1.  
John v. 1.  
to Math. i.  
xvii. 14  
Mark ix.  
14 Luke  
ix. 37. 1  
John vii. 1

men, would provoke the envy of others; yet, if we state the case of the several labourers in the parable, as it includes the Jews and Gentiles in general, and private Christians in particular, we shall find no injustice in what the Lord of the vineyard did unto them.

<sup>P</sup> To the Jews God was pleased to make the first express discoveries of his will by a written law: In process of time the like benefit was extended to the Gentiles. They readily accepted it, and, by so doing, became partakers of the same grace and precious promises with those who had long been brought up under the legal, and from that, removed sooner under the evangelical dispensation. The apostles left all and followed Christ. The primitive Christians gave in their names to his doctrine, and continued stedfast in it, at the certain peril of their liberties, their fortunes, their lives; and yet, in any after-ages of Christianity, they, who live and die (though quietly and peaceably) in the sincere profession of this religion, are promised the kingdom of heaven as a reward for their faith and obedience.

In like manner, some have the happiness of a pious education, and carry on their early virtue through the several stages of life; others, who either wanted that advantage, or have neglected to improve it, run into the same excess of riot with the unthinking part of the world; and yet, if these, though late, see their follies, and effectually forsake them, the promise of God standeth sure, <sup>q</sup> *that, at what time soever the wicked man turneth away from the wickedness he hath committed, and doth that which is lawful and right, he shall save his soul alive.* This is the whole sense of the parable, and these are the common cases to which it is applied: But we mistake the meaning of it widely, if we think that it denotes an equality of rewards in the kingdom of heaven, since we have this assurance given us, that as there <sup>r</sup> *is one glory of the sun, another glory of the moon, and another glory of the stars, so also is the resurrection of the dead.* Those that are raised to everlasting life, shall indeed be all glorious; but still the glory of some shall be greater than that of others. Every good Christian shall, no doubt, be admitted to a state of felicity; but when we consider these words of our Saviour, <sup>s</sup> *I have appointed unto*

<sup>P</sup> Ezek. xviii. 26.

spels, vol. 2.

29. 30.

<sup>q</sup> Stanhope on the epistles and go-

<sup>r</sup> 1 Cor. xv. 41. 42.

<sup>s</sup> Luke xlii.

unto you a kingdom, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel, we cannot but infer, that there are some particular marks and instances of glory, wherewith the apostles of our Lord will be honoured above other Christians. And, in like manner, though a penitent (if he be sincere) shall be received to mercy at last, yet he has not ordinarily any reason to expect a degree of glory equal to his, who has never swerved from his duty, or quickly returned to it. His bliss shall be perfect indeed, though it be not the most exalted, and though he be less happy than some other Christians, yet he shall be much happier than he deserves.

A. M.  
1025, &c.  
Ann Dom  
31, &c.  
figs. mat.  
x i. r.  
Mark ii. 23.  
Luk. vi. 1.  
John v. 1.  
to Matth.  
xvii. 14.  
Mark ix.  
14. Luk.  
ix. 37.  
John vii. 1.

Though the difference between the Jews and Samaritans, in matters of religion, was great, and no small obstruction to all civil intercourse; yet it was not at all times carried to such an height as to deny to each other the common rights of hospitality. Our Saviour himself was, once upon a time, when he met the Samaritan woman at Jacob's well, kindly received by the people of Sychar, for the space of two days; but then he was returning out of Judea; whereas he was now going up to Jerusalem, with a purpose to celebrate the feast of tabernacles. The Samaritans had likewise a feast of the same kind, though not observed at the same time, " of as old a date as the first separation under Jeroboam, and instituted both in imitation of, and in opposition to the great festival that our Lord was now going to solemnize; and therefore, \* his travelling through their country, with a set purpose to do this, was looked upon as an affront to their way of worship: For it argued our Lord's judgment in this case to be, that Jerusalem was the only place where these feasts could be regularly celebrated, and consequently, that the keeping them upon mount Gerizzim, and the temple there, was a presumptuous innovation, directly contrary to the will and law of God.

Why the Samaritans would not receive our Saviour.

‘ But why was our Saviour alone treated in this rude manner, when every traveller to Jerusalem, upon the like occasion, declared against the Samaritan schism as much as he did, and yet, for any thing we find, met with better entertainment?’ Now this different sort of treatment can be resolved into nothing, but the different character of the travellers. The Samaritans might think, that

\* John iv.      † 1 Kings xii. 32, 33.  
on the epistles and g<sup>o</sup>s<sup>l</sup> els, vol. 4.

‡ Stanhope

A. M.  
2035, &c.  
Ann Dom  
31, &c.  
from  
Matt xii 1.  
Mark i. 23.  
Luke iv. 1.  
John v. 1.  
to Matth.  
xvii. 14.  
Mark ix. 14.  
Luke ix 37.  
John vii 1.

that the opinions and practices of common people were not worth their regard, but that it would be of mighty consequence, if a person, so eminent as Jesus, should declare against them; and therefore, since his going to worship at Jerusalem on this solemn occasion would, in all common acceptation, bear this meaning, they contrived to prevent, as much as in them lay, the influence which that supposed indignity might have, by revenging it with another, of not receiving him; because such refusal, they thought, was a constructive disowning of his authority, and a plain declaration to all people, that whatever esteem and veneration others might have for this famed man, they themselves took him for no prophet.

What is  
meant by  
rivers of  
waters  
flowing out  
of the bel-  
ly.

In the feast of Tabernacles, it was a custom among the Jews, (derived, as some imagine, from the institution of their prophets Haggai and Zechariah) on the last day, more especially, to fetch water from the fountain of Siloah in great pomp and solemnity, with trumpets, and other musical instruments, going before them. At such fountains, it was usual to build receptacles, or wells, and, in the middle of them, to have pipes and cisterns laid, through which the water passed, and, coming out at cocks, was received in urns, or large big-bellied vessels and so carried to the temple. The water thus carried was given to the priests, who, mixing it with the wine of the sacrifices, offered it to God by way of intercession for the blessing of rain against the approaching seed-time. And, during the whole festivity, they read the 55th chapter of the prophet Isaiah, which begins with these words, *Ho! every one that thirsteth, come ye to the waters, and he that hath no money, &c.*

Now, whoever looks into the method of our Saviour's preaching, may easily perceive, that it was customary with him to take occasion from some obvious thing or other, to discourse of spiritual blessings, and frequently to make use of phrases metaphorically taken from the matter in hand. Pursuant herunto we find him, in allusion to the customs of this feast, beginning his invitation with words, not unlike what we have cited from the prophet, *If any man thirst, let him come unto me, and drink.* Water is, by God himself represented as no bad emblem of the dispensation

<sup>1</sup> Whitby's, Hammond's, and Beaufobre's Annotations.  
<sup>2</sup> John vii. 37



of grace; for <sup>a</sup> *I will pour water, says he, upon him that is thirsty, and floods upon the dry ground.* Which he explains in this manner, — *I will pour my Spirit upon thy seed, and my blessing upon thine offspring;* and <sup>b</sup> the frequent libations, in the feast of Tabernacles, were supposed, by the Jewish doctors themselves, to have had a mystic sense in them: And therefore the meaning of our Saviour's words is this, 'That whoever was desirous of the spiritual blessings which were prefigured in this festival rite, if he would become his disciple, and believe in him, as the promised Messiah, he would communicate to him such gifts of the Holy Ghost, and in such a plentiful measure, as the world was not yet acquainted with; for <sup>c</sup> *out of his belly shall flow rivers of living water.'*

Whence it is, that our Saviour borrowed this metaphorical expression, is a matter not so well agreed by the learned; some think from the proverbs of Solomon; <sup>d</sup> *The words of a man's mouth are as deep waters, and the well-spring of wisdom a flowing brook.* Others, from the 32d of Isaiah, <sup>e</sup> *Behold a King shall reign in righteousness, and princes shall rule in judgment, and a man shall be as rivers of waters in a dry place:* And others (with more probability) from the 58th of that prophet; <sup>f</sup> *Thou shalt be like a watered garden, and like a spring of water, whose waters fail not.* However this be, it is certain, <sup>g</sup> that our Saviour, taking the rise of his discourse from the customary libations at this time, had under his view and consideration the make and figure of the water-vessels that were used on this occasion, which, by reason of their large bellies, being able to hold a great quantity of water, were therefore proper emblems of that plentiful effusion of the Holy Ghost, which he intended to send upon the Christian church, when <sup>h</sup> *to one should be given, by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit, to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of Spirits; to another,*

A. M.  
4036, &c.  
A. M. Dom.  
31. &c.  
from  
Matt. xii. 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Matth.  
xvii. 14.  
Mark ix. 14.  
Luke ix. 37.  
John vii. 1.

<sup>a</sup> Isaiah xlv. 3.  
Johannem.

<sup>b</sup> Surenhusii Concil. ex V. T. apud Johannem.

<sup>c</sup> John vii. 38.

<sup>d</sup> Prov. xviii. 4.

<sup>e</sup> Ver. 1. 2.

<sup>f</sup> Ver. 11.

<sup>g</sup> Surenhus. ibid.

<sup>h</sup> I Cor. xii. 8 &c.

A. M. another, divers kinds of tongues: and to another, the interpretation of them.

4. 35, &c.  
Ann. D. m  
31, &c.  
from Matt.  
xii 1. Mark  
ix. 23. Luke  
vi 1. John  
v. 1 to

## DISSERTATION III.

*Of our Blessed Saviour's Miracles, and their Excellency.*

Matt xvii.  
14. Mark.  
ix 14. Luke  
ix 37. John  
vii. 1.

THAT the accomplishment of ancient prophecies, in the person and actions of our Blessed Saviour, was one of the external evidences of his divine mission, and consequently of the truth of our most holy religion, was the subject of our last dissertation; and how far the evidence of the miracles which he wrought is available to the same great end, we shall now endeavour to set before our reader.

The evidence of miracles,

What a real miracle is.

To this purpose we must observe, that a true miracle is properly such an operation as exceeds the ordinary course of things, and is repugnant to the known laws of nature, either as to its subject-matter, or the manner of its performance. For though we readily acknowledge, that there are beings in the spiritual world, which are able to perform things far exceeding the power of men, and therefore apt to beget wonder and amazement in us; yet, that any created beings, and consequently agents of a limited power, are capable of working such miracles as our Saviour did; are capable of controlling the course of nature, of supplying men's natural defects, of giving sight to the blind, speech to the dumb, and life to the dead, (which are miracles relating to the subject-matter,) or of doing any of these things in an instant, by a touch, by a word, at a distance, and without any kind of outward means, (which are miracles regarding the manner of their performance,) is a thing impossible; unless we can suppose, that limited, inferior, and created beings, have an equal power of creating, controlling, and restoring, with Almighty God, which is contradiction enough in all conscience.

Miracles, a sufficient testimony of a divine mission.

It was upon this persuasion, therefore, viz. that true miracles are the sole operation of God, that the world has all along agreed to acknowledge and accept of miracles as an authentic and indisputable testimony, that the persons entrusted with such power were certainly sent and commissioned by God. To this purpose we find Pharaoh's magicians

cians confessing, <sup>k</sup> that the miracles which Moses and Aaron exhibited were the finger of God; and, in the controversy between Elijah and the priests of Baal, it was readily accepted as a fair proposal, that he <sup>l</sup> ' who answered by fire from heaven should be unanimously served and worshipped as God.' The less reason have we then to wonder, that we hear a learned ruler of the Jews accosting our Lord in these words, <sup>m</sup> ' Rabbi, we know that thou art a teacher sent from God; for no man can do these miracles that thou dost, except God be with him:' or that a mean man, who had been born blind, should confront the whole assembly of the Pharisees, with this one argument, <sup>n</sup> ' Since the world began, was it not heard, that any man opened the eyes of the blind: if this man were not of God, he could do nothing;' or, that our Blessed Saviour himself should so frequently appeal to the miracles he wrought, as proper testimonies of his divine mission, <sup>o</sup> ' The works which my Father hath sent me to finish; the works which I do in my Father's name, the same bear witness of me, that my Father sent me.'

A. M. 4035, &c.  
Anno Dom 31. &c.  
from  
Matt. xii. 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Matth. xvii. 14.  
Mark ix. 14.  
Luke ix. 37.  
John vii. 1.

Our Saviour indeed, and his apostles both, do often appeal to the predictions of the prophets relating to the promised Messiah, as fulfilled and accomplished in him; and the truth is, unless the validity of this appeal can be supported, miracles alone, or exclusive of this testimony, would not be a sufficient evidence of our Lord's commission: but then it ought to be considered, that when, among the particular predictions of a person promised to the Jews as their Messiah, it was foretold, that he should <sup>q</sup> ' be like unto Moses; that <sup>r</sup> the Spirit of the Lord should rest upon him; that <sup>s</sup> he should open the eyes of the blind, and unstop the ears of the deaf; and that he should make the lame to leap as an hart, and the tongue of the dumb to sing.' Miracles became then an essential ingredient of his character, and a sure test of his being a prophet sent from God.

That the Messiah was to work miracles.

<sup>t</sup> Some modern Jews, indeed, when pressed with the evidence of our Saviour's miracles, make this their subterfuge, — That the Messiah, at his coming, was not to perform any wonders of this kind, but only to manage the

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O

Lord's

<sup>k</sup> Exod. viii. 19.    <sup>l</sup> 1 Kings xviii. 24. &c.    <sup>m</sup> John iii. 2.  
<sup>n</sup> John ix. 32, 23.    <sup>o</sup> Ibid. v. 26.    <sup>q</sup> Deut. xviii. 15.  
<sup>r</sup> Isaiah xi. 2.    <sup>s</sup> Ibid. xxxv. 5, 6.    <sup>t</sup> Maimonides, H. Melach. et. Milch. cap. xi.

A. M.  
4035, &c.  
Ann Dom  
31, &c.  
from Matt  
xii 1. Mark  
ii, 23. Luke  
vi. 1. John  
v. 1. to  
Matt. xvi.  
14. Mark  
ix. 14.  
Luke ix.  
37. John  
vii. 1.

Lord's battles, and to overcome the people that were round about him. But that this was not of old the sense of the Jewish nation, is evident from the words of the people in our Saviours time: "When Christ cometh, will he do more miracles than these which this man hath done?" Nay, \* an author of theirs, of no great antiquity, (after his having mentioned the three glorious gifts, viz. prophecy, miracles, and the knowledge of God, which the Israelites, in the time of their captivity, had lost) gives us to understand, that, upon the appearance of the Messiah, the return of miracles was justly to be expected, in completion of this prophecy, —† "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.

And our  
Saviour af-  
firming that  
character.

Since the Messiah then was to work miracles when he came into the world, if we consider the design of our Blessed Saviour's mission, viz. ‡ that he was a teacher sent from God to abolish a form of worship, which had incontestably been established by the power of miracles in Moses, and to introduce a new religion, repugnant to the wisdom of the world, in many mysterious doctrines, and abhorrent to the vicious inclinations of men, in all its righteous laws and precepts; that he was appointed, in short, to destroy the kingdom of the devil, and upon its ruins to erect a kingdom of righteousness, there was an absolute necessity for him to be invested with a power of working miracles: Otherwise, his pretensions to this high character had been ridiculous, and the Jews with good reason might have demanded of him, † *Master, we would see a sign from thee: what sign therefore dost thou do, that we may see, and believe?* But this demand is effectually silenced by our Saviour's being able to make the reply, —<sup>b</sup> *If I had not done among you the works which none other man did, ye had not had sin; but now ye have both seen, and hated both me and my Father.*

John the Baptist, who was born a little before our Saviour, was his fore-runner. <sup>c</sup> He appeared at the time when the Messiah was expected; and, being much famed for his virtue and sanctity of life, was followed by the people,

<sup>u</sup> John vii. 31.      <sup>x</sup> Abravenel in Joel.      <sup>†</sup> Joel ii. 28.  
and Acts ii. 17.      <sup>‡</sup> Stillingfleet's Orig. sacrae, page 172.  
<sup>a</sup> John vi. 30.      <sup>b</sup> Ibid. xv. 14.      <sup>c</sup> Kidder's Demon-  
stration of the Messiah, part 1, page 45.

people, who were prone to take him for the prophet who was to come, as there was not indeed, at that time, a greater person born among women: And yet the divine providence so ordered the matter, that, as great as he was, he wanted this character of the true Messiah, viz. the working of miracles; and therefore our Saviour comparing himself with the Baptist, a burning and a shining light indeed, but who himself did no miracles, <sup>d</sup> *I have a greater witness, says he, than that of John; for the works which my Father hath given me to finish, the same works that I do bear witness of me, that I am the Messiah, or (which is all one) that my Father hath sent me.*

A. M.  
4035, &c.  
Ann. Dom.  
37, &c.  
from Matt.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to  
Matt. xvii.  
14. Mark ix.  
14. Luke  
ix. 37.  
John vii. 2.

And well indeed might our Lord be allowed to claim a pre-eminence, not above the Baptist only, but above every prophet that went before him; when, upon so many occasions, he exercised a power and authority, not inferior to that of God; when, by the same omnipotence wherewith he created all things at first, he multiplied a few loaves, and two fishes, into a sufficiency to feed five thousand; when, at his command, the wind and the sea grew still; and unclean spirits departed from men's bodies, confessing him to be the Son of God; when acute diseases, and chronic griefs, <sup>e</sup> such as no length of time, no skill, no remedies, no expence could assuage, were equally cured with a touch, nay, with the touch of his garment, with a word, nay, with a word that operated effectually upon the absent, and at a distance; when persons at death's door, nay, actually dead, and dead for some time, were commanded back to life and health; and himself, when slain by the Jews, and committed to the grave, was (according to his own prediction) raised from the dead, by the same divine Spirit whereby he quickeneth and enliveneth all things.

The nature  
of his mi-  
racles.

These, and many more actions of the like nature, recorded in the gospel, are plain demonstrations of a divine power residing in our Blessed Saviour: But then there is something farther to be said concerning these miraculous acts of his, viz. that they were exceedingly well chosen to characterize the Messiah, in regard of their suitability to the end and design of his coming;

which  
were suit-  
able to the  
character  
he assumed;

<sup>f</sup> The law was enacted with a very terrible pomp, such as spoke it to be (what indeed it was) a dispensation of fervitude

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<sup>d</sup> John v. 35, 36.

<sup>e</sup> Stanhope's Sermons at Boyle's lectures.

<sup>f</sup> Stanhope on the epistles and gospels, vol. 1.

A. M. 4035, &c.  
 Ann. Dom. 31, &c.  
 from Matt. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

itude and great severity. But the gospel is a covenant of reconciliation and peace, of friendship, nay, of sonship with God, intended, not so much to strike awe upon men's minds, as to charm and win them over by all the endearing methods of gentleness and love; and therefore, the wonders that bore testimony to its truth, were works of mercy and kindness, such as never wrought any harm, but always brought comfort and advantage to the needy and distressed; <sup>8</sup> sustenance to the hungry, supplies to those in want, safety to them that were ready to perish, speech to the dumb, hearing to the deaf, eyes to the blind, understanding to the disturbed, strength to the impotent, limbs to the maimed, health to the sick, life to the dead, and release to souls and bodies held in bondage by the devil. These, these are the wonders, by which our Jesus proved his mission, wonders of gentleness and pity, of beneficence and love, wherein he manifestly excels, and, as it were, triumphs over all the prophets that went before him. They proved their commission by acts of divine vengeance, and sore plagues, as well as by cures and corporeal deliverances; whereas our Blessed Lord <sup>k</sup> went about always doing good; healing diseases and infirmities, but inflicting none; and releasing from death, but never hastening it; insomuch, that through the whole course of his ministry, we have not one instance of his power exerted in the suffering or annoyance even of his bitterest enemies.

When John the Baptist had heard of the works which <sup>l</sup> Christ did, he sent two of his disciples with this message to him, 'Art thou he that should come, (*i. e.* the promised Messiah) or look we for another?' To whom our Lord returned this answer, 'Go, and shew John again these things, which ye do hear and see; the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear, and the dead are raised up.' The answer is, in a great measure, taken from the prophet Isaiah <sup>m</sup>, describing the great operations of the Messiah; and, by remitting the Baptist to them, our Saviour intended to shew, that he must of necessity be the person he sent to enquire after, because he had not only the power of doing miracles, but even of doing the self same miracles that the evangelical prophet had predicted of the Messiah.

Now,

<sup>8</sup> Stanhope's Sermons at Boyle's Lectures. <sup>l</sup> Matt. xi. 2. &c. <sup>m</sup> Chap. xxiv. 5.

<sup>k</sup> Acts x. 38.

<sup>n</sup> Now, of all the great attributes of God, there are none that shine brighter and more amiable in our eyes, than truth and goodness: The former cannot attest a lie, nor the latter seduce men into dangerous and destructive mistakes. And yet, if God should communicate any part of his power to an impostor to enable him to work miracles, and such miracles in kind as were foretold of the true Messiah, in confirmation of his pretences, what would become of these two sacred attributes? To suspect, I say, that Almighty God is capable of employing his infinite power, with a design to mislead and delude mankind, in what relates to their eternal concerns, is to destroy and subvert his very nature, and to leave ourselves no notion at all of such a being. Nay, for him to permit the same evidences to be produced for errors, as for truth, is, in effect, to cancel his own credentials, and to make miracles of no significance at all. And therefore, how artfully soever some impostors may contrive their delusions, yet we are not to doubt, but that, if we examine, 1st, The works themselves, and their manner of being done; and, 2dly, The persons themselves, and the ends for which they do them, we shall be able to discern the difference between real miracles and lying wonders.

<sup>o</sup> 1st, Then, in relation to the works themselves, it is required, that they be possible, since no power whatever can effect that which is strictly impossible; that they be probable, since the divine power will hardly concern itself in what favours of fable and romance; that they be not below the majesty of God, as he is the ruler and governor of the world, nor inconsistent with his character, as he is a good and gracious being; that they be done openly, before a sufficient number of witnesses; readily, without any previous forms or ceremonies, which may make them look like incantation; and upon all proper and important occasions, to denote the permanency of that divine power by which they are effected.

2dly, In relation to the person pretending a divine mission, it is required, that he be a man of good report for his unblameable conversation; that he be in the perfect exercise of his reason and senses, and constant and uniform in the message he delivers; that the doctrine which he endeavours to establish by his miracles, be consistent with

Because they had all the marks of true miracles.

<sup>n</sup> Stanhope on the epistles and gospels, vol. 2. <sup>o</sup> Chandler on miracles,

A. M.  
2035, &c.  
Ann Dom  
51, &c.  
from  
Matt. xii 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Matth.  
xvii. 14.  
Mark ix. 14.  
Luke ix 37.  
John vii 1.

the principles of true reason, and natural religion, consistent with right notions and worship of God, and consistent with the former revelations he hath made of his will; of a tendency to destroy the devil's power in the world, to recover men from their ignorance, to reform them from their vices, and lead them into the practice of virtue and true godliness, by proper motives and arguments, and, in short, to advance the general welfare of societies, as well as every man's particular happiness in this life, and in his preparation for a better. And now to observe a little how all these characters meet in the Blessed Jesus.

That Jesus of Nazareth was a person of great virtue and goodness, in full possession of his reason and senses, and constant and uniform in the message he delivered to mankind, not only the whole tenor of his conduct, as it is recorded by the evangelists, but the nature of his doctrine, and excellency of his precepts, the manner of his discourses to the people, and the wisdom of his replies to the insidious questions of his adversaries, are a plain demonstration: And that <sup>p</sup> *this Jesus was a man approved of God by miracles, wonders, and signs, which God did by him in the sight of all the people*, is manifest, not only from the testimony of his friends and disciples, but <sup>q</sup> from the concession of Heathen historians, as well as the traditions of the Jewish Talmud, wherein the memory of them is preserved.

These miracles indeed were above the skill of men or angels to effect; but they were not therefore impossible, because subject to the power of Almighty God; for the same agent, who formed the eye, could restore the blind to sight; he, who wrought the whole frame of our bodies could as easily cure the maimed, or heal the diseased; and he, who causes the rain to descend, and to water the earth, that it may minister bread to the eater, and seed to the sower, could be at no loss to change water into wine, or to multiply the loaves and fishes for the relief of the hungry.

These miracles again, being acts of mercy as well as power, were not consistent with the character of an impostor, or the agency of any wicked spirit; but that God should have compassion on his creatures, and exercise his tender

<sup>p</sup> A. B. ii. 21.      <sup>q</sup> See Bishop Chandler's Defence, where he proves this, as well as the traditions of the Talmud, by several instances, p. 429.



tender mercies over *the works of his own hands*; that he should give bread to the hungry, limbs to the maimed, and release to such as were under the captivity of Satan, is no improbable thing at all. These were actions suitable to his majesty, and highly comporting with his wisdom and goodness, since they naturally tended both to beget reverence in the minds of men towards his messenger, and to reconcile them to the belief and obedience of his heavenly will.

Now these miracles our Saviour did openly, in the temple, in the synagogues, and on the festivals, when the concourse of people was greatest, and when the doctors of the law, who came on purpose to insnare him, were sitting by, and beholding what was done. These he did readily, and with a word's speaking: For <sup>r</sup> *Peace, be still*, quelled the raging of the winds and waves; <sup>s</sup> *Young man, arise*, revived the widow's son; <sup>t</sup> *Ephphatha, be opened*, gave the deaf man hearing; and <sup>u</sup> *Lazarus, come forth*, raised him from the grave who had been four days dead. These he did frequently, and upon all proper occasions; for, from the time that he entered upon his ministry, scarce a day passed without some fresh instance of his power and goodness, insomuch that if all his actions of this kind had been particularly recorded, <sup>x</sup> *the world itself* (as St John, by an elegant hyperbole, declares) *would not contain the books which should be written*: And (what crowns all) these he did with a design to establish a religion, whose business it is, to give men the most exalted thoughts of God and his providence, and the greatest certainty of future rewards and punishments; to oblige them, by the strongest motives, to observe and practice whatsoever things are true, and honest, and just, and pure, and lovely, and of good report; to persuade them to mortify every inordinate affection, and to attain these excellent dispositions of mind, which will make them resemble God, and best prepare them for future happiness; in a word, to establish the practice of the two great virtues, the love of God, and the love of our neighbour, upon these two excellent principles, of faith in God, as the rewarder of those that seek him, and faith in Jesus Christ, as the Saviour and Judge of mankind.

And,

<sup>r</sup> Mark iv. 39.  
34. 35.

<sup>s</sup> Luke vii. 14.  
" John xi. 43. 44.

<sup>t</sup> Mark vii.  
\* Ibid xxi. 25.

A. M.  
4035. &c.  
Ann Dom  
31, &c.  
from  
Math xii.  
1. Mark ii.  
23. Luke  
vi. 1.  
John v. 1.  
to Math.  
xvii. 14.  
Mark ix.  
14.  
Luke ix.  
37. John  
vii. 1.

A. M.  
4035, &c.  
Ann Dom  
31, &c.  
from

Matt. xii. 1  
Mark ii. 23  
Luke vi. 1  
John v. 1.  
to Matth.  
xvii. 14  
Mark ix. 14.  
Luke ix. 37.  
John vi. 1

Were per-  
formed  
without as-  
sistance,

and beyond  
the compen-  
sation of a-  
ny other.

And, if such be the end and design of the Christian religion, there is little reason to suppose (as the Jews are very willing to object) that the devil could have any hand in assisting our Saviour to effect such miracles as gave credit to the first appearance, and strength and success to the propagation of those doctrines, which were calculated on purpose to destroy his dominion in the world, and upon its ruins, to erect the kingdom of God and his Christ. The devil is not so silly a being, as to join forces with his avowed enemy, in order to ruin and depose himself: And if our Saviour could hope for no assistance from that quarter, the pretence of his doing his miracles \*, by virtue of the name *Jehovah*, stolen out of the sanctuary, and used as a charm, is a fiction too gross and palpable to stand in need of any confutation.

Philostrotus indeed, in his history of the life of Apollonius †, sets him up for a great worker of miracles; and some,

\* The account which some later Jews give us of this transaction, is thus related, — That, in the time of Helena the queen, Jesus of Nazareth came into Jerusalem, and in the temple found a stone, (on which the ark of God was wont to rest) whereon was written the Tetragrammaton, or more peculiar name of God; that whosoever should get the name into his possession, and be skilled in it, would be able to do what he pleased; that therefore their wise men, fearing lest any of the Israelites should get that name, and destroy the world, made two dogs of brass, and placed them at the door of the sanctuary; that whenever any had got in, and learned that name, these dogs were wont, at their coming out, to bark so terribly, that they forgot the name, and the letters they had newly learned. But when Jesus of Nazareth, say they, went in, he not only learned the letters of this name, but wrote them in a parchment, and hid it, as he came out, in an incision which he had made in his flesh; and though, through the barking of the dogs, he had forgot the name, yet he learned it afterwards from his parchment: And it was by virtue of this, say they, that Jesus restored the lame, healed the leprous, raised the dead, walked upon the sea, and did all his other miraculous works; *Pug. Fidei. part 2 cap. 8. sect. 6.* as quoted in Kidder's Demonstration, part 1. p. 40.

† This Apollonius is, by the enemies of Christianity, set up as a rival to our Blessed Saviour, in point of his life, miracles, and predictions; and therefore it may not be improper, in this place, to give our readers a short sketch of some of the principal incidents of his life and transactions, About three or four years before

some, of late times, have been bold enough to name him in competition with our Blessed Saviour. But, besides that, this history of Apollonius has no other voucher than his servant Damis, (who was confessedly a weak and ignorant person, and consequently very capable of being imposed upon by the artful juggles of his master,) the very miracles related therein are, for the most part, ridiculous, unworthy the character of a prophet, and (as the learned Photius speaks) full of follies and monstrous tales. Nay, in the highest instance of his miraculous power, viz. his raising a

dead

A. M.  
4035. &c.  
Ann Dom  
37, &c.  
from  
March xi.  
7. Mark ii,  
23. Luke  
vi 1  
John v. 1.  
to Matth.  
xvii 24.  
Mark ix.  
14.  
Luke ix.  
37. John  
vii. 1.

before the vulgar Christian Æra. he was born at Tyana, a town of Cappadocia, (from whence he was named *Tyanæus*,) of an ancient family, and rich parents; but to make his birth more resemble our Saviour's, it is said, that Proteus, under the form of a sea-god, acquainted his mother, that he himself was to be born of her, and that, at the same time she was surrounded with swans, which assisted at her labour, and, by their singing and gaiety, seemed to presage the infant's future glory. However this be, while he was a youth, he was observed to have a great natural genius, an excellent memory, and was in his person so very beautiful, that he drew the eyes of all men upon him. When he was fourteen years of age, his father sent him to Tarsus in Cilicia, in order to study rhetoric; but he chose rather to apply himself to philosophy, and, in a few years, professed himself of the Pythagorean sect. Pursuant to this he obtained from the flesh of all animals, as reputed impure, lived upon nothing but fruits and vegetables, and tho' he did not condemn the use of wine, yet he chose rather to abstain from it, as being apt to disturb the serenity of the mind. He was a person of great mortification and abstinence, renounced marriage, and professed continence, and affected to live in the temple of Æsculapius, to make it be believed that he was his peculiar favourite, and, by his assistance was enabled to perform cures. Before he appeared in a public character, he kept silence for the space of five years; but as he did not totally refrain from company, he usually spoke by signs, or, when there was a necessity for it, wrote some words. After this five years silence, he came to Antioch, and there endeavoured to improve upon the Pagan religion. The doctrines which he taught were delivered in a plain preceptive manner, and with a better grace and authority than the philosophers at that time were accustomed to. After some stay at Antioch he undertook a long journey, in order to converse with the Brachmans of India, and, in his way, to visit the Persian Magi. At Nisiveh he contracted an acquaintance with one Damis, who at-

A. M. 4235 &c. Ann Dom 31, &c. from  
 dead woman to life again, <sup>y</sup> Philostratus himself suspects (as he says the company did) that there was some confederacy

from  
 Matt. xii 1. tended him ever after, and wrote an account of his life, sayings,  
 Mark ii. 23. and actions, which have been transmitted to us in the history  
 Luke vi. 1. of Philostratus the Sophist. Upon his return from the Indies  
 John v. 1. he went to Ephesus. where he was received with all the tokens of  
 xvii. 14. respect imaginable, was followed and admired by people of all  
 Mark ix. 14. ranks and conditions, and by making his observations upon  
 Luke ix 37. the chirping of a bird. which came to call its companions to  
 John viii. 1. pick up some corn which happened to be spilt. gained himself  
 the reputation of a very great prophet. From Ephesus he removed to Athens, where he instructed the people in the ceremonies of their religion: in the manner, and time. and place, of their offering up sacrifices, libations, and prayers, with other superstitious rites; and where. by commanding a devil to go out of a young man, and in token of his being dispossessed, to overturn a statue, which stood by, he obtained the character of a mighty worker of miracles. In the twelfth year of Nero he came to Rome, where, having spoken some disrespectful words against the emperor, he was prosecuted by his favourite Tigellinus; but, to his great surprise, when his prosecutor opened the bill of accusation against him, he found nothing but a fair piece of paper, without one word written in it; and not long after, upon his restoring a young woman, who seemed to fall down dead as she was going to be married, to life again, he was accounted by all a great magician at least if not a person sent from heaven. When Nero ordered all philosophers to depart from Rome. he left the place and (to pass by other circumstances of his itinerant life) he was in Asia Minor, when Domitian ordered him to be apprehended for speaking with some freedom against his tyranny, and sent to Rome; where, notwithstanding the emperor's cruel usage of him he behaved with incredible magnanimity. and, upon his trial, being honourably acquitted, immediately vanished out of the court, and was that very day seen at Puteoli, which is very near fifty leagues from Rome. When Domitian was slain he resided at Ephesus: and, as he was then discoursing to the people, he gave them to understand that the fatal stab was that moment given him; which accordingly proved true; nor not long after an express arrived, that Domitian was dispatched in the manner he had mentioned, and Nerva unanimously declared emperor. Nerva, upon his accession to the throne, is said to have sent Apollonius a letter, desiring him to come and assist at his councils. to which he returned an answer by

<sup>y</sup> Vid. Vit. Apoll. lib. 4. c. 16.

racy and collusion in the matter; but, if even it were not so, the doctrines which Apollonius taught, and the zeal he professed

A. M.  
4035, &c.  
Ann Dom  
31, &c.

his servant Damis; but before Damis came back his master was dead, though as to the place and manner of his death, we have no certain account. After his death, however, he had statues erected, and divine worship paid to him; but, as he left few or no disciples behind him, his memory, which for a little while was greatly honoured, dwindled away by degrees, and upon the downfall of idolatry, utterly ceased.

from  
Matt. xii. 1.  
Mark ii. 23.  
Luke vi. 1.  
John v. 1.  
to Matth.  
xvii. 14.  
Mark ix. 14.  
Luke ix. 37.  
John vii. 1.

This account we have from Philostratus, who from the commentaries of Damis, and a book of one Maximus, which he happened to light upon, wrote the life of Apollonius, above an hundred and twenty years after his death; but whoever looks into it will see how much his fabulous history falls short of the gravity and simplicity of the gospel. The truth is, Julia, the wife of the emperor Severus, affected to be thought a learned woman and therefore she set up for a wit, which was attended with an immoderate desire and thirst after novelty. She was continually surrounded with poets, sophists, grammarians, &c. Philostratus made one of the number, and from her he had the memoirs of Damis, to which he added, either from common fame, or his own fancy, whatever he thought would hit the taste of the empress, or work himself into the favour of Caracalla, who had Apollonius in high esteem, and were both great admirers of the marvellous. So that, wherever the subject came not up to the magnificence which the author desired, he usually added all the ornaments which his imagination could invent, and, without any regard to truth, or even probability itself, (witness the conversation between Apollonius and the ghost of Achilles, and the long digressions on the panthers of Armenia, the elephants, the phoenix, the satyrs, the pygmies, &c.) made it not so much an history, as a wild romance; in which light all the great men, not only Christians, but Pagans, and ancients as well as moderns, that have had occasion to mention it, look upon it. Philostratus, however, might have a farther design in writing the life of Apollonius: For, as the Christian religion, by the strength of its miracles, had now made its way in the world, those who endeavoured to oppose it, and yet could not deny the reality of its facts, were at length reduced to this expedient, viz. to produce miracles in Paganism, and every other argument that they thought Christianity could boast of, by way of contraposition. As therefore the actions of Jesus were handed down to us by the four evangelists, who wrote an account of the principal occurrences of his life, so they, in like manner, set about writing the lives of their philosophers, in hopes

A M.  
4035 &c  
400 Don  
31, &c  
Iron  
M. 1. 1.  
M. 1. 2.  
Luke vi. 1.  
John v. 1.  
E. M. 1.  
X. ii. 14  
M. 1. 14.  
L. 1. 3.  
John vi. 1

professed for the Pagan idolatry, together with his excessive pride, ambition, and vain affectation of divine honours, are a plain indication that his miracles were false, and his most surprising performances either the effects of magic, or downright cheat and imposture.

Tacitus<sup>2</sup> indeed tells us of two cures, one of a blind, and the other of a lame person, which Vespasian pretended to work at Alexandria; but, whoever reflects on the situation of his affairs at that time, will perceive some reason to suspect a collusion. He was now in a dispute with himself what to do, whether to assume the Roman empire, or restore the ancient form of government, a commonwealth. The restoration of the latter, was what Dion and Euphrates, two eminent philosophers, advised; but Apollonius (whom he likewise consulted upon this occasion) with great vehemence persuaded the contrary, and (being himself accustomed to such artifices) might not improbably suggest to Vespasian the necessity of some miracle or other, in order to recommend him to the people as a person highly favoured by the gods.

And indeed if we consider what an obscure person, and of what mean original, Vespasian was, there seems to be the greater reason why Apollonius, and others of that party, should think of some expedient or other to raise him a reputation in the world, answerable to the new station of life they had advised him to accept: And, whoever considers farther,<sup>3</sup> what various artifices were at that time made use of, to procure an opinion of divinity

of finding their account in thus opposing miracles to miracles, and magic to the power of God: And, for this reason, they have been more especially careful to accommodate the transactions of their great men to the more remarkable passages in our Saviour's life, as the learned Huetius shews, in many instances relating to Apollonius, and thereupon concludes in these words: 'Id præterea spectasse videtur Philostratus, ut invalescentem jam Christi fidem et doctrinam deprimeret, opposito hoc omnis doctrine transitu, et miracæ virtutis fictitio simulacro. Itaque ad Christi exemplar hanc expressit effigiem, et plerumque ex Jesu Christi historia Apollonio accommodavit, ut quid Ethnicis Christianis invidere possent.' *Vid. Huet. Demonst. Evang. page 566; Fleury's Eccles. hist. Tellemont's Hist. des Empereurs, vol. 2. and a Dissert. at the end of the translat. of Moutenville's Crit. and hist. discourse.*

<sup>2</sup> Hist. lib. ix.

<sup>3</sup> Stillingsmæe's Orig. sac. p. 171.

vinity in the emperors, will not much wonder, that such report should be spread of them, or that certain persons should be suborned to feign such distempers, and then to give it out, that the touch of the emperor's hand had cured them; though it must be confessed, <sup>b</sup> some are of opinion, that what is reported of Vespasian to this purpose, cannot fairly be denied, and might perhaps be providentially intended, to give some dignity and superior character to a person, who (in conjunction with his son Titus) was appointed by God to be a signal instrument of the divine vengeance on the Jewish nation.

Allowing then, that God, for wise ends of his providence, might, now and then, permit some eminent person to do a real miracle; yet what is this to that vast number and great variety recorded of our Saviour, who, in the small space of his ministry, did more wonderful works of this kind, than what Moses and all the prophets put together, from the earliest account of time that we read of, are known to have done?

<sup>c</sup> The Jews indeed, to swell the account of Moses's miracles, reckon each of those that he did in Egypt double; one, as a miracle of justice, in punishing Pharaoh and his people, and the other, as a miracle of mercy, in preserving the Israelites from the like destruction. But, after all their pains and contrivance, the sum amounts to very little, in comparison to the many that are recorded of our Blessed Saviour. The miracles of all the prophets put together, by the Jews on computation, do not equal those of Moses; and yet we must remember, that Moses lived an hundred and twenty years, forty of which were one continued scene of action; and that the compass of the prophets, from the creation of the world, to the destruction of the second temple, includes three thousand and some hundreds. Lay this together, and it evidently follows, that such extraordinary demonstrations of the divine presence and power were very thin, and sparingly exhibited, when set against the innumerable instances of them, in the three, or (at most) four years preaching of the Blessed Jesus. And, if the wonders related by the evangelists, as done by himself, in so short a time, do far exceed what both Moses and all the prophets did, what shall we say to those many more that are not related? What to the infinitely more  
still,

<sup>b</sup> Vid. Kidder's Demonstration of the Messiah, part 1. p. 62.

<sup>c</sup> Stanhope's Sermons at Boyle's Lectures.

A. M.  
4935, &c.  
Ann Dom  
31, &c.  
from Matt.  
xii. 1. Mark  
ii. 23. Luke  
vi. 1. John  
v. 1. to  
Matt. xvii.  
14. Mark  
ix. 14.  
Luke ix.  
37. John  
vii. 1.

especially  
in the name  
of  
them.

A. M. 4035, &c. Anno Dom 31, &c. from  
 Matt. xii. 1  
 Mark ii. 23  
 Luke vi. 1  
 John v. 1  
 to Matt. xvii 14.  
 Mark ix. 14.  
 Luke ix. 17.  
 John vii. 1

fill, that were done by the apostles and disciples, in confirmation of the doctrine he had taught? Doubtless, the miraculous power which he communicated to them was infinitely great, when, in order to obtain cures, <sup>d</sup> *the people brought forth the sick into the streets, and laid them on beds, that at least the shadow of Peter passing by might overshadow some of them*; and when, from <sup>e</sup> *Paul's body were brought into the sick handkerchiefs, and aprons, and the diseases departed from them, and evil spirits went out of them.*

To sum up what hath been said on this subject. Since a real miracle is such an operation as can be done by none but God, or such as are appointed by him, and was therefore, in all ages, acknowledged as an authentic proof of a divine mission; since the prophets, in their predictions of the Messiah, represent him as working miracles of a kind and merciful nature; and our Saviour, when he entered upon his ministry, and assumed that character, displayed a wonderful power in works of the same kind; since that power could proceed from no other cause but a communication from God, and yet to imagine, that God would communicate any part of his power to give sanction to an impostor, is a thing repugnant to his sacred attributes; since, upon examination, it appears, that all the marks and characters of true miracles concur in the works of Jesus, but violent suspicions of trick and artifice in those that are named in competition with him; since besides these characters of their truth, the number of those which he did, (besides those that were done by persons acting in his name, and by his authority) was greater than what all the true workers of miracles, viz Moses, and the prophets, had done through the whole compass of the Old Testament: Since these things appear to be thus, I say, we are under a necessity to conclude, that our Blessed Saviour must have been the true Messiah promised to the Jews, and characterized in the writings of their prophets; that he was the great messenger of the covenant sent from God; for <sup>f</sup> *if he had not been of God, he could have done nothing*; and consequently, that the message which he delivered to us, containing this covenant, or (what is all one) that the religion which he hath settled in the world, and confirmed by so many incontestible proofs, (so far as the testimony of miracles is available.) cannot but be true.

CHAP.

<sup>d</sup> Acts v. 15, 16. <sup>e</sup> Ibid. xix. 11, 12. <sup>f</sup> John ix. 33.



CHAP. IV.

*From our LORD's last Entry into Jerusalem, to his Ascension into heaven; containing the Term of six Weeks and five Days.*

The HISTORY.

UPON our Lord's entry into Jerusalem, with such a vast retinue of people, the citizens were alarmed, and began to enquire, who this great person was? To which the multitude that accompanied him answered aloud, that it was Jesus, the prophet of Nazareth, a town in Galilee. Having therefore permitted his kingdom and divine authority to be thus proclaimed by others, he proceeded, in the next place, to exert it himself: For, going to the temple, and there looking about him, he found the court of the Gentiles notoriously profaned, and dishonoured by trading and merchandize. That therefore he might end as he had begun his ministry, with the reformation of his Father's house, he drove out all the buyers and sellers (as he did three years before) from the sacred ground; he overthrew the tables of the money-changers \*, and the stalls of those that sold doves; telling them, that they had made

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10, to  
the end,  
Mark xi, 15,  
to the end,  
Luke xix;  
45. to the  
end, and  
John xii  
19. to the  
end.

PALEM-  
SUNDAY,  
Matt. xxi.  
10. Our Sa-  
viour drives  
the dealers  
of several  
kinds out  
of the tem-  
ple Matt.  
xxi. 12.  
Mark xi.  
15. Luke  
xix. 45.

\* These money-changers were not unlike our merchants or bankers who deal in bills of exchange, and either remit money to foreign parts, or answer such draughts, as, by their correspondents abroad, are made upon them: And, considering that the Jews (how far soever they lived from it) were obliged to repair to Jerusalem, there to offer their sacrifices, and pay their half shekel for the use of the temple, Exod. xxx 13. the institution of such dealers in money was highly necessary, that the Jews, in their several dispersions, who were to come up to Jerusalem to worship, paying their money to merchants at home, might have it to answer their occasions, safe from thieves, and from the trouble of carriage, when they arrived at Jerusalem. Whether therefore the business of these money-changers was only to return money from distant parts, or to change foreign money into current coin, or larger money into less pieces, or perhaps to do all this, there was certainly nothing blame-worthy in the profession, had it not been for some intervening abuse. In like manner, it may be said of those who bought or sold cat-

A. M. made the temple, which was deservedly called an *house*  
 4637, Sc. *of prayer, a den of thieves* \*. And, to let the people  
 Ann Dom see

33, &c.  
 from Matth.

xx 19. to  
 the end,  
 Mark xi.  
 35. to the  
 end, Luke  
 xix. 45. to  
 the end, and  
 John xii.  
 19. to the  
 end.

tle for sacrifices; since it would have been highly inconvenient for every worshipper, who lived at a considerable distance, to bring them up with him, such men were necessary in their way, as were likewise the sellers of doves, because every Israelite did not keep this kind of birds, and yet no one creature was so often required in sacrifice as they. Our Saviour therefore, in this transaction, must not be thought to blame all such traffic in general, but only to find fault with the people for having taken up an improper place for the exercise of their respective callings: And therefore, to let them know, that it was not out of passion, or any peevish resentment against them, but purely in obedience to a divine command, that he made this reformation, he told them, that it was *written. My house shall be called an house of prayer.* This is the character which the prophet Isaiah gives of it, chap. lvi. 7. and if it be an house appointed for prayer, and other religious offices, then it is no proper place for *the tables of money changers and the seats of those that sell doves,* who have the markets of Jerusalem and their own shops and houses, to trade in; Hammond's and Whitty's Annotations; and Sarenhusii Conciliations, in loca V. T. apud Matthæum.

\* This expression is thought by some, to be an allusion to those gangs of robbers which, at this time, infested Judea, and used to hide themselves in holes and dens of the mountains, as appears from the history of Josephus in several places: But our Lord here plainly refers to that passage in Jeremiah, where the prophet introduces God complaining, *Is this house which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord,* chap. vii. 11. But how could the house of God become a den of robbers? How could such violence be committed in so sacred a place? St Jerom, in his commentary upon Matth. xxi. 12, 13. ascribes all this to the avarice of the priests, and gives us a lively description of the several artifices whereby they endeavoured to extort money. ' In the temple of Jerusalem, says he, the finest and most spacious of any in the whole world, whither Jews assembled almost from all countries, sacrifices of different kinds some for the rich, and others for the poorer sort, were prescribed by the law: but because those who came from afar often wanted such sacrifices, the priests took the advantage to buy up all those beasts which were appointed for this purpose, and having sold them to those that wanted, received them at their hands back again. Because some who came to worship, were so very poor, that they had not money enough to purchase so  
 much

see, that he had both commission and authority to act as he did, he cured, in that instant, many blind and lame persons that were brought to him into the temple.

The people indeed were filled with admiration at the sight of these things; but the chief priests and scribes, when they saw the miracles which he wrought, and heard the acclamations of the children, who cried out in the temple, *Hosanna to the son of David!* were greatly enraged, and discovered their anger, by asking him, *If he heard what they said?* But he silenced their question, by shewing them, that what was so displeasing to them, did really fulfil the Scriptures, particularly, that passage in the Psalmist, where it is said, that, \* *out of the mouth of babes*

A. M.  
4037. &  
Ann Dom  
33, &c.  
from Matt.  
xx. 15. to  
the end,  
Mark xi.  
15. to the  
end, Luke  
xix. 45. to  
the end, and  
John xii.  
19. to the  
end.  
Matt. xxi.  
15.

‘ much as the lesser sacrifices, which were birds; to remedy  
‘ this inconveniency, the priests set up bankers, in one of the  
‘ courts of the temple, to lend them money upon security:  
‘ But, finding that they could not do this without transgres-  
‘ sing the law, which forbade usury, they had recourse to ano-  
‘ ther device, which was to appoint a kind of pawn-brokers,  
‘ instead of bankers, *i. e.* men who, for the advance of a small  
‘ sum, took fruits, herbs, and other consumables, instead of  
‘ use-money. Our Lord therefore having observed this way of  
‘ traffic, which the priests had set up in his Father’s house, not  
‘ only expelled their agents, but arraigned them likewise for  
‘ a pack of thieves; *for he is a robber, says the Father, who*  
‘ *makes lucre of religion, and whose worship is, not so much the vene-*  
‘ *ration he has for God, as the opportunity of making his own interest*  
‘ *and advantage;*’ *Beaufobre’s Annotations;* and *Calmet’s Commen-*  
*tary.*

\* These words are cited from Psalm viii. 2. and seem to vary a little from the original, which is thus rendered.—*Out of the mouth of the very babes and sucklings thou hast ordained strength.* But, when it is considered, that the only strength which can proceed from the mouth of children must be praise, or words put in their mouths, to celebrate the praises of the Messiah, the phrase in the Psalmist, and in the evangelist, must needs mean the same thing; and our Saviour, in the application of it to the chief priests and scribes, seems to insinuate, ‘ That these ac-  
‘ clamations of the children were not fortuitous, but by divine  
‘ instinct, and for the fulfilling of an ancient prophecy; and  
‘ that therefore their declaring him to be the Messiah, or the  
‘ son of David, should be looked upon as a kind of call from  
‘ heaven, to inform and instruct others in what they were to  
‘ do.’ *Beaufobre’s Annotations;* and *Surenhusii Conciliat. ibid.*

A. M.  
4237, &c.  
Ann Dom  
33. &c.  
from Mat.  
xx 10, to  
the end,  
Mark xi. 15,  
to the end,  
Luke xix.  
45. to the  
end, and  
John xii.  
19. to the  
end,

and sucklings thou hast perfected praise. This answer, however, did but enrage them the more, and put them upon seeking all occasions to destroy him, though their dread of the people, (who heard him with the greatest eagerness and attention,) was some check upon their malice.

The Jews were not the only persons who came up to Jerusalem at the Passover; for many devout Greeks \* used likewise to resort thither at that feast; and some of these, being desirous to have a sight of Christ, addressed them-

John xii.  
20. Ac-  
quaints the  
people with  
his ap-  
proaching  
death, and  
testifies his  
resignation  
to it.

\* Who these Grecians were, the best of our commentators are not agreed. Some are of opinion, that they were mere Gentiles, who, either out of curiosity, viz: to see the magnificence of the temple, the solemnities of the feast, or the person of Jesus, of whose fame they had heard so much, or perhaps out of a principle of devotion, and to worship the God of Israel, might, at this time, resort to Jerusalem: For the Pagan religion, which admitted a plurality of gods, restrained none from worshipping the gods of other nations, so long as they were not thereby tempted to abandon those of their own. Others imagine, that they were real Jews, who being scattered in Grecian provinces, after the conquests which Alexander the Great, and his successors, made upon the Jews, still continued in these countries, but kept so close to their ancient religion, as to come in great numbers to Jerusalem, upon the return of every Passover. These were generally called Hellenists: And, that there was great plenty of them in several provinces of Asia, is manifest from St Peter's address of his first epistle to the Strangers (as he calls them) who were scattered through Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia, 1 Pet. i. 1. But the most general opinion is, that these Greeks were profelytes of the gate, who worshipped the God of heaven and earth, lived among the Jews, and conformed to their political laws, but would not engage in circumcision, or the observance of their ceremonies; and they came to Jerusalem, at this time, not because they were permitted to celebrate the feast along with the Jews, but because they were indulged the privilege to behold their solemnities, and to pay their adorations to the Creator of the universe (even while the Jews were in the height of their public worship) in the court of the Gentiles, as appears from the case of the eunuch of Queen Candace, Acts viii 27. *Bausage's History of the Jews, lib. 5. c. 6. Calmet's Commentary; Pool's and Hammond's Annotations.*

themselves \* to Philip, one of the apostles, and he, by the assistance of Andrew, had them introduced. Our Lord was at that time discoursing to the disciples of many things relating to his passion, and particularly, of the efficacy of his death, and what a powerful means it would prove to convert the world to his religion, more powerful indeed than his life could possibly be, even as corn, though it dies in the ground †, when sown, rises again with a vast abundance and increase. While he was thus discoursing of his death, he seemed, on a sudden to be seized with a natural horror ‡ of its approaching hour, and was going to request of God a reprieve from it; but then recollecting, that for this purpose it was that he came into the world, he changed his petition, and, with a resolved acquiescence in his good pleasure, desired of him, in what method he should think most proper, to glorify his name; whereupon he was answered by a voice from heaven †, (which some of the company

Q 2

A M  
4037. &c.  
Ann Dom  
33, &c.  
from Mat.  
xx. 10 to  
the end,  
Mark xi 13.  
to the end,  
Luke xix.  
45 to the  
end, and  
John xi. 10.  
to the end.

\* These Greeks, says Grotius, seem to have been Syro-Phœnicians, who dwelt perhaps about Tyre and Sydon, and so might easily be acquainted with the Galileans, with whom they had commerce. and with Philip of Bethsaida, to whom they made application for access to Christ.

† Our Saviour's words upon this occasion are not amiss paraphrased in this manner,—' Look, as you see in your ordinary husbandry, the grains of wheat are first buried in the earth, and lose their form before they spring, and shoot up again, and bring forth fruit; so it must be with me. I must be first lifted up, before I shall draw men after me; I must first be crucified, before my gospel shall be preached to all nations, and all the fulness of the Gentiles shall come in: But when I am once dead, and have risen, then shall ye see this abundant fruit;' *Pool's Annotations.*

‡ That men might not have it to say, that our Blessed Saviour, in point of suffering, was no proper example for our imitation, because he had no dread of death, or sense of pain, to make sufferings distasteful to him, whereas we are most tenderly affected with these things he herein shews us, that he had the same natural concern for life, and dread of death, that we have, only that he over-ruled them by a desire of promoting his Father's glory; *Whitby's Annotations.*

|| The only way of revelation which the Jews, since the Babylonish captivity, and the extinction of their prophets, Haggai, Zechariah, and Malachi, pretend to, is that of *Bath-Kell*, or the daughter of a voice so called, because it has some resemblance (though, as to distinctness, but an imperfect one) of that

A. M.  
4037. &c.  
Ann Dom  
33. &c.

from Matt.  
> X. 10. to  
the end,  
Mark xi. 75.  
to the end,  
Luke xix.  
46. to the  
end, and  
John xii.  
19. to the  
end.

John vii.  
80.

pany took for a clap of thunder, and others for an angel's speaking to him,) *that he had already glorified it \**, and would glorify it again.

This voice, he told them, was not so much for his information in the will of heaven, as it was for their conviction of his divine mission; and so he went on discoursing to them of his death, and the beneficial effects of it, until some of them, perceiving in what he said an inconsistency (as they thought) with some passages of Scripture, told him, that they could not rightly comprehend what he meant by his death, since some prophecies † had assured them, that the

that voice, which was uttered from the holy of holies, when the Lord spake to Moses, and (according to them) it is the will of God revealed in thunder from heaven; and therefore, though, upon this occasion, some of the company thought it thundered, and others, that an angel spake, yet neither of them were mistaken, because in this Bath Koll there was always thunder joined with an articulate voice; *Hammond's Annotations.*

\* I have glorified it, by causing my glory to be published and proclaimed in the world, by the preaching, and by the miracles which I have given in testimony of thy mission; and I will glorify it again, by thy resurrection and exaltation to the right-hand of glory, by the mission of the Holy Ghost upon thy apostles, and by their carrying the sound of the gospel even unto the ends of the earth; *Paul's and Whitby's Annotations.*

† The prophecies, from whence the Jews may be supposed to have drawn this conclusion, are,—2 Sam. vii. 16. where God, by the mouth of Nathan, promises David, *Thine house, and thy kingdom, shall be established for ever before thee; thy throne shall be established for ever*; in much the same words wherein he had sworn unto David himself, Psalm lxxxix. 29. *His seed will I make to endure for ever, and his throne as the days of heaven.* To the same purpose they found the prophet Isaiah promising, chap. ix. 7. *My servant David shall be their king for ever, and of his government there shall be no end.* But what seemed to express the matter in the clearest terms, was th's passage in Daniel, chap. vii. 13, 14. *And behold one like the Son of man came with the clouds of heaven, and came to the ancient of days, &c. and there was given him dominion, and glory, and a kingdom, &c. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* Thus the Jews wrongfully applied to the person of the Messiah, the things which related to his kingdom; but then they gave little or no heed to what the same prophets said of the body, wherein the Messiah was to suffer, and of his hands and feet which were to be pierced,

Psalm

the Messiah was to live for ever. But to this objection he made no other reply, than that it well behoved them to make good use of his instructions for the short time they were to have them; and so he withdrew from them, as well perceiving, that neither his divine discourses, nor miraculous cures, could gain the faith of any, except the populace; for though some of their rulers might believe in him, yet such was their timidity, that they durst not declare it openly, for fear of excommunication, and because *they loved the praise of men, more than the praise of God.*

Towards the evening, however, he returned again to the temple \*, and exhorted the people to believe in him, as a messenger sent from God to offer salvation to mankind: and, in case that they persisted in their infidelity, he threatened them with divine vengeance in the last day, when the very gospel, which he then preached to them, would rise up in judgment against them, and condemn them; and, with these words, he left the temple, and taking his apostles with him, returned to Bethany, where he lodged that night.

The next morning, as he returned to Jerusalem, finding himself a little hungry, he went to a fig-tree, that was in the way, in hopes of finding some fruit upon it: But, when he found none, to signify his almighty power, he cursed the tree, and so, proceeding to the temple, began again to clear it of all the traders that were got again into it; and there continued all the day long teaching and instructing the people. While he was doing this, the chief-priests, scribes, and rulers of the people, knowing that he

Psal. xxii. 16.—xi. 6. of his giving up his life a sacrifice for sin, Isa. liii. 12. and of his being cut off, but not for himself, Dan. ix. 26. All which was not incompatible with his abiding forever; seeing that, after his sufferings, he was to rise again, P. al. xli. 10. and enter into glory, 1 Pet. i. 11. So that, by comparing these things together, they might have easily removed this scruple, especially when he had told them so often, and they so well remembered that he had told them, that, *after three days, he would rise again*; Whitby's and Beaufobre's Annotations.

\* It is very probable that the priests, who had the advantage of letting these shops, and were therefore not so well pleased with the reformation which our Saviour had made, ordered the traders to re-assume their places, promising to know of him by what authority he made these innovations; *Cahnet's Commentary.*

A. M. 4037, &c.  
Ann Dom 32, &c.  
from Matt. xx. 10.  
to the end,  
Mark xi. 15.  
to the end,  
Luke xix. 45. to the end, and  
John xii. 19. to the end.

John xii. 44

MONDAY in PAS-SION WEEK.  
Matt. xxi. 18. Mark xi. 12.  
Curses a fig-tree,  
preaches in the temple,  
argues with the chief priests and scribes, and reproves their hypocrisy, &c.

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt.  
xx 10.  
to the end,  
Mark xi 15  
to the end,  
Luke xix.  
45 to the  
end, and  
John xii.  
19. to the  
end.

he had no commission from the Sanhedrim \*; came, and demanded of him, by what authority he proceeded in that manner; but, instead of answering their question directly, he put another to them, viz. Whether the baptism of John was of divine, or only of human, institution? To say that it was of divine institution, would be to accuse themselves of impiety and incredulity; and to say that it was purely human, would be to provoke the people (who all looked upon him as a prophet) to stone them; and therefore, in this dilemma, they concluded, that ignorance would be the best answer, and thereupon declared, 'that they could not tell;' to which our Saviour rejoined, 'Neither is it necessary for me to give you an account of my commission and authority, since you seem to grant, that a man may lawfully preach, and baptize, and entertain disciples, as John did, without the appointment and permission of the Sanhedrim.' And so he proceeded in several parables, (such as the parable <sup>a</sup> of the two sons †; that

\* It is pretended by some, that the person who preached in the temple, was to have a licence from the Sanhedrim, but that any might speak publicly in the synagogues without any such faculty; because we find our Saviour preaching in the latter, almost every Sabbath-day, without any molestation. However this be, it was certainly a vain question, for the chief priests and rulers, to ask our Lord, *by whose authority he did those things*, after they had seen his miracles, and knew that he claimed his commission from God; *Calmet's Commentary*, and *Whitby's Annotations*.

<sup>a</sup> Math. xxi 28.

† By the *man* in the parable, is signified *God*, and by his *two sons*, the *Jews* and the *Gentiles*. The Jews are the second son: They promised to God a perfect obedience, and yet did nothing: The Gentiles are the other son, who, at first, refused to obey, and gave themselves up to idolatry, and all manner of wickedness, but, upon the preaching of the gospel, repented; and after their conversion, applied themselves in earnest to do the will of God. The parable according to our Lord's own interpretation of it, Math. xxi 32, is applicable likewise to two kind of Jews,—the scribes and Pharisees, who pretended to so much religion, and such mighty zeal for the performance of the law, when in reality they observed none of its weightier precepts; and the publicans, and sinners, who, tho' at first they lived in practices quite abhorrent to the precepts of religion, yet, upon the preaching of John the Baptist, were several of them converted, and attending to the doctrine of

Christ,



that <sup>b</sup> of the wicked husbandmen \*, and that <sup>c</sup> of the guests † invited to the marriage feast,) to upbraid them with their hypocrisy, cruelty, and contempt of religion, and

for from Matt.

xii. 10.

Christ, and his apostles, in process of time, became obedient to their heavenly Father's will, ver. 31.; *Calnet's Commentary*, to the end,

to the end,

Mark xi. 19.

to the end,

Luke xix.

45. to the

end, and

John xii.

19. to the

end.

<sup>b</sup> Matth. xxi. 33.

\* For the explication of this parable, we must observe,— That the householder here, Matth. xxi. 33. is Almighty God, and the vineyard is the Jewish people, considered in their spiritual capacity; that his planting and hedging it about, signifies his peculiar favour and providence, in communicating to

them his will, and, by laws and ordinances peculiar to themselves, distinguishing them from all other nations, to be his own people; that the wine-press, and tower, and other suitable conveniencies, denote the temple, and altar, which he built among them, together with all those advantages and opportunities of serving him acceptably, which he afforded them; that the husbandmen, to whom this vineyard was let out, were the priests and Levites, the doctors and rulers, of that church and people, who are here represented as wanting in their duty, and negligent in cultivating the vineyard, or instructing the people committed to their charge; that the fruits are no other than returns of duty, proportioned to the advantages of knowing and performing it; that the servants sent to demand the fruits were the prophets, whom God from time to time commissioned to reprove, exhort, and quicken to their duty, both priests and people, by denunciations of vengeance, and promises of rewards; that the Son, whom he sent at last, was our Blessed Saviour, whom the Jewish priests and rulers treated in no better manner than they had done the prophets of old, but, instead of reverencing him as the Son of God, and as he proved himself to be by divers manifestations of divine power, put him to a cruel and ignominious death; and therefore, well might the Lord of the vineyard *destroy these wicked men, &c.* as we find from the Jewish historian Josephus, as well as other writers, that God, for their great impiety, brought the Roman armies upon that nation, and, by them, burnt their city and temple, destroyed and dispersed the people, and carried his gospel to the Gentiles, *to other husbandmen, who should render him the fruits in their seasons*, ver. 41.; *Calnet's Commentary*, *Whitby's Annotations*, and *Stanhope on the epistles and gospels*, vol. 4.

<sup>c</sup> Matth. xxii. 2.

† The King in this parable represents God the Father; the Son, the Lord Jesus Christ, (who is frequently described as

the

A. M.  
4037, &c.  
Ann. Dom.  
338 &c.  
from Matt  
xx, 10.  
to the end,  
Mark xi. 15  
to the end,  
Luke xix.  
45. to the  
end, and  
John xii.  
29. to the  
end.

Matth. xxi.  
15.  
Mark xii.  
31.  
Luke xx.  
20  
Answers  
the captious  
questions  
of the He-  
rodians,  
Sadducees,  
and Phari-  
sees, who  
were not able  
to re-  
sist one of  
his,

for these to denounce the severe judgments of God against them.

The Pharisees, who had as great a share in the application of these parables as any other, went away much enraged, and with a firm resolution to find out some occasion against him. To this purpose, therefore, they sent some of their disciples, together with the Herodians \*, to propound this insidious question to him †, *Whether it was lawful for them to pay tribute to Caesar, or not?* never doubting but

the spouse of his church :) and the marriage feast, the dispensation of the gospel. The guests, that were first invited to the feast, were the Jews; the servants sent forth to call them, were the prophets, John the Baptist, and the apostles; upon their refusal, the other guests brought in to supply their room, were the Gentiles; and the person who wanted the wedding garment, is an emblem of all those who profess and receive, but do not live up to, the principles of Christ's religion; *Cainet's Commentary*, and *Stanhope on the epistles and gospels*, vol. 3.

\* The Herodians are commonly, and most probably, supposed to signify the partisans and favourers of Herod; but what their principle was, as to the other matter now in hand, is not so generally agreed. Some think them enemies to the Roman government, and that they only watched a favourable opportunity to make Herod's family absolute. Others think them entirely in the interest of the emperor, as Herod himself then was: for having, by his indulgence, been advanced to the regal state, he acted for, and under him, in collecting the customs and public dues. This opinion seems the more probable, because it is more agreeable to the Pharisees present design; for, had they sent persons all of one sentiment, Christ might have easily satisfied them all; but now, by sending men of different judgments, they made it impossible for him to content both parties, since, in determining for the payment of the tribute, he must have given offence to the Pharisees, and, in effect, renounced those liberties and privileges which some of the Jewish doctors insisted upon; and, in pronouncing against it, he was sure to incur the Herodians displeasure, and make himself obnoxious to the jurisdiction of the civil sword. The Herodians, therefore, may well be presumed to have been persons of a principle different to that of the Pharisees, whose address and cunning upon this occasion seems to have lain chiefly in the management of the messengers; *Stanhope on the epistles and gospels* vol. 4.

† The state of the question, truly taken, seems to be this, — The government of the Jews had fallen into the hands of the Maccabees,

Maccabees,

but that, which way soever he answered, his business was done: If in the affirmative, the multitude would detest him, as a betrayer of their ancient liberties; if in the negative, the Herodians would then accuse him as a rebel against the emperor Tiberius: But he, knowing their treacherous design, demanded a sight of the tribute-money, and when they acknowledged that the signa-  
A. M. 4037, &c. Ann Dom 33, &c. from Matt. xx, 10. to the end, Mark xi. 15. to the end, Luke xix, 45. to the end, and John xii. 19. to the end.

Maccabees, and, in succession, to one of them named *Alexander*. He had two sons, Hyrcanus and Aristobulus, the younger of which made war upon the elder, and assumed to himself the government. Hyrcanus and his party being not able to resist him, called in the assistance of the Romans. Pompey, at their request, besieges Jerusalem, and had the gates surrendered to him by a faction within, that favoured Hyrcanus; but Aristobulus and his adherents fought it out, till at last they were vanquished and overpowered. The Romans put Hyrcanus in possession of the government; but, at the same time, obliged him to hold it by their favour and permission, which laid the foundation of great and lasting dissensions among the Jews, some submitting to the Roman power, as thinking they had a fair title both by conquest and surrender; while others objected, that the surrender was made by a party only, and not the whole body of the people; that it was not conquest, but treachery, which brought Jerusalem to their mercy; and, consequently, that they were usurpers, and Hyrcanus and his followers betrayers of their country. That which contributed not a little to make this controversy still greater, was that Josephus and Eusebius relate concerning Judas the Gaulonite. He, about the time of the taxation, in which (as St Luke says) our Saviour was born, disquieted the minds of many, and represented the decree of Augustus for that purpose as a mark of infamy and servitude not to be borne. This man is said to have instituted a particular sect, one of whose tenets was, — That no Jew ought to pay tribute, or to acknowledge any sovereign Lord, but God only: and that they were his peculiar people, and therefore bound to maintain their liberty, especially against prophane and uncircumcised pretenders, such as the Roman emperors were. So that the paying of tribute to Cæsar was not, at this time, a question of mere curiosity, but a matter of moment with regard to practice: nor was it a point of bravery only, in the esteem of the Pharisees, and others of that party, but a scruple of conscience, and a debate of religion, whether this tribute should be paid or not; *Stan-*  
*hope on the epistles and gossels, vol. 4.*

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10.

to the end,  
Mark xi.  
15. to the  
end, Luke  
xix. 45. to  
the end,  
and John  
xii. 19 to  
the end,

ture \* on it was Cæsar's, he sent them away quite con-  
founded with this answer : † 'Render therefore unto Cæ-  
sar the things that are Cæsar's, and unto God, the things  
that are God's.

Upon

\* Every one knows, that the Roman emperors were wont to disperse their money through all the provinces belonging to their jurisdiction ; that this money was stamped with the image or bust of the emperor on one side, and on the reverse, with some figure or other, representing Victory, Plenty, Peace, or the like ; and that this tribute, or capitation tax, (which, according to Ulpian, the males from fourteen, and the females from twelve years old, were obliged to pay,) was usually collected in this money, and no other, as the only current coin at Rome ; *Calmet's Commentary*.

† Some interpreters are of opinion, that our Saviour's words do not determine Cæsar's right to demand tribute : But since the Jews had now submitted to the Roman government. (as they had formerly done to the Assyrian,) which national submission (with promise of fidelity) having now obtained about an hundred years, was a just ground for Cæsar's rights ; since besides this, Cæsar had indulged them in the exercise of their religion, and the enjoyment of their civil rights ; had fought their battles, and protected them against the common enemy, the Arabians, and Parthians, and the like : since, more especially, it was a received maxim among the Jews, that wherever the money of any person was owned as the current coin of the kingdom, there the inhabitants acknowledged that person to be their lord and governor ; and since the Jews accepted, and trafficked with Cæsar's money, and held it current in all their payments, our Saviour's answer, *Render therefore unto Cæsar*, which is founded upon their own principles, must needs be deemed a positive declaration of Cæsar's right to receive tribute, and such other acknowledgments as belonged to the state and dignity of the post wherein Providence had placed him. It might indeed be objected, (says Grotius on Matthew xxii. 20.) that the Romans ruled over the Jews, and Cæsar over the Romans, in fact only, and without any right to do so ; but Christ shews, that this objection signifies nothing to the matter in hand ; for since peace cannot be secured without forces, nor forces had without pay, nor pay without taxes or tribute, it follows, that tribute ought to be paid to the person actually governing, (so long as he continues to govern) in consideration of the common safety and protection, which are secured by the present possessor of the government, whoever the possessor be ; *Whitby's Annotations*, and *Stanhope on the epistles and gospels*, vol. 4.

Upon the defeat given to these two parties, the Sadducees came to him with a question, and a difficulty, that they thought insurmountable. For, as they had no belief of a resurrection, they put a case to him of one woman, who, according to the direction of their law, had been married to seven brothers successively, and thereupon desire to know whose wife she was to be at the general resurrection \* ? In answer to which our Lord gave them to understand, that though marriage was necessary in this state, in order to raise up a posterity to mortal man, yet, that, after the resurrection, men would be immortal, and live like angels devoid of passions, and incapable of decay; and then proved the reality of the resurrection † from one of God's appellations in a book which themselves allowed to be canonical.

A. N.  
 427, &c.  
 Ann. Dom  
 33, &c.  
 (from Matt.  
 xx. 10  
 to the end,  
 Mark xi.  
 15 to the  
 end, Luke  
 xix. 45 to  
 the end,  
 and John  
 xii. 19. to  
 the end.)  
 ~~~~~  
 Matt. xii
 14
 Mark xii.
 28

The
 Luke x. 26.
 27.

* The discourse of the Sadducees was founded upon this mistake, — That if there would be a resurrection of bodies, there would necessarily follow a revival of the same relations likewise, and that the state of the world to come, would be like the state of this present world, in which, for the propagation and continuance of mankind, men and women marry, and are given in marriage: which gross notion of theirs our Saviour endeavours to rectify: *Pool's Annotations*

† The words which our Saviour produces in proof of the resurrection are those which God uses to Moses, *I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob*, Exod. iii. 6. And the argument which is implied in them is this — That since to be the God of any one, is a federal expression, which denotes God to be a kind benefactor, who either doth or will do good to such persons as are in his favour, and under his protection; since God is not the God of the dead, and can have no regard or consideration for such as are mere non entities, or so dead as never to return to life again; since, in this life, Abraham, Isaac, and Jacob, received no such signal kindnesses from the Almighty, as answer the emphatical expression of his being *their God*, it must necessarily follow, that God, in declaring himself to be *their God* did solemnly engage himself to make them happy after this life, according to what the author to the Hebrews observes, *Wherefore God is not ashamed to be called their God; for he hath prepared for them a city*, Heb. xi. 16. This way of arguing was of great force against the Sadducees, who denied the immortality of the soul, as well as the resurrection of the body; and, at the same time, it fully proves the resurrection of the body: For since the souls of Abraham, Isaac, and Jacob, were not the entire persons of Abraham, Isaac, and Jacob, which consisted of bo-

A. M. 4037, &c. Ann Dom 33, &c. from Matt. xx. 10. to the end, Mark xi. 35. to the end, Luke

The Pharisees, hearing that the Sadducees were silenced, began to rally again; and one of their doctors *, in hopes to insnare our Saviour, in case he should prefer one part of the law above another, desired to know his opinion † *which was to be accounted the greatest commandment of all?* Whereupon our Lord reduced the whole law to two general precepts

ix. 45. to the end, and John xii. 19. to the end.

dies as well as souls, it would from hence follow, that God could truly be their God, i. e. their rewarder and bounteous benefactor, no other way than by a resurrection of their bodies, to be re-united to their proper souls; *Pool's and Beaufobre's Annotations, and Tillotson's Sermons, vol. 1.*


Matt. x xii. 34. Mark xii. 28.

* The person whom we here render *doctor*, is, by St Matthew, chap. xxii. 35. called a *lawyer*, and by St Luke, chap. xx. 39. a *scribe*; but in this diversity of words there is no difference of sense: For the scribes were of two sorts, or had at least two offices; the one was, to sit in the chair of Moses, Matth. xxiii. 2. i. e. to read and interpret the law of Moses to the people; the other, to expound to them the traditions which they pretended to have received from their forefathers. The name of *scribe* they seem to have derived from Ezra, (about 500 years before) who is so frequently styled a *scribe of the law of the Lord, who read in the book of the law, and expounded it*, Ezra vii. 12. Neh. viii. 1. and xii. 36. &c. And because the traditions which they taught, and obliged the people to observe, were called νόμιμα, or *laws*, they thence had the appellation of νόμικοι, or *lawyers*: And as some of the scribes were the persons appointed to copy out the Bible for such as had occasion for it, and to take care of the preservation of the purity of the text; so others employed themselves in taking the like pains about the traditions of the elders, and from thence, very likely, (though they were all of the same order of men) they might have different denominations; *Whitby's Annotations, and the Introduction to Eachard's Ecclesiastical history.*

† This was no frivolous or impertinent question, but what at this time divided the greatest part of the learned men among the Jews; some giving the preference to the observation of the Sabbath, others to the ordinance of circumcision, and others to the precept of sacrifices; never considering the great command recorded in Deut. vi. 5. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might*; or the other recorded in Levit. xix. 18. *Thou shalt love thy neighbour as thyself*, until our Saviour reminded them of them; *Whitby's Annotations, and Calnet's Commentary.*

cepts of equal obligation to all mankind; *the love of God above all things*, and the * *love of our neighbour as ourselves*; in the former of which we obey the first, and in the latter, the second table of the law †; and with this answer the doctor was well pleased. When our Saviour had thus resolved all their questions, he, in his turn, at last put this one to them, viz. In what sense the Messiah could be David's son, when ^a David himself, by divine inspiration, called him his Lord? But to this they could give no answer, because they were ignorant, that the Messiah, as God, was really the Lord of David; but as man, and descended from his family, he was his son: And after these disputes (which

A. M.,
4037 &c.
Ann Dom:
33, &c.
from Matt.
xx. 10.
to the end,
Mark xi.
15. to the
end, Luke
xix 45 to
the end,
and John
xii. 19. to
the end



* That by our *neighbour* here, we are to understand every other person who is capable of kindness from us, or stands in need of our help, is evident from our Saviour's determination in the case of the Jew and the good Samaritan; from the examples we are called upon to imitate in this affection, viz. the love of God and our Blessed Saviour; and from these evangelical precepts, which extend this duty to all men: But by the *loving our neighbour as ourselves*, it is not required, either that we should love him from the same inward principles which excite our affections to ourselves, or that we should love him to the same degree and proportion that we love ourselves; but only that we should make the affection which we bear to ourselves, the rule we are to follow in expressing our love to him; or (in other words) that we should love him in all the instances wherein we express our love to ourselves, though not in an equal measure; *Whitby's Annotations*.

† The words in the text are,—*On these two commandments hang all the law and the prophets*, Matth. xxii. 40. which are a metaphor taken from the custom mentioned by Tertullian, of hanging up their laws in a public place to be seen of all men; and import, that in them is contained all that the law and the prophets do require, in reference to our duty to God and man. For, though there be some precepts of temperance which we owe to ourselves, yet are they such as we may be moved to perform from the true love of God and of our neighbour. For the love of God will preserve us from all impatience, discontent, and evil lustings. It will make us watchful over ourselves to keep a good conscience, as being solicitous for our eternal welfare: And the love of our neighbour will restrain us from all angry passions such as envy, malice, and other perturbations, which arise against him; so that these two commands may be very justly called an *abridgment* or *compendium* of the whole Scripture. *Whitby's Annotations*; and *Calvert's Commentary*.

^a 2 Sam. xxi. 19.

A. M. (which were the last he had with them) he went again, in
4037. &c. the evening, with his disciples, to Bethany.

Ann Dom 33, &c. On the next morning, as our Lord was returning to Je-
from Matt. rusalem the third time, the apostles, observing that the fig-
xx. 10. to tree, which he had cursed the day before, * was withered
the end, away, and dead to the very root, took notice of it to him
Mark xi. as a thing very strange and surprizing; whereupon he ex-
15. to the hortated them to have stedfast faith in God, fervency and
the end, perseverance in their prayers, and † a forgiving temper to
xxix. 45. to those that had offended them, in order to make their pray-
the end, ers accepted, and then they would not fail, in the course
and John of their ministry, to perform as great or greater miracles §
xii. 19 to than this.

TUESDAY

Matt. xxi.

20.

Mark xi.

20.

When

* It is remarked of our Blessed Saviour's miracles, that they were all works of mercy and beneficence; and that if any of them had a contrary tendency, they were always shewn upon brute and inanimate creatures, and that too, not without a charitable intent of conveying some symbolical instruction to the spectators, as this withering of the fig-tree was to represent to the Jewish nation their approaching doom; *Beaufobre's Annotations.*

† The command to forgive those that have offended us, before we pray, not only shews that no resentments of what our brother hath done should stick long upon our spirits, because they indispose us for that duty which we ought continually to be prepared for, but that there is likewise some kind of forgiveness to be exercised, even towards him that does not ask it, nor shew any tokens of his repentance, viz. that we should not only free our minds from all desires of revenge, and so far forget the injury as not to upbraid him with it; but be inclined likewise to shew him kindness, and ready to do him any good turn: For what the law required of a Jew to do to his enemy's beast, Exod. xxiii. 4, 5. that, without all controversy, the gospel requires of a Christian to do to his offending brother; *Whitby's Annotations.*

§ It was a common saying among the Jews, when they were minded to commend any one of their doctors for his great dexterity in solving difficult questions, That such an one was a rooter up of mountains; and, in allusion to this adage, our Saviour tells his disciples, that *if they had faith, they might say to a mountain, be thou removed, and be thou cast into the sea, and it should be done*, Matth. xxi. 21. *i. e.* that, in confirmation of the Christian faith, they should be able to do the most dissent things. For, besides that our Saviour's words are not to be taken

When our Lord was come into the temple, he began to teach the people, as he had done the day before; and to raise an aversion in his disciples, and in all that heard him, to the principles and practices of the scribes and Pharisees, he took the freedom to expose their vices without reserve; their pride, their hypocrisy, their covetousness, their hard heartedness to parents, impiety to God, and cruelty to his faithful servants; and, upon his mentioning this last particular, he broke out into the same pathetic exclamation against Jerusalem, for her murdering the prophets, and other messengers sent from God, that had been the matter of his frequent lamentations before.

Before he left the temple, he took notice how the people threw their money into the treasury *, and among many, who offered very plentifully, observing a poor woman cast in her two mites, (which amount to no more than a farthing,) he called his apostles, and assured them, that that poor widow had been more liberal than any of the rest, because their oblations proceeded from their superfluity, but she from her indigence had given all she had.

In the afternoon, as they were returning to Bethany, his apostles took a view of the several buildings of the temple, and were making their remarks of the largeness

taken in a literal sense, they are likewise to be restrained to the age of miracles, and to the persons to whom they were spoken, viz. the apostles, and first propagators of the Christian religion because experience teaches us, that this is no ordinary and standing gift belonging to the church; *Whitby's Annotations.*

* The first institution of this treasury, we find in 2 Kings xii. 9 where it is said, that *Jehoiada the priest took a chest, and bored an hole in the lid of it, and set it beside the altar, on the right side, as one goeth into the house of the Lord, and the priests that kept the door, put therein all the money that was brought into the house* This money was at that time given for the reparation of the temple, and, in after-ages, the money cast into the treasury, even in our Saviour's time, was designed, not only for the relief of the poor, but for sacred uses, and the adorning of the temple, which might occasion Josephus (in bello Jud. lib. 6. c. 14.) to say, that the temple was built, not only with the bounty of Herod, but with the money contained in the holy treasury likewise, and with the tributes which were sent from all parts of the world; *Whitby's Annotations.*

A. M.
4037, &c.
Ann Dom
33, &c.
from Matt.
xx. 10. to
the end.
Mark xi.
15. to the
end, Luke
xix. 45. to
the end,
and John
xi. 19 to
the end.

Matt. xxiii.
2. Mark
xii. 38.
Luke xx.
46.
Exposes the
vices of the
scribes and
Pharisees,
and fore-
tells the de-
struction of
the temple.
Mark xii.
Of

Luke
xxi. 1.
Matt. xxiv.
1. Mark
xiii. 1.

A. M. of its stones *, the richness of its ornaments †, and the
 4037, &c. beauty and stateliness of the whole; when our Saviour ac-
 Ann Dom quainted them, that how glorious soever it might appear
 33, &c. at present, it would not be long before the whole struc-
 from Matt ture should be so entirely ruined, that there should || not
 xx. 20. to so much as one stone be left upon another.

the end,
 Mark xi.
 15. to the
 end, Luke
 xix. 45. to
 the end,
 and John
 xii. 19. to
 the end.

The

* Josephus, who gives us a description of the temple built by Herod, tells us, among other things, that the 'whole fabric was made of durable white stones, some of which were five and twenty cubits long, eight in height, and twelve in breadth;' *Antiq lib. 15. c. 14.*

† These ornaments were the spoils which their kings had taken in war; the rich presents which foreign princes, upon certain occasions, had made, and the costly gifts, which the Jews, from all parts of the world, used to send to the temple at Jerusalem. These were called ἀνάθημα, because they were hung against the walls and the pillars of the temple, for the people to behold; and when Herod rebuilt it, he not only replaced all the former ornaments, but added several others, especially the spoils which he took in his war with the Arabians, and a vine of massy gold, of prodigious weight and value, which was his own free gift; *Joseph. Antq. and Calmet's Commentary.*

|| This prophecy of our Blessed Saviour was, in a great measure, accomplished about forty years after, when (as several Jewish authors tell us) Taurus i. e. Terentius Rufus, whom Titus left chief commander of the army in Judea, did with a plow share tear up the foundations of the temple, and thereby signally fulfilled the words of the prophet: *Therefore shall Zion for your sakes be plowed as a field, and Jerusalem shall become heaps, and the mountains of the Lord as the high places of the forest,* Micah iii. 12. It can hardly be thought, however, but that, notwithstanding this demolition, there might probably be left one stone up another; and therefore something more was wanting towards the literal completion of our Saviour's prophecy to which the Emperor Julian in some measure contributed: For having given the Jews licence to rebuild their temple at Jerusalem, they took away every stone of the old foundation to help to build their new edifice; but heaven prevented their design: For flashes of lightning (as our best historians tell us) burst out from the foundation they had dug, and so blasted, and terrified them, that they were forced to give over their enterprize, after they had pulled up and removed all the remains of the old temple; *Whitby's Annotations; and Calmet's Commentary; Vid. Ammian. Marcell. lib. 23. Socrat. lib. 3 c. 2.*

The general notion was, that this temple was to last even until the end of the world. And therefore, when our Saviour had seated himself upon mount Olivet, in full view and prospect of it, his apostles desired to know, when this destruction would happen, and what would be the previous signs of it. The signs of it, he told them, would be the coming of many impostors *, and false Christs, the rumours of wars †, and famines ‡, and pestilences, dreadful earthquakes §, prodigies ¶ and amazing sights in the air, A. M. 4037. &c. Ann Domi 33, &c. from Matt. xxi. 10 to the end; Mark xi 15, to the end; Luke xix, 48 to the end, and Jhn xi. 19. to the end.

* 2 Chron. vi. 2.

* Never were there so many impostors of this kind, as in the time a little before the destruction of Jerusalem, (Joseph. Antiq. lib. 20. c. 6.) doubtless, because this was the age wherein the Jews, from the prophecy of Daniel, were taught to expect their Messiah; *Beausobre's Annotations*

† Besides the war which the Jews waged with the Syrians, not long before the destruction of their city. Joseph. Antiq. l. 2. c. 19.) the contests between Otho and Vitellius, and Vitellius and Vespasian at Rome, were much about the same time, and the oppression of the governors of Judea, who minded nothing but to enrich themselves, had so irritated the minds of the people, that, for some time before their final calamity, we read of nothing but rebellions and revolts, parties, and factions, and bands of robbers harrassing and infesting the country; *Calmet's Commentary*; and *Beausobre's Annotations*.

‡ In the fourth year of Claudius (as Eusebius informs us) there happened a great famine, which oppressed all the Roman empire, but more especially Palestine, where many perished (according to Josephus) for lack of food, (Antiq. lib. 20. c. 2.) And the same historian informs us, that when one Niger was slain by the Jews, he imprecated famine and pestilence upon their cities, which God accordingly inflicted; *De bello Jud. lib. 4. c. 23.*

§ In the reigns of Claudius and Nero, there happened many earthquakes in Asia Minor, and the isles of the Archipelago; where the Jews inhabited, (Euseb. Chron. and Tacit. Annal. lib. 2.) and Josephus acquaints us, that in the night, when the Idumzeans evacuated before Jerusalem, there blew a dreadful tempest of wind and rain, accompanied with such terrible flashes of lightning, claps of thunder, and howling of earthquakes, as put all the people to their wits end to think what these prodigies might portend; *De bello Jud. lib. 4. c. 7.*

¶ In his preface to the history of the wars of the Jews, Josephus undertakes to record the miseries and calamities which befel that nation, and the signs and prodigies which preceded their

A. M.
4037, &c.
Ann Dom
33, &c.
from Matt.

xx. 10. to
the end,
Mark xi 15.
to the end,
Luke xix,
45. to the
end and
John xii.
19. to the
end.



air, the persecution * of Christians, and the propagation
† of the gospel all the world over: But that they might
escape

their ruin To this purpose he tells us, that, for a whole year
together, a comet, in the figure of a sword, hung over the city,
and pointed, as it were, directly down upon it; that there were
seen in the clouds. armies in battle-array, and chariots encom-
passing the country, and investing their cities; that, at the feast
of the Passover, in the middle of the night, a great light shone
upon the temple and altar, as if it had been noon day; that,
at the same feast, the great gate of the temple made all of mas-
sy brass, and which twenty men could hardly shut, opened of
itself, though fastened with bolts and bars; that, at the feast
of Pentecost soon after, when the priests went into the temple
to officiate, they heard at first a kind of confused noise, and then
a voice calling out earnestly, in articulate words, *Let us be gone,
let us be gone*; and that these prodigies were really so, we have
the testimony of Tacitus, a Roman historian of that age, who
has thus recounted them,— *Evenerunt prodigia, visæ per cœ-
lum concurrere acies, rutilantia arma, et subito nubium igne
collucere templum: Expasæ repente delubri fores: Et audita
major humana vox, excedere deos; simul ingens motus exce-
dentium;* *Hist. lib. 5.* and *Joseph. De bello Jud. lib. 7 c. 12.*

† This part of our Saviour's prediction was literally fulfilled
before the destruction of Jerusalem. As soon as Christianity be-
gan to spread, the Jews wrote letters to every part of the world
against the professors of it, in order to raise persecutions against
them. St Paul, before his conversion, *breathing out threatenings
and slaughter against the disciples of Christ*, Acts ix. 1. *shut up many
of them in prison, both men and women*, Acts xxii. 4 —xxvi. 10.
Himself, when converted, and Silas, were not only imprison-
ed, but beaten in the synagogue, Acts xvi. 23. as were likewise
Peter and John Acts v. 18. Stephen, the first martyr, was slain
by the council. Acts vii. 59 James the Greater, by Herod,
Acts xii. 1. and James the Less, by Ananus the high priest:
Multitudes of Christians were persecuted to death by saul, Acts
xxii. 4. by the Jews, as Justin Martyr testifies, and by the em-
peror Nero, as Tacitus relates, *Annal. lib. 15.* For the profes-
sors of our most holy religion, before the principles of it came
to be inquired into, were looked upon as the common enemies
of mankind, insomuch that whosoever killed them, thought
that he did God service, John xvi. 2. *Whitby's Annotations*; and
Cahnet's Commentary.

† That before the dissolution of the Jewish state, the Chris-
tian religion had spread itself over all the parts of the then
known world, we may reasonably conclude from the labours

escape the calamity which would suddenly come upon their country, and utterly destroy * the Jewish state and government, A. M. 4037, &c. 37th Domini 33, &c. from Matt.

of St Paul, who alone carried the gospel through Judea Syria, Arabia, Greece, Macedonia, Achaia, Asia Minor, Italy, &c. xx. 10. to the end, Mark xi, 13, to the end, Luke xix. 45. to the end, and John xii. 9. to the end.
 And if the other apostles, whose travels we are not so well acquainted with, did the like, there is no doubt to be made, but that *their sound went into all the earth, and their words unto the ends of the world*, Rom. x. 18. St Peter addresses his first epistle to the elect that were in Pontus, Galatia, Cappadocia, Asia and Bithynia; and Clemens, who was his contemporary, and immediate successor in the see of Rome, in his epistle to the Corinthians, tells us, 'that the nations beyond the ocean were governed by the precepts of the Lord.' An event this, which he only could foretel, who, having all power in heaven and earth, was able to effect it; *Calmel's Commentary*; and *Whitby's Annotations*.

* The words in the text are,—*Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light and the stars shall fall from heaven; and the powers of the heavens, shall be shaken*, Matth. xxiv. 29. That these words are not to be taken in a literal sense, is plain; because, that, after the sackage of Jerusalem by Vespasian's army no such thing as here is mentioned happened to the sun, moon or stars. The expressions therefore must be metaphorical, and do here denote, as they frequently do in the writings of the prophets and other authors, that entire destruction and utter desolation which is brought upon any nation. For in this language the prophet Isaiah speaks of the destruction of Babylon: *The day of the Lord cometh cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it: For the stars of heaven and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine*, chap. xiii. 9. which, according to Maimonides, are 'proverbial expressions, importing the destruction and utter ruin of a nation, and of such persons more especially, who, for their state and dignity might be compared to the sun, moon, and stars,' *More Novech. lib. 2.* And, accordingly, the sense of our Saviour's words must be,—That, after the taking and destroying of Jerusalem, God's judgments would still pursue the people, so that those who survived the ruin of their country should be dispersed into different regions, sold for slaves, or reduced to a condition worse than slavery. And for the event proved For those that were carried to Rome, served only to adorn the triumph of their conqueror: Those that fled to Jerusalem for shelter, were cruelly massacred there: Those that fled to the

A. M.
4057, &c.
Ann Dom
33, &c.
from Mat.
xx. 10 to
the end,
Mark xi.
15. to the
end, Luke
xix. 41 to
the end,
John xii.
19 to the
end

Index
of the
disciples
of
Christ
and
Prayer.

vernment, he advertised them, that, whenever they should see the city of Jerusalem invested with armies, and the temple polluted with abominations, they might then conclude that this desolation * was approaching, and that therefore it was high time for them to provide for their safety † by a quick retreat.

Of the precise time of its coming, however, no created being (as he told them) could certainly know; and therefore

the castle of Massada, rather than fall into the hands of the enemy, agreed to slay one another: Those that escaped to Thetis and Alexandria, were brought back and tortured to death; and those of Cyrene, who joined a false prophet, named Jonathon, were all cut to pieces by the Roman general. All this happened immediately after the taking of Jerusalem; and, without any farther search into their history, is enough to verify our Saviour's expression, that *the sun was darkened, and the moon gave no light*, upon that wretched people; *Joseph. De bello, lib. 7. c. 24. &c.*

* The desolation which the Jews suffered in this last war with the Romans, was so vastly great, that all history can scarce furnish us with an example of the like nature. The number of the slain was eleven hundred thousand; the number of prisoners was ninety-seven thousand. Those that were above seventeen were sent into Egypt, to work in the mines; those that were under that age, were sold for slaves into different countries; and a great number of others were distributed in the Roman provinces, to be exposed to wild beasts on the theatre and as gladiators, to kill one another, for the sport and diversion of the spectators: *Util the cities were wasted without inhabitants, and the houses without a man, and the land was utterly desolate, and the Lord had removed men far away, and there was a great forsaking in the midst of the land, as the prophet expresses it, Isaiah vi. 11, 12. Joseph. De bello Jud. lib. 7. c. 17.*

† Which accordingly they did: For when Cestius Gallus had besieged Jerusalem, and, without any visible cause, on a sudden raised the siege, the Christians that were in the city took this opportunity to make their escape to Pella in Paræa, a mountainous country, and to other places under the government of King Agrippa, where they found safety. Thus punctually were all the predictions of our Blessed Saviour fulfilled; so that whoever shall compare them (as Eusebins, in his Eccl. hist. lib. 3. c. 7. expresses it) with the account of Josephus concerning the war of the Jews, cannot but admire the wisdom of Christ, and own his predictions to be divine; *Hannond's and Worthy's Annotations.*

fore it was incumbent upon them to keep themselves in a state of perpetual watchfulness, in a faithful discharge of their respective duties, and in a constant perseverance in prayer to God; all which he endeavoured to enforce with several parables; such as that of the faithful servant, whom his master, at his return from a journey, found employed in his proper business, when he of a contrary character was surpris'd in his riot and debaucheries, and accordingly punish'd *: That of the wise and foolish virgins, who were differently prepar'd at the coming of the bridegroom †: And that of the talents, intrusted with diligent

A. M.
4937. &c.
Ann. Dom.
33 &c.
from Mat.
x. 24. to
the end,
Mark xii. 13.
to the end,
Luke xix.
25. to the
end, and
John xi.
19. to the
end.

* The punishment inflict'd on the evil servant is said to be cutting asunder, Matth. xxiv. 51. in the same manner as Samuel us'd Agag, 1 Sam. xv. 33. and David the Ammonites, 2 Sam. xii. 31. and Nebuchadnezzar threaten'd the blasphemers of the true God, Dan. iii. 29. This punishment was, in old times, inflict'd on those that were false to their creditors, rebels to their prince, or betrayers of their country; nor was it in use only among the eastern people, but among the Romans, as we learn from Suetonius, in the life of Caius, and among the Greeks, as Homer, Sophocles, and Aristophanes inform us: And therefore this punishment, says our Saviour, will I inflict on those that are perfidious to their covenant in baptism, and enemies to my government: *Whitby's Annot.*

Matthew
xxv. 1.

† The better to understand the sense of this parable, we should do well to observe what the custom at marriages was, to which our Saviour seems to allude. When the bridegroom was to bring home his bride, (which was generally the conclusive ceremony, and done in the night-time,) the young women of the town to which she was to come, in order to do her honour, went to meet her with lighted lamps; she too, according to her quality and condition, had her companions and servants attending her, and some of the most beautiful ladies in the place from whence she came, going before her. Statius describes a marriage, whereat the nine muses appear'd with their lamps:

Demigraunt Helicone Deæ, quatiantque novenâ
Lampade solemnem thalamis coëuntibus ignem.

Sylv. lib. 1.

And most of our modern travellers inform us, that among the eastern people, (especially the Persians,) this way of conducting the bride home, with lamps and lighted torches, still prevails. None need be told, that by the bridegroom we are to understand our Saviour Christ; by the bride his church; by the virgins, Christians in general; and by the oil in their lamps, the necessary qualifications of faith and good works; *Calnet's Commentary.*

A. M.
4037, &c
Ann Dom
33, &c
from Matt.
xx. 10.
to the end,
Mat kxi 15.
to the end,
Luke xix.
45 to the
end, and
John xii.
10. to the
end.

diligent and slothful servants *. And as this destruction of Jerusalem was no small emblem of the final consummation of all things, from hence he proceeds to describe † the manner of his coming to the last and general judgment,

* For an explication of this parable, we may observe, that the man travelling into a far country, is our Saviour Christ, who, by ascending into heaven has deprived the church of his corporeal presence; that his servants are Christians in general, or more particularly, his apostles and first ministers, who succeeded him in the propagation of the gospel; and that the talents committed to their management, are the supernatural gifts which he bestowed upon them, and all the endowments both of body and mind, all the helps, and means, and opportunities, which he gives us, in order to serve him, and to work out our own salvation: *Calmet's Commentary.*

† The reason of our Lord's mingling the signs of the particular destruction of Jerusalem and of the general dissolution of the world together, was to engage us, at the approach of particular judgments upon cities and nations, to be always mindful and prepared for the general judgment of the last day. There is one thing, however, peculiar in his expression upon this occasion, viz. that *this generation should not pass away, until all these things were done*, Mark xiii. 30. for if his words immediately foregoing, related to the coming of the day of judgment, and general dissolution of all things, it will be hard to conceive how that great event should be said to come to pass, before the extinction of the race of mankind then in being. But, in answer to this, it may be observed, that the Jews were wont to divide the duration of the world into three grand epochas, which, according to their style, were called *generations*, each consisting of two thousand years; whereof the first was before the law, the second under the law, and the third under the gospel; and it is to the last of these generations (as they called them) that this latter part of our Lord's prophetic discourse does properly belong. A misconception of this expression, indeed, led some primitive Christians into a mistake concerning the approach of the final judgment; and as long as that mistake had no other tendency than to make them more fervent and zealous, and heavenly minded, more patient and heroic under sufferings and persecutions, and more fervent and diligent in preaching the gospel, &c. the generality of the inspired writers might think this a sufficient reason to overlook it. But St Peter, we find, takes particular care to rectify the mistake,

and

ment, when, furrounded with the refulgent rays of his majesty, and seated upon his bright throne of glory *, with all the holy angels of heaven attending him, he should summon all the people † that ever lived in the world, to appear before him; and having made inquisition into the discharge of the great duty of charity, should punish or reward mankind, according as he finds that they have acquitted themselves in that respect.

A. M.
4057, &c.
Ann Dom
33, &c.
from Matt.
x 2, 10.
to the end,
Mark xi 15.
to the end,
Luke xix.

As
45. to be
end, and
John xii.
19 to the
end.

and to obviate the objection, which a spirit of infidelity had taken occasion to raise from it, as we may see at large in 2 Pet. iii; *Univerf. Hist lib 2. c 11.*

* That this throne of glory will be nothing else but a bright and refulgent cloud, we have reason to believe from the testimony of the angels that attended at our Lord's ascension. For while the apostles then present were *looking stedfastly towards heaven, as he went up, behold, two men stood by them in white apparel, who also said. Ye men of Galilee, why stand ye gazing up to heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner, as ye have seen him go into heaven.* Acts i. 9 10. which, compared with our Lord's own declarations concerning his second coming, Mark xiii. 26. with what St Paul foretells, 1 Theff. iv. 17. and St John foresaw, Rev. xiv. 14. are abundantly sufficient to justify the generally received opinion, that, as our Blessed Saviour went up into heaven, so he shall return from thence to judgment, upon a true and material cloud. *Stanhope on the epistles and gospels, vol. 1.*

† The manner in which our Saviour expresses himself upon this occasion, seems to imply, that the general judgment is to be held in some particular place; and from a passage in the prophet Joel, several modern, as well as ancient, doctors are of opinion, that the valley of Jehoshaphat is appointed to be that place: For I will gather all nations, says God, and will bring them down into the valley of Jehoshaphat, and I will plead with them there for my people, and for my heritage Israel. chap. iii. 2. But as the word *Jehoshaphat*, in that text, signifies the judgment of God, the valley of Jehoshaphat denotes any place in general where God exercises his judgments. The truth is, if all nations of the world must appear before the judgment-seat of Christ, and that they may receive the things done in the body, are to be clothed with their resurrection-bodies, there must necessarily be required a very large space to contain them: and therefore St Paul seems to point at the grand *expansum* of the air, as the most convenient for that purpose, 1 Theff. iv. 16. 17.; *Cabnet's Commentary.*

A. M.
4037, &c.
Ann. Dom
33. &c.
from Mat
xx. 10.
to the end
Mark xi. 13.
to the end.
Luke xix.
45. to the
end, and
John xi.
29. to the
end.

Mat. xxvi.
& Mark
xiv. 3.
He sups
with Simon
the leper.

WEDNES
DAY.

Next night
with MAT-
THEW, where,
by washing
his apostles
feet, he
reaches
threeniani-
ty.

Mat. xvi.
3
Mark xiv.
1. Luke
xxii. 1.

John xiii.
5.

As soon as our Lord had finished this prophetic discourse, he went, in the evening, to Bethany, and there supped at the house of one Simon, whom he had formerly cured of a leprosy. At supper, Mary, to testify her love and respect came, and, out of an alabaster cruise, poured a large quantity of such rich ointment upon his head, as filled the whole house with its fragrant smell. This seeming prodigality raised the indignation of the rest of the apostles as well as Judas; and, as they made the same objection, so our Saviour's defence of Mary turns upon the same topics; only he adds, 'that as she had done a great and generous action, wheresoever his gospel should be preached through the whole world, there should her munificent regard to him be likewise published, to her everlasting honour and renown.'

When supper was ended, our Lord repaired to his usual lodgings at Martha's house: and, on the day following, (in all probability,) continued at Bethany, without going to Jerusalem, as he had done the days before. In the mean time the Sanhedrim * assembled at the palace of Caiaphas †, the high-priest, where the priests, scribes, and elders of the people, had a solemn debate and consultation how they might take Jesus by some secret stratagem, and put him to death. This was the second council that they had held upon this occasion; and though therein it was determined that he should die, yet they thought it not so adviseable to put the thing in execution in the time of the ensuing solemnity, lest it should cause a sedition among the people who had the highest veneration for him.

When evening was come, he, with his apostles, supped (very probably) at Martha's house, and while they were at table, considering with himself that his time was now short,

* The consultation which the Sanhedrim held, and the agreement which Judas made with them to betray our Lord, were on Wednesday; and therefore the church gives it as a reason why we ought to fast on Wednesday and Friday, because on the one Christ was betrayed, and suffered on the other: *Whitby's Annotations*.

† This Caiaphas is called, by the Jewish historian, *Joseph*. The high-priesthood he purchased of Valerius Gratus: and after he had ten years enjoyed that dignity, was deposed by Vitellius, governor of Syria, and succeeded by Jonathan, the son of Ananias or Amas; *Solomon's Dictionary and Commentary*.

short, he was minded to give them a testimony of his love, and, from his own example, teach them two virtues, which, of all others, were more especially requisite in their ministry of the gospel, humility, and charity. To this purpose, rising from the table, laying aside his upper garment, and girding himself with a towel, (as the manner of servants then was when they waited on their masters,) he poured water into a bason, and began to wash his apostles feet, and to wipe them with the towel. Amazed at this condescension, St Peter (when he came to him) refused at first to admit of such a servile office from his heavenly Master; but when he urged the necessity, and in some measure intimated to him the symbolical intent of it, he permitted him to do just what he thought fit.

A. M.
1037, &c.
Ann Dom
33, &c.
from Mat.
xx. 10.
the en's
Mark xi
15 to the
end, Luke
x. 45 to
the end,
and J on
xi. 19 to
the end.

John xiii.
13.

When our Lord had made an end of washing his apostles feet, he put on his garment, and sat down at table again, and began to tell them the meaning of what he had done, viz. 'That since he, who was justly acknowledged to be their Lord and Master, had so far debased himself as to wash their feet, they, in imitation of his example, ought to think it no disparagement to them, to perform the meanest offices of kindness and charity to one another: For though they were exalted to the dignity of his apostles, yet still they were but his servants; and that therefore it would be a high piece of arrogance in them, to assume more state and grandeur than their Master had done before them.'

Soon after this, reflecting with himself how well he had loved, and, upon all occasions, how kindly he had treated these his disciples, he was not a little concerned that any of them should prove so base and ungrateful as to betray him; and when he had declared the thing, and Peter desirous to know the person, beckoned to John, who was nearest his Master, to ask him the question, he signified to him, that it was Judas Iscariot, to whom he gave a sop, (as he told John he would,) and when he had so done *, bade him go about what he had to do with all expedition; which the rest of the apostles, being ignorant of the signal which our

John xiii.
13.
Judas a-
p-
s-
to be-
tray his
Master, who
is the mean-
ing of
comparing
him with
apostles.

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T

Lord

* This was not a command to Judas to go on with his wicked enterprise, but only a declaration made by Christ of his readiness to suffer death; *Vox hac non juvenis est sed senilis, non trepidi. sed parati.* says Leo, De passione, ser. 7., *Catani's Commentary*, and *Whitby's Annotations*.

A. M. Lord had given John, supposed to be an order to Judas
 4037, &c. (as he was the purse-bearer either to give something to
 Ann Dom the poor, or to provide what was necessary for the feast.
 33, &c.

from Matt. As soon as supper was ended, Judas, being now con-
 xx. 10. firmed in his wicked resolution, left Bethany in haste; and
 #0 the end, understanding that the Sanhedrim was met at the high-
 Mark xi. priest's house, thither he repaired, and, upon their giving
 vs. 10 the him a sufficient reward, offered to betray his Master, and
 end. Luke (in the manner that they desired) to deliver him privately
 xix 45 10 into their hands. This proposition was highly pleasing to
 and John the council, who immediately bargained with him for
 xii. 19. to thirty pieces of silver *; and when Judas had received
 the end. the money, from that moment he sought an opportunity to
 betray his Master in the absence of the multitude.

Matt. xxvi.
 34.

Mark xiv While Judas was thus bartering for his Master's blood,
 20. his Master was preparing the rest of his apostles for his de-
 Luke xxii. parture, and endeavouring to comfort them with this con-
 3. sideration, — That his death would be a means to dis-
 John xiii, play both his own and his Father's glory, as it was a pre-
 31. liminary to his resurrection and ascension into heaven: As
 Exhorting therefore it was decreed, that he must leave them, the
 them to stronger should their union be with one another; and
 mutual therefore he recommended very earnestly to them the du-
 love, and ty of mutual love, a duty which hitherto had been so much
 and reviving neglected, that his injoining it then might well be account-
 them with ed a new commandment, and what was to be the common
 the pro- badge and character of his true disciples † for ever after.

a better life, and the gifts of the Holy Ghost after his departure.

When

* These pieces were staters, or shekels of the sanctuary, thirty of which amounted to three pounds and fifteen shillings of our money, the usual price that was given for a man or a maid servant, Exod xxi. 32. It is hardly supposable, that any of those pieces are, at this time, extant, though both at Rome and Paris there are pieces shewn which are pretended to be the very same that were part of the price of the purchase of our Saviour's blood; but persons, well skilled in that art assure us, that these pieces are only the ancient medals of Rhodes, on the one side stamped with a Coloss, which represents the sun, and on the other with a rose which was the city arms, as we call it; *Eachard's Ecclesiastical History, lib. 1. c. 4.* and *Calmet's Commentary.*

† The disciples of the Baptist were known by the austerity of their lives, and the disciples of the Pharisees by their habit, and separation from other men; but our Blessed Saviour was willing

When the day * before the feast of the Passover was come, our Lord sent Peter and John to Jerusalem to prepare all things according to the law; and lest they should want a convenient room for the celebration of the Paschal supper, he had predisposed the heart of a certain host in the city † to accommodate them with one. They therefore having provided a lamb, slain it in the temple, sprinkled its blood on the altar, and done every thing else that was

T 2

required

willing to have his disciples known by their mutual love and affection to each other, which, in the primitive ages, was so great, that it made the Heathens, with admiration, cry out, See how they love one another! and even hate and envy them for their mutual affection; *Whitby's Annotations.*

* The words in St. Matthew, chap. xxvi. 17 are, *the first day of the feast*; but it is no uncommon thing to put the word *first* for that which properly *went before*. Thus, in the Old Testament it is said *that the hands of the witnesses shall be first upon him that is condemned to die. to put him to death and afterwards the hands of all the people*, Deut. xvii. 7. But if the hands of the witnesses should first dispatch him, there would be no occasion for the hands of the people; and therefore the sense of the word *first* in this place must be, that the witnesses should smite him before he was delivered into the hands of the people. In the first book of Maccabees, it is twice said of Alexander the Great, that he reigned the *first* over Greece chap. i. 1 and vi. 2 but every one knows, that before him there were several kings in Macedonia; and therefore the meaning of the words must be, that he reigned in Macedonia before he reigned in Asia. And to the same purpose in the New Testament, we find St. Paul styling our Blessed Lord *the first born of every creature*, Col. i. 15 *i. e.* begotten of the Father before the production of any creature; and telling us that *the husbandman that laboureth must first partake of the fruits*, 2 Tim ii 6. *i. e.* he must labour before he can reap the fruits of his travel; and, in the like acceptation of the word, the *first day of the feast* may be interpreted the day *before* the feast, as might be proved likewise by examples from Heathen authors; *Calmel's Commentary*

† It is to be observed, that the houses in Jerusalem, at this time of the the feast, were of common right to any that would eat the Passover in them, and yet it is not unlikely that our Lord might be well known to the master of this house, who, very probably took it as an high honour that he had made choice of his rather than any other, to eat the Paschal supper in; *Whitby's Annotations*, and *Calmel's Commentary*,

A. M. 4037, &c.
Ann Dom 33. &c.
from Matt. xx, 10.
to the end, Mark xi, 15, to the end, Luke xix, 45. to the end, and John xii, 19. to the end.

THURSDAY.
Matt, xxvi, 17
Mark xiv, 12.
Luke xxii, 8.

required of them, returned to their Master at Bethany; who perceiving that his late discourse about leaving the world and them had blasted all their hopes of secular greatness, and left them melancholy and disconsolate, staid a good part of the day with them, in order to raise their drooping spirits with the assurances of an happy immortality, which (as he told them) he was going before to prepare for them in heaven, and wanted not power to do it, because he and his Father (as to their divinity) were perfectly the same; and with the promise of sending them the Holy Spirit from above, which he took care to represent as a comforter †, to support them in their afflictions; as a teacher, to instruct them in all necessary truths; and as an advocate, to plead and defend their cause against their enemies. So that they had no reason to be dejected, because, in this sense he would be always with them; because, whatever they asked in his name, his Father would give them; and because, when he was gone, they should be enabled to do miracles, † greater than what they

* Our Saviour speaks this in allusion to travellers, who send generally one of the company before to provide good accommodation for the rest. *Beausobre's Annotations.*

The word *παράκλητος*, in this place, signifies both an *advocate* and a *comforter*; and the Holy Spirit, when he descended upon the apostles, did the part of an advocate, by confirming their testimony by signs and miracles, and various gifts imparted to them, and by pleading their cause before kings and rulers, and against all their adversaries, *Matth. x 18.* and *Luke xxi. 15*, and he did the part of a comforter likewise, as he was sent for the consolation of the apostles, and all succeeding Christians, in all their troubles, filling their hearts with joy and gladness, and giving them an inward testimony of God's love to them together with an assurance of their future happiness, *Rom. viii. 15. 16* *Whitty's and Beausobre's Annotations*

† What interpreters say of diseases healed by the shadow of Peter, and by napkins sent from St. Paul, of more miracles performed throughout the world and, for the space of three whole centuries, devils ejected every where, is not unfitly mentioned here as answering to our Saviour's words; and yet, we cannot but think that this should chiefly be referred to the wonderful success of the gospel preached by the apostles, after the descent of the Holy Ghost upon them; to the gift of tongues, and the interpretation of them; of prophecy, and discerning of spirits; and the imparting these gifts to others by baptism, and the imposition of the apostles hands. For,

they had seen him do: † And therefore *pace* I leave with you, says he, taking his farewell, *my peace I give unto you*:
 * *Not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid.*

As soon as he had ended his discourse, he arose, and, with his disciples, going towards Jerusalem, arrived at the place where they were to eat the Paschal lamb, In the evening, when it grew dark, they sat down to the table in a leaning posture †; and, as he began to renew his discourse,
that

as this was a greater work in our Blessed Saviour to assist so many with his mighty power, when absent at so great a distance, as the earth is from heaven, than to do miracles in their presence; so to communicate these gifts to men and to enable them to transfer them to others, is (as Arnobius expresses it) *super omnia sive potestatis, continentisque sub se omnium rerum causas, et rationum facultatumque naturas,* lib. 1. p. 32. and especially when our Lord succeeded so little in his three years preaching here on earth, and had so few sincere disciples, that he should enable his apostles, at one sermon, to convert some thousands, and cause his gospel to fly like lightning through the world and beat down all the strong holds of opposition: this is truly wonderful; *Whitby's Annotations.*

† John xiv 27

* *i e* In empty wishes of what they neither do, nor can give; or that external peace, which is both temporary and uncertain; but inward peace of conscience arising from the pardon of your sins, Rom. v 1 from the sense of the favour of God, and of my presence with you by the Blessed Spirit; that peace, which no man taketh from you, which will keep your hearts in the faith, Phil. i. 7. and free you from all solicitude and fear of the world; *Whitby's Annotations.*

† At the first institution of the Paschal supper the Israelites were commanded to eat it in a standing posture and in haste, Exod. xii 11. but here we find our Saviour and his apostles eating it lying down, or inclining on their left side, as it was then the manner of the Jews. When or upon what account, this alteration came to be made, we have no other information, than what we find in the writings of their Rabbins, viz. that they used this leaning posture as freemen do, in memory of their freedom; and therefore, though at their ordinary meals, they commonly sat at table as we do; yet whenever they were minded to regale themselves, they used this posture of discombeney, and especially at the Paschal supper no other was allowed. Thus lying on beds or couches, made for that purpose, with a table before them, whereon they leaned, they stretched

A. M.
4037. &c.
Ann. Domini
32 &c.
from 11. 11.
xx. 10. 19
the end.
Mark xi.
11. to the
end. Luke
xix. 45. 10
the end,
and John
xii. 19. to
the end.

M. t. xxix
20. Mark
xiv. 17.
Luke xxii.
19. H. eats
the Pass-
over, and
institutes
the sacra-
ment of
supper.

4037. &c.
Ann Dom
33, &c.
from Matt.

xx. 10. to
the end,
Mark xi.

15. to the
end Luke

xix. 45. to
the end,
and John
xii. 19. to
the end.



Matt. xxvi.

26. Mark

xiv 22

Luke xxii.

19.

that one in the company should certainly betray him, but that better it had been for the man who did so, if he had never been born, the concern and sadness was so general, that every one began to enquire for himself, *whether he was the man?* Until it came to Judas's turn, who, having the confidence to ask the same question, received a positive answer, *That he was:* Whereupon he soon withdrew † from his Master, and adjoined himself to his enemies, who were impatiently expecting the performance of his promise.

When the Paschal supper was ended, our Saviour proceeded to the institution of another, in commemoration of his own death and passion. For he took bread, and when he had blessed it, and broken it, he distributed it to his apostles, calling it *his body*; and after he had so done, he took the cup of wine, and having in like manner blessed it, he gave it among them, calling it his † *blood of the new covenant,*

stretched out their feet behind them, thereby to remove the least shew of standing to attend, or to go upon any one's employment, which might carry in it any colour of servitude, or contrariety to their freedom. And from this posture of sitting or leaning upon a table with their left elbow one after another, we may rightly understand those texts, which speak of the beloved apostle's leaning on the bosom, or on the breast, of Jesus, John xiii. 23 and xxi. 20. as the learned Lightfoot, in his discourse of the temple-service, has amply shewn; *Pool's Annotations.*

† It is a great question among the ancients, whether Judas was present at our Lord's institution of the sacrament of his body and blood, or absented himself before? St Luke's words, which are subsequent to the institution, *Behold, the band of him that betrayeth me, is with me on the table,* chap xxii. 21. seem to imply that he was present and partook of the Eucharist; but many commentators are of a contrary opinion, viz. that, after our Saviour had declared him to be the man who should betray him, (which was between the Paschal and Eucharistical supper,) he immediately left the company, and went away; and that, consequently, there is a mislocation in St Luke's words: *Calmet's Commentary and Dictionary,* under the word *Judas.*

‡ The reason which our Saviour gives for our participating of the cup, viz. *Because it is the blood of the New Testament, which is shed for the remission of sins,* concerns the laity as well as the priests, because his blood was equally shed for both; and therefore the command, *Drink ye all of this,* to which the reason is annexed, concerns them likewise. But there is another

covenant, and commanding them to do the same, *i. e.* to eat bread and drink wine in this sacramental manner, even unto the end of the world, in remembrance of him.

After this institution of the form of that memorial, which his apostles and their posterity were to continue, he gave them to understand, that this was the last Paschal supper which he should eat, and the last wine that he should drink with them, until † he drank it new in the kingdom

A. M. Ann Dom. 33, &c. from Matt. xx. 10. to the end. Mark xi. 15. to the end. Luke xix. 45. to the end. and John xii. 19. to the end.

of
 † the reason why our Lord said to his apostles, *Eat this bread, and drink this cup*, viz. that by so doing, they might remember his death, his body broken, and his blood shed for them, says St Luke and shew it forth till his second coming, 1 Cor. xi 26. Now this, as St Paul demonstrates, concerns all believers, as well as priests; and therefore the drinking of the cup, (by which this commemoration is made) as well as eating of the bread, most equally concern them; *Whitby's Annotations.*

Mat. xxvii. 20 Mark xiv. 25. Luke xxii. 29.

† Some are of opinion, that by the kingdom of God here, (as in several other places) we are not to understand heaven, or the happiness we are there to enjoy. but rather the gospel-state, and the kingdom of Christ, which began at his resurrection, and was more fully established, when he sat down at the right-hand of power, and was made heir of all things; and consequently, that our Lord's drinking of wine may then relate to his eating and drinking with his disciples after he arose from the dead, Acts x. 41. But because the felicities of heaven are frequently represented under the metaphors of eating and drinking, Matth. xxvi. 29. Luke xxii. 18 others make the sense of our Saviour's words to be this—'I will not henceforth drink of the fruit of the vine, but both you and I, in my Father's glory, shall be satisfied with rivers of pleasure, far sweeter, and more excellent, than the richest wines can be.' There is, however, a third way of interpreting this passage, which, by comparing it with the words of St Luke, seems by much the most probable, and that is, by making the *fruit of the vine* signify, in a peculiar manner, the *cup* in the Passover, or the *cup of charity*, in the post-cœnium of the Passover, wherein the sacrament of Christ's body and blood was founded. For that Christ was now to die, and neither before, nor after his resurrection, to eat any more Passovers with his apostles, or any more to drink this cup of charity, now designed to a Christian use, is sufficiently evident. It is observable, therefore, in St Luke, chap. xxii. 16. that the words are directly applied to the Passover: *I have desired to eat this Passover, for I will no more eat of it*; and by repeating the cup, ver. 18 the evangelist must mean, *the cup of the Passover, or the sacramental cup of charity*, which succeeded it;

Reproves his apostles ambitious thoughts, foretels Peter his apostacy, and comforts them all under the thoughts of his leaving them.

A. M.
4037. &c.
Ann. Dom.
33, &c
from Matt
xx. 10. to
the end.
Mark xi
25 to the
end. Luke
xi. 45. to
the end,
and John
xi. 19 to
the end

of God: From which words some of his apostles inferring, that though his kingdom was not to be then, yet it would not fail to commence immediately after his resurrection, they fell into unseasonable contentions about priority, or who should have the office of the highest trust and honour about their Master; which our Lord endeavoured to repress, by the same arguments that he had employed * upon the like occasion; And then turning to Peter, he apprised him of the imminent danger which he and his brethren were in, and what a severe trial the great enemy of mankind would very speedily bring upon them; to whom Peter, in confidence of his own courage and resolution, answered for himself, that *he was ready to go with him to prison, and to death*: but our Saviour, who best knew his weakness, gave him to understand, that * *before the crowing of the cock he should deny him thrice.*

John xv. 1. After this, our Lord, in his final exhortation to his apostles, reminded them of the choice which he had made of them, and the kind treatment which he had all along shewn them; and that therefore it was their duty and their interest both, to adhere to him, as the branch did to the vine, in order to bring forth the fruits of righteousness, and

it; and consequently, our Saviour's meaning must be.—That he would no more use these typical adumbrations—being himself now ready to perform what was signified and expressed by them *i. e.* to pass suddenly from earth to heaven through a Red sea of blood, and there to complete the mystery of the sacrament, by uniting his disciples one to another and making them all partakers of his heavenly riches; *Whitby's, Pool's and Hammond's Annotations.*

* Matth xx. 25.

* It is commonly remarked by profane authors, that the cock usually crows twice in a night: once about midnight, and the second time at the fourth watch of the night, or much about the break of day—that this latter as being the louder and more observable is that which is properly called ἀλεκτοροφωνία, or *cock-crowing*; and that of this crowing of the cock the evangelists are to be understood, when they relate Christ's words thus. *Before the cock crow (i. e. before that time of the night which is emphatically so called) thou shalt deny me thrice*, appears from St Mark's saying, that the cock crew after his first denial of Christ, chap. xiv. 62. and crew the second time after his third denial ver. 72.; *Whitby's Annotations.*

and to continue immoveable in the profession of his religion, notwithstanding all the persecutions they should meet with which indeed would prove so violent and outrageous, that some men would think they did God service in killing them. This however should not utterly deject them, because his absence from them would not be long. His death was but to usher in his resurrection and ascension; and the benefits which would accrue to them from these, viz. in the mission of the Holy Ghost to be their guide and comforter, in his own intercession for them at God's right-hand, and in their prayers and supplications, which (if offered up in his name) would not fail of admittance to the throne of grace, would abundantly compensate the want of his presence: And ^h therefore I have told you these things, says he, that in me ye might have peace: In the world ye shall have tribulation; but † be of good cheer, I have overcome the world †.

A. M.
4037, &
Ann Dom
3, & 7.
from Mat.
xx 18 to
the end,
Mark xi.
15. to the
end, Luke
xix 4 to
the end, and
John xii.
19 to the
end.

These

^h John xi 33.

† Though to be of good cheer under tribulation does by no means infer that firmness of mind (as some philosophers of old miscalled it) which preserves a man from being at all afflicted with calamities, or moved from his usual easiness of temper; yet thus much it certainly means.—That neither the sharpness of any affliction we feel, nor the terror of any we fear, should so far vanquish our reason and religion, as to drive us upon unlawful methods of declining the one, or delivering ourselves from the other. We are to satisfy ourselves in the justice, the wisdom, and goodness of him, who orders all the events that befall us; to entertain them all with meekness, and much patience; to bring our will into subjection to the divine will; to rejoice in the testimony of a good conscience, and preserve it at any rate, though with the hazard, nay certain loss, of all our worldly advantages; and to set the supports and rewards of persecuted truth, and afflicted piety, in opposition to all the discouragements and pressures from abroad, and all the frailties of feeble and too yielding flesh and blood at home; *Stanhope on the epistles and gospels, vol. 3.*

‡ By the world, in this passage, we are, no doubt, to understand the evil of the world, the wickedness, the malice, the temptations, the troubles, all that we have reason to fear, or to flee from, either in this or the next life. Now the wickedness of the world Christ has overcome, by expiating the sins of mankind in the sacrifice of himself upon the cross, and by the powerful assistance of his grace, enabling all the faithful to conquer the passions of corrupt nature. The malice of it he overcame, by disappointing the designs of the devil, and his

A. M. 4037. &c.
Ann Dom.
33, &c.
from Mat.
2x. 10 to
the end,
Mark xi. 15.
to the end,
Luke xix.
45. to the
end, and
John xi. 19.
to the end.

John xvii.
1. Prays for
himself, his
apostles,
and all suc-
ceeding
Christians;
and so, ha-
ving sung
an hymn,
retires into
the garden
of Gethse-
mane.

These comfortable exhortations to his apostles were attended with a solemn prayer and intercession to Almighty God; for himself, that as he had executed the commission for which he came into the world, he might be reinstated in the same glory which he had with his Father from all eternity; for his apostles that they might live in brotherly love and unity, be preserved in all dangers, and sanctified in their minds and conversations; and for all succeeding Christians, that they might continue in the communion of the saints here, and be admitted to the sight and participation of his glory and felicity hereafter: And, having concluded all with an hymn †, which he and his apostles sung together, he left the city, and passing over the brook Cedron ‡, came to a place called *Gethsemane*.

wicked instruments, against himself and his gospel, making his own sufferings fatal to the contrivers, and saving to all penitent believers. The temptations of it he overcame, by that severe, but still social virtue, and heavenly piety which shone so bright in all his conversation and the troubles of it, by submitting to hunger and thirst, to poverty and grief, to live like the meanest and to be treated like the worst of men. Nay, even death itself, our last and most dreaded enemy, he has overcome; taken from this strong man the armour wherein he trusted, and divided his spoils; *Stanhope on the epistles and gospels, vol. 3.*

† This hymn is supposed by most interpreters to be part of the great Allelujah, which began at the 113th, and ended at the 118th Psalm, and, by the Jewish rituals, was ordered to be sung constantly at the Paschal supper. Others think, that it was a different hymn, composed by Christ, and accommodated to the particular institution of the Eucharist; but Grotius is of opinion, that it was no other than that thanksgiving of his, which St John has recorded in the 17th chapter of his gospel. As our Blessed Saviour however, in all his religious conduct, was no lover of innovations, it seems more probable, that, upon this occasion, he made use of the Psalms that were then customary in the Jewish church in which (as the Jews observe) are mentioned the sorrows of the Messiah and the resurrection of the dead; *Howell's History, in the notes, and Calmet's Commentary*

‡ Which in the Old Testament is called *Kidron*, and runs along the bottom of the valley of Jehoshaphat, which lies to the east between Jerusalem and Mount Olivet. Into this valley was conveyed the blood poured out at the foot of the altar, which, as it discoloured the water, gave it the name of Cedron (as some think)

mane *, where there was a garden, well known to Judas, because thither our Lord and his apostles used frequently to repair, both for retirement and devotion. A. M. 4037, &c. Ann Dom 33, &c.

As they were going to this place, our Lord, with mighty concern, began to tell them, that that very night the prophecy † of Zechariah, concerning the Shepherd's being smitten, from Matt. xx. 10, to the end, Mark xi. 13, to the end, Luke xix. 45, to the end, and John xii. 19, to the end.

(think) from the word *Keddar*, which signifies *blackness*, though others rather imagine, that it had that name from the cedar-trees that were planted on each side of it: *Wells's Geography of the New Testament, part 1.* and *Whitby's Alphabetical table.*

* The garden of Gethsemane, which took its name from the wine-presses in it, (as Mr Maundrell informs us,) is an even plat of ground, not above fifty seven yards square, lying between the foot of mount Olivet and the brook Cedron. It is well planted with olive trees, and those of so old a growth, that they are believed to be the same that stood here in our Saviour's time; but this is hardly possible. At the upper corner of the garden is a flat naked ledge of a rock, supposed to be the place on which the apostles, Peter, James, and John, fell asleep during our Lord's agony, a few paces from thence is a grotto, in which he is said to have undergone that bitter part of his passion; and (what is very remarkable) in the midst of the garden there is a small slip of ground, twelve yards long and one broad, reputed the very path on which the traitor Judas walked up to Christ, when he said, *Hail Master, and kissed him*, which the Turks themselves have never walked in, as accounting the very ground accursed, on which was acted such an infamous tragedy; *Whitby's Alphabetical table*; and *Wells's Geography of the New Testament, part 1.* Matt. xxvi. 31. Mark xiv. 27. Peter's profission of fidelity, and our Saviour's agony in the garden.

† Zech. xiii. 7.

† The passage to which our Saviour alludes is this, *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts. Smite the shepherd and the sheep shall be scattered, and I will turn my hand upon the little ones*, Zech. xiii. 7. where we may observe, that our Saviour only cites the words in the middle of the verse, because indeed those that both preceded and followed them, were not at all to his purpose: And in this he imitated the ancient doctors of the Jewish church, who, in their allegations of Scripture passages, were wont to make use of no more than what was subservient to their argument. Some however imagine, because the words of Zechariah seem primarily to relate to an evil shepherd, to whom God threatens the sword, that Christ does not mention them as a prediction concerning him and his apostles, but only as a proverbial expression: But this I think is sufficiently confuted by our Lord's saying, *for it is written*, ver. 31. Nor is the

A. M.
4037 &c
Ann Dom
33 &c
from Matt
xx. 10. to
the end,
Mark xi. 15.
to the end.
Luke xix.
4^r to the
end, and
J hn xii.
19. to the
end

smitten, and the whole flock dispersed, would be fulfilled in his and their persons, forasmuch as every one of them upon the distress that was going to befall him, would flee away from him and forsake him. This Peter thought a disparagement to his courage. and therefore assured our Lord, that † *though all mankind should forsake him, yet would not he*; and being told again, that he would certainly deny him before the time of cock-crowing, with the utmost vehemence he affirmed, that *though he should die, he would not deny him*; and the like profession of undaunted adherence made all the rest.

~~~~~  
Matt. xxvi.  
36. Mark  
xiv. 31  
Luke xxii.  
40.

When they were come to the garden, our Lord ordered the rest of his apostles to tarry for him at a certain place, whilst himself with the three that were most intimate with him, viz. Peter, James, and John, retired a while to his private devotions; and as they were going along, he required them to join their prayers with his, that they might not be delivered over to temptation. But they were not gone above the distance of a stone's cast, before he found his spirits depressed, and his soul *sadly sorrowful even unto death*: which when he had discovered to the three apostles, and desired them to watch with him a little in this trying and momentous juncture, he withdrew from them; and then throwing himself prostrate on the ground, begged of God 'That, if it was possible, (as all things were possible to him,) he might be excused from drinking the bitter portion,

change of the person in the evangelist, from what occurs in the prophet. of any moment, because it was very customary with the Jewish doctors, in their citations of Scripture, to make such alterations; *Surenhusii Concil. in loc. ex Vet. Test apud Matt. and Whitby's Annotations.*

\* We may be bold to affirm of this resolution, that it was as honest an one, i. e. both as just in the matter, and as sincere in the intention, as ever was made by man, or ever shall be made to the end of the world; and yet this resolution miscarried, and ended only in the shame of the resolver. St Chrysostom takes notice of three faults that may be reckoned in it. 1<sup>st</sup>, The little consideration Peter had of our Saviour's predictions concerning his fall. 2<sup>dly</sup>, The preference which he gave himself above the rest of his brethren. And, 3<sup>dly</sup>, The presumption he placed in his own strength, instead of imploring ability of him, whence all human sufficiency is derived; and therefore the Son of God, says he, suffered him to fall, in order to cure his arrogance and vain confidence in himself; *Tong's Sermons, vol. 2. and Chrysost. in Matth. hom. 83.*

tion \*, whose black ingredients filled him with horror and amazement; nevertheless in this he submitted himself entirely to his divine pleasure: And having prayed to this effect, he returned to his apostles, but finding them asleep, he awoke them, and, in a reproof full of love, reminded Peter more especially of his late promises, and present neglect of him, when he most of all stood in need of his comfort and assistance. He advised him therefore to keep himself awake, for fear of the temptations that were busy about him, and added this compassionate observation, that though *the † spirit was willing*, and ready enough to make good resolutions, yet *the flesh was weak*, and unable very often to put them in execution.

Thrice did our Blessed Lord retire and pray in this manner; but, in the last time, his sense of God's indignation against the sins of mankind, and the dismal prospect of what he was to suffer in the expiation of them, made his prayer more vehement, and his agonies so violent, that the sweat, which fell from his body, was like large drops of blood †; and human nature must have been exhausted under

A. M.  
4037, &c.  
Ann Dom  
33. &c.  
from Matt.  
xx. 10  
to the end.  
Mark xi 15.  
to the end,  
Luke xix.  
45. to the  
end, and  
John xii.  
19 to the  
end.

Matt. xxvi.  
45.  
Mark xiv.  
41  
Luke x xii.  
45  
He is com-  
forted by  
angels, re-  
traved by  
Judas, and  
apprehend-  
ed.

\* What we are to understand by the *bitter potion* which our Lord here deprecates, we shall explain at large in our answer to the following objections, and need only here observe, that the afflictions which God sends on men or nations, are often in Scripture expressed by the name of a *cup*, Ezek. xxiii. 31. &c. Matth. xx. 23. Rev. xiv. 10 and that this is a metaphor borrowed from an ancient custom of giving a cup full of poison, among Heathen nations, to those that were condemned to die, and of gall on such occasions, among the Jews, to lessen the pain of the person that was to suffer; *Beaufobre's Annotations*, and *Howell's History*, in the notes.

† These words of our Saviour are not intended as an excuse or mitigation of the apostles sinful neglect of their master, but as a motive to their vigilance and prayer, and seem to imply thus much,—‘You have all made large promises, that if you should die with me, you would not forsake me, and this you said really, and with a purpose so to do; yet let me tell you, when the temptation actually assaunts; when fear, shame, and pain, the danger of punishment, and of death, are within view, and present to your sense, the weakness of the flesh will certainly prevail over these resolutions, if you use not the greatest vigilance, and do not pray with fervency for the divine assistance;’ *Whitby's Annotations*.

‡ The words in the original text do not indeed signify, that the matter of this sweat was blood, but only that it was thick and

A. M.  
4937, &c  
Ann Dom  
33, &c  
from Matt  
xx. 10.  
to the end,  
Mark xi 15  
to the end,  
Luke xix.  
45 to the  
end, and  
John xii.  
19. to the  
end.

der it, had not an angel \* from heaven been immediately sent to strengthen and support him. With this recruit he returned the third time to his apostles, but, finding them still in the same sleepy condition, he told them, that now they might sleep on as long as they pleased, because he had no farther occasion for their assistance; that, however, it would not be improper for them to arise, because the traitor, who was to deliver him up to his enemies, was just at hand. Nor were the words well out of his mouth, before Judas, accompanied with † a band of soldiers, and officers, together with some of the chief priests, Pharisees, and elders of the people, all armed with swords and staves ‡, came to apprehend him.

To

and viscous, like blood falling from the nose, in a small clot, at the end of any one's bleeding; but since in some distempers (as Aristotle tells us) it is no uncommon thing for people to sweat blood; and, when men are bitten with a certain kind of serpents in India, (according to the account of Diodorus Sicilius,) they are tormented with excessive pains, and generally seized with a bloody sweat, we cannot see, why this agony of our Saviour's might not be so violent as to force blood out of his capillary vessels, and mix it with his sweat; *Whitby's Annotations.*

\* St Luke is the only evangelist that makes mention of this angelical attendance upon our Saviour in this time of his agony; and as there were several, both Latin and Greek copies, that, in St Jerom's time, wanted this part of history, Epiphanius imagines, that this was a correction of some ignorant though perhaps well-meaning Christians, who being offended at the supposed weakness that appears in our Saviour upon this occasion, left it out of their copies, never considering that the divinity which dwelt in him had at this time substracted its influence, so that, being left to his human nature only, he needed the comfort of an angel: Otherwise, as with a word he made the whole band of soldiers fall to the ground, and with a touch healed the ear of Malchus, he even now gave sufficient indications of the divinity residing in him; *Whitby's Annotations.* and *Calvet's Commentary.*

† At the time of the Passover, it was customary for the Roman president to send a whole band of a thousand men for a guard to the temple: and it seems to be some of these that came to apprehend our Saviour: because, by Judas's giving them a sign, whereby they might know him; it looks as if they were strangers to his person; *Whitby's Annotations.* and *Calvet's Commentary.*

‡ It is probable, that Judas thought they could not do this, but



To prevent all mistakes, the traitor had given them a sign, that the person whom he should kiss was the man they were to apprehend; and therefore approaching our Lord with an address of seeming civility, he saluted him, and, in return, received a reproof of his perfidy \*, but in such gentle and easy terms, as spake a mind perfectly calm and undisturbed; and then stepping forward, with an air of majesty, our Lord demanded of the soldiers, *Whom they wanted?* They told him, *Jesus of Nazareth.* He replied, that he was the person: But, when they were going to lay rude hands upon him, the impetuous rays of glory which darted from his divine face, struck so fiercely upon their eyes that they fell to the ground. However, instead of taking the advantage of their consternation to make his escape (as he had done at other times,) he again demanded of them, *Who it was they wanted?* And, when they again made him the same answer, he told them, That, if he was the person, he expected that his disciples should depart unmolested.

When

but that, as Jesus had at other times conveyed himself from the multitude, when they attempted to stone him John viii. 59. and to cast him down a precipice. Luke iv. 29. so he would have done now; and that when he found he did not rescue himself, he repented, and went and hanged himself, Matth. xxvii. 5; *Whitby's Annotations.*

\* The reproof is expressed in these words, — *Judas, betrayest thou the Son of Man with a kiss?* Luke xxii. 48. 1st, To betray, in this case, was equivalent to murder. It was to deliver him into their hands, who he knew, both from common rumour, and his Master's own words, Matth. xvi. 21 had a design upon his life; and therefore this could not be done without express malice: but, 2dly, This betrayer was a servant; one who had given up his name and faith to our Lord, and done himself the honour at least, if not the benefit, to preach his gospel, and to work miracles in the power of his commission; and therefore, for such an one to betray him, could not be done without great perfidiousness. 3dly, The person betrayed is called the *Son of Man*, which is both the humblest, and most obliging of our Saviour's titles, and implies, that, even to Judas himself he had always been a kind and gracious Master, had treated him with the same respect, and given him the same advice and overtures that he had done to the rest of the twelve; and therefore to betray him was high ingratitude. 4thly, and lastly, To betray him with a kiss, which all the world had been used to interpret as a constant symbol either of love or homage, (both which is Mas-

A. M.  
4937, &c.  
Ann Dom  
33, &c.  
from Matt  
xx, 10,  
to the end,  
Mark xi, 15  
to the end,  
Luke xix,  
45 to the  
end, and  
John xii,  
19. to the  
end.

He cures  
the high-  
priest's ser-  
vant.

Matt. xxvi.  
51.  
Mark xiv  
47.  
Luke xxii.  
50.  
John xviii.  
10.

When the multitude began to lay hands on Jesus, some of his apostles, having swords \* with them, asked their Master if they might draw in his defence: But, before they had his answer, Peter had drawn his sword, and in great fury struck at Malchus, one of the high-priest's servants, with a design to cleave his head, though he happened only to cut off his right ear. Our Saviour, however, rebuking his intemperate zeal, commanded him to put up his sword †, because he had no occasion for any human aid, who

had ter had so well merited at his hands,) and now to make this a signal of his treason, was to play a piece of the most gross hypocrisy. So severe is the accusation which our Lord brings against his abandoned apostle, though expressed in the mildest terms! *Young's Sermons, vol. 2.*

\* Before our Saviour left the house where he supped he had said to his apostles, *He that has no sword let him sell his garment and buy one.* Luke xii. 36. But that this is no command to them to buy swords, or to use them in the defence of their Master, when he should be apprehended, is apparent from his saying, that *two swords were enough*, ver. 38. which certainly could never be sufficient to repel that band of armed men which he foreknew would come against him; and from his reprehending Peter for using one in this manner. *Matth. xxvi. 52.* which, if he intended his words to be understood literally, was no discommendable thing. They therefore are only admonition to his apostles, that times were now become so perilous, that, if things were to be acted by human power, there would be more need for swords than ever: For such symbolical ways of expression were very common among the eastern people. Some annotators however have observed, that the reason why any swords (as we read but of two) were found in our Saviour's family was, that thereby they might secure themselves from beasts of prey, which, in those parts, were very frequent and dangerous in the night time; *Whitby's Annotations, and Taylor's Life of Christ. part 2 sect 15.*

† Our Saviour's words to Peter are these, — *Put up thy sword into its place, for all that take the sword, shall perish by the sword*, *Matth. xxvi. 52.* But this rebuke we must not so understand as absolutely forbidding all manner of using the sword among Christians, but only as teaching us the great duty of submission to the powers that are set over us. One private person is no doubt in defence of himself against the assault of another private person, permitted to unsheathe his sword; but if it be once granted, that private persons, when they think themselves injured by the magistrate, may take up the sword against him, tumults would be endless, and the authority of the laws, and the decision of judges, precarious. \* If therefore neither the malice of the Jews, nor the innocence of our

Lord;

had legions\* of angels at his command; and then, having cured the man's ear with a touch, he turned about and expostulated with the soldiery the indignity of apprehending him in so scandalous a manner, as if he were a thief, or some vile malefactor, when they had daily an opportunity of taking him in the temple. But say what he would it availed nothing. They immediately bound him, and led him away.

The apostles now seeing their Master thus treated, lost all their courage, and (as he had foretold them) left him, and betook themselves to flight. For such was the violence of the soldiers, that, seeing a young man † following the company,

A. M.  
4037, &c,  
Ann Dom.  
33, &c,  
from Matt.  
xx. 10  
to the end,  
Mark vi.  
15. to the  
end, Luke  
xix 45. to  
the end,  
and John  
xii. 19 to  
the end.

company, Mark xiv.

‘ Lord; if neither the truth of our religion, persecuted in its  
‘ founder, nor the apparent marks of malice and envy, of vio-  
‘ lence and oppression, which appeared in the whole course of  
‘ their persecution of him, were sufficient to warrant St Peter  
‘ to draw the sword in his defence against that legal authority  
‘ by which they acted; we must conclude, that neither will  
‘ any of these pretences suffice to justify any other Christians,  
‘ in the like circumstances, now: But, if it pleased God at  
‘ any time, to permit the lawful powers to be against us, we  
‘ must submit patiently to their authority, and not, with this  
‘ warm apostle draw the sword against those to whom God  
‘ has committed the power of the sword;’ *Archbishop Wake’s*  
*Sermons* It may be questioned however, whether this is the  
true import of the words which Grotius and some others have  
thus interpreted. — Put up thy sword; there is no need for  
‘ thy using it in my defence against the injuries of the  
‘ Jews: for, by God’s sentence and decree, they who take  
‘ the sword, to shed the blood of the innocent, shall perish  
‘ by the sword; and this the Jews shall find by the tremen-  
‘ dous vengeance which the sword of the Romans shall execute  
‘ upon them for this fact.’ Which interpretation is confirm-  
ed by what we read in Rev. xiii. 10 *He that killeth with the*  
*sword, must be killed with the sword.* Here is the ground of the  
faith and patience of the saints, viz. that that God, to whom  
vengeance belongs, will plead their cause, and recompense  
vengeance to their enemies Rom. xii 19.; *Whitby’s Annot.*

\* A legion, in the Roman militia, was a body of men consisting of six thousand, composed each of ten cohorts, as a cohort was of fifty maniples, and a maniple of fifteen men; so that twelve legions would amount to seventy thousand angels; but in this our Saviour means no more than a great number; *Calmet’s Commentary* and *Beaufobre’s Annotations.*

† Who this young man was, has been a matter of some dispute among the ancients. Epiphanius and St Jerom are of

A. M.  
40: 17, &c.  
Ann. Dom.  
33, &c.  
from Matt.

xx. 10.  
to the end,  
Mark xi.  
15 to the  
end. Luke  
xix. 45 to  
the end,  
and John  
xii. 19. to  
the end.

Is brought  
before the  
Sanhedrim,  
examined,  
convicted,  
and grossly  
insulted.  
Matt. xxvi.  
57.  
Mark xiv.  
53.  
Luke x. xii.  
54.  
John xviii.  
32.

company, with nothing but a night-gown on, and supposing him to be one of our Lord's disciples, they laid hold on him; but he, by quitting his garment, slipped out of their hands, and fled away naked.

The company, thus carrying away Jesus, brought him first before Annas \*, who was father-in-law to Caiaphas the high-priest, and had formerly borne the same office: But Annas sent him to Caiaphas, in whose palace the Sanhedrim was still sitting, even though it was thus late at night. Caiaphas examined him a great deal concerning both his doctrine and disciples; but when our Saviour answered, 'That since he had always taught in the most public manner in the synagogues, and in the temple, he should rather inquire of those who had been his constant hearers,' an officer \* standing by gave him a blow on the face, pre-

tending opinion, that it was James the brother of our Lord; but upon our Lord's being apprehended, he, among the rest, forsook him and fled; and we hear nothing of his return. St Chrysostom, Ambrose, and Gregory, have a strong imagination that it was John the beloved apostle; but John, we read, was with Christ in the garden clothed, and cannot therefore easily conceive how he came to fly away naked. It seems most probable therefore, that this young man might be no wise related to our Saviour, but hearing a noise in the garden, which might not be far distant from the house where he lodged in the village of Gethsemane, he arose and followed the company in his night-gown, (as we have rendered it,) in pure curiosity to see what was the matter, and that when the guards were for seizing him, he fled away naked, i. e. with nothing but his shirt on; for so the expression may be understood; *Calmet's Commentary, Whitby's and Beausobre's Annotations.*

\* Annas (who by Josephus is called *Ananus*) had been high-priest, enjoying that dignity for eleven years; and even after he was deposed, retained still the title, and had a great share of the management of all public affairs. When John the Baptist entered upon the exercise of his ministry, he is called the *high-priest* in conjunction with Caiaphas, Luke iii. 2 tho', at that time, he did not act in this character; and when our Saviour was apprehended, he was first brought to his house, according to St. John, chap. xviii. 13. 14. though the other evangelists pass that over in silence, because there was nothing done to him there, and looks as if he were only there detained until the council, met at the house of Caiaphas, was ready for him; *Calmet's Dictionary, and Whitby's Annotations.*

† Some of the ancients are of opinion, that this officer was Malchus, the same person whose ear our Lord had healed in

tending that he had not used the high-priest with respect enough; to which our Lord only replied, that <sup>k</sup> if he had said any thing amiss, the law was open, and he might implead him, but if not \*, he had no cause or authority to strike him. <sup>o</sup>

The council perceiving that, from his own confession, they could raise no accusation against him, called over the false witnesses that they had procured; but these either disagreed in their stories, or came not sufficiently up to the point. Two persons indeed were consistent in what they deposed, viz. that they had heard him say, that he would pull down the temple of God, and in three days rebuild it. But as this accusation <sup>l</sup> was false in fact, and founded only upon a figurative expression of our Saviour's, it was not thought to amount to any thing capital.

All this while our Saviour made no manner of reply to the evidences that were produced against him; whereof when the high-priest asked him the reason, and still he continued silent, having one question more in reserve, which, if he answered in the negative, would (according to his notion) make him an impostor, if in the affirmative, a blasphemer, he stood up, and, in the name of the living God †,

X 2

adjured

the garden. The more ungrateful he! And Selden pretends, that in this act he did nothing contrary to the law of his country, which allowed every Israelite, by what they call *the judgment of zeal*, to avenge, upon the spot, all public injury done to God or his temple, to the nation in general, or the high-priest in particular; *De jure nat. et. gent. lib. 4. c. 5.*

<sup>k</sup> John xviii. 23.

\* From this defence which our Saviour makes for himself, we may learn, that we are not literally to understand his precept of turning the other cheek to him that smites us, since, instead of doing this, we find him endeavouring to vindicate the innocence of his words; and from hence we may observe likewise, that to stand upon the defence of our own innocency, cannot be contrary to the Christian duties of patience and forgiveness; *Whitby's Annotations.*

<sup>l</sup> John ii. 19.

† The Jews in general, but especially their judges and magistrates, had a custom of conjuring by the name of God, or of exacting an oath of those whose crimes did not sufficiently appear by the evidence of witnesses, or any other means. The person thus interrogated was obliged to speak truth, and, in all doubtful cases, his confession or denial was decisive, either to acquit or condemn him; *Calmet's Commentary.*

A. M.  
4037, &c.  
Ann Dom  
33. &c.  
from Matt.  
xx, 10.  
to the end,  
Mark xi.  
15, to the  
end, Luke  
xix, 45. to  
the end,  
and John  
xii. 19 to  
the end.

Matt. x xvi  
59.  
Mark xiv.  
55.  
Matt. xxvi.  
62.  
Mark xiv.  
60.  
Luke xxii.  
63.

A. M.  
4037, &c.  
Ann Dom.  
33, &c.  
from Matt  
xx. 10.  
to the end,  
Mark xi.  
15 to the  
end, Luk.  
x. 45. to  
the end,  
and John  
xii. 9. to  
the end.

adjured him to declare, whether he was the *Messiah*, the *Son of God*, or not? The reverence which our Lord paid to that sacred name made him immediately answer, and that in direct terms, *That he was*; and that of this they would be convinced, when they should see him sitting on the right-hand of the *Almighty*, and coming in the clouds of heaven. Whereupon the high-priest, in testimony of his abhorrence, rent his clothes \*, as if he had heard the grossest blasphemy †, and then, addressing himself to the council, told them, that there was no occasion for any farther witnesses, because what the prisoner had said was palpable blasphemy, and so demanded their opinion, who unanimously agreed, that, according to their law, he was guilty of death.

With this resolution they repaired to their respective homes. (for now it was late) and left our Lord to the mercy of the soldiers, and the high-priest's servants, who offered all the acts of insolence and effrontery that they could invent, to his sacred person, whilst some spit on him, others buffeted him, others blindfolded him, and others again, smiting him with their fists, called on him to prophesy ‡ who it was that struck him; with many more indignities, and abominable blasphemies, which must have been greater than all patience, had his meekness and patience been less than infinite.

And denied  
by Peter  
thrice times.

During this melancholy scene, Peter, whose fears had made him flee from his Master in the garden, having a little recovered his spirits, and hoping to pass undiscovered in the throng,

\* The rending the clothes was a token of indignation, holy zeal, and piety, among the Jews, expressed on several occasions, especially of grief in humiliation and of anger, in hearing any blasphemous speech. This however was forbidden the high-priest not only as to his sacerdotal vestments, but also as to his other garments Lev. xxi. 10 because he was not to appear before God in the habit of a mourner; but they, by their traditions, had so qualified that precept, as to allow him to rend his clothes at the bottom, though he was not permitted to do it from the top to the breast; *Beausobre's* and *Whitby's Annotations*.

† From hence we may observe, that the Jews of that age did not think, that the Messiah was to be God, but only a man, who could not challenge to himself divinity; seeing they never concluded our Lord to be a blasphemer, because he said he was the Christ, but only because he said he was the Son of God, and thereby made himself equal with God, John v. 18.; *Whitby's Annotations*.

‡ By this kind of insult, they tacitly reproached him with being a false prophet; *Calnet's Commentary*.

throng, ventured in among others, to see the issue of this fatal night, and by the interest of his fellow-disciple John, (who went with him,) was let in by a maid-servant to the high-priest's palace. \* It was now cold weather; and the servants and officers having kindled a fire in the common-hall, Peter went in, and sat down among them to warm himself; when the maid who let him in, fixing her eyes upon him was confident she knew him, and accordingly, told the company that he was a disciple of Jesus of Nazareth, which he positively denied to them all, and, as he withdrew into the porch, heard the cock crow †, but his troubled thoughts took no notice of it.

While he was in the porch, another maid charged him with the same thing; but he denied it again, not only with the same confidence, but with the solemnity of an oath; and, about an hour after, when another inferred from his dialect ‡, that he must necessarily be a Galilean, and a relation of the man whose ear he had cut off, strongly affirmed that he saw him in the garden, this so intimidated him, that, with horrid oaths § and imprecations upon himself,

\* The Jews themselves allow, (as Dr Lightfoot informs us,) that there might be frost and snow at the time of the Passover; and a common thing it was for great dews to fall then, which would make the air cold, until the sun had exhaued them; *Whitby's Annotations.*

† It is reported of St Peter, that, ever after, when he heard the cock crow, he wept, remembering the old instrument of his repentance and conversion, and his own unworthiness, for which he never ceased to do acts of sorrow and penance; *Howell's History*, in the notes.

‡ The Galileans spake the same language that the rest of the Jews did; but then they had a certain uncouth accent and manner of expression, which distinguished them from others, and made them to be contemned, and ridiculed by the natives of Judea; *Calmet's Commentary*; and *Beausobre's Annotations.*

§ Some of the ancients have taken great pains to extenuate this fault of Peter's. St Ambrose on Luke, and Hillary on Matthew, both assert, that the apostle did not lie, in saying; *I know not the man.* but only disguised the truth, renouncing Christ in the quality of a man, but not as the Son of God. But this (according to St Jerom) is to defend the servant, by accusing the Master of a lie: for if St Peter did not actually deny him, our Lord must have falsely affirmed *Thou shalt deny me thrice.* The opinion of those therefore is rather to be embraced, who acknowledge that St Peter, by denying Christ with his mouth,

4037. &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10. to  
the end,  
Mark xi.  
15. to the  
end Luke  
xix. 45. to  
the end,  
and John  
xii. 19. to  
the end.

The Sanhe-  
drim con-  
demns him,  
and Juda  
the rator  
hangeth  
himself.  
Good  
Friday.  
Luke xxii.  
66.

self, he denied the matter, till the cock crew the second time, and our Saviour (who was then in the hall) turning to Peter, gave him such a glance, as reminded him of his prediction, and the foulness of his own crime; whereupon, being stung with compunction, and sadly oppressed with shame and grief, he went out, and wept; he wept abundantly, he wept bitterly.

Early next morning the Sanhedrim † met again in a full body at their room in the temple, whither they ordered Jesus to be brought; and, having again enquired of him, Whether he was the true Messiah, and the Son of God? and again received the same answer from him, they adjudged him guilty of blasphemy; and accordingly, having condemned him, carried him to the palace ‡ of the Roman governor, whose name, at that time, was Pontius Pilate §, desiring

mouth, committed a mortal sin, and fell from grace; and, as it is certain, that, confirming this denial with an oath, and adding horrid execrations to it, his sin was highly aggravated; instead of accounting (as some do) his denial a sin of infirmity, wherein his heart was true, though his mouth false, we can hardly think, that he could do all this without great checks of his conscience, and that, consequently for the present, he was in a state of defection, though his bitter weeping, and quick repentance, after that Christ had looked upon him, might make an atonement for his transgression; *Calmet's Commentary*, and *Whitby's Annotations*.

† The assembly, which was held the night before, and wherein our Saviour was declared worthy of death, was neither general nor judicial, according to the sense of the law, which did not allow justice to be administered in private, or in the night-time: And therefore the high-priests and rulers met again in the morning in the council-chamber in the temple. (which they could not do the night before, because the temple was then always shut,) there to re-examine our Saviour, and condemn him in form; *Calmet's Commentary*.

‡ At Jerusalem the people shew you, at this time, the palace of Pilate, or rather the place, where they say it stood; for now an ordinary Turkish house possesses its room. In this pretended house, (which stands not far from St Stephen's gate, and borders on the area of the temple, on the north side) they shew you a room, in which Christ was mocked with the ensigns of royalty, and buffeted by the soldiers: and, on the other side of the street, (which was anciently another part of the palace,) is the room, where they say our Lord was scourged; *Wells's Geography of the New Testament, part 1*.

§ It is not certainly known of what family or country this  
GOVERNOR



desiring of him to ratify their sentence, and demanding a warrant \* for his execution.

Judas, in the mean time, watching the issue of these proceedings, and finding that his Master was delivered to the secular power, repented of his perfidy, and, taking the money which was the reward of his treason, went to the council

A M.  
4057, &c.  
Ann. Dom.  
13, &c.  
from Matt.  
xx. 10. to  
the end.  
Mark xi.  
11. to the  
end. Luke  
xix. 45. to  
the end.  
and John  
xii. 19. to  
the end.

governor was, though it is generally believed that he was of Rome, at least of Italy. He succeeded Gratus in the government of Judea, in which he continued fourteen years, *i. e.* from the twelfth to the twenty second of Tiberius, and is represented by Philo (*Delegations ad Caium*) as a man of an impetuous and obstinate temper, and a judge who used to sell justice, and for money pronounce any sentence that was desired. The same author makes mention of his rapines, his injuries, his murders, the torments he inflicted upon the innocent, and the persons he put to death without any form of process. In short, he describes him as a man that exercised an excessive cruelty during the whole time of his government, from which he was deposed by Vitellius, the proconsul of Syria, and sent to Rome, to give an account of his conduct to the emperor. But though Tiberius died before Pilate arrived at Rome, yet his successor Caligula banished him to Vienne in Gaul, where he was reduced to such extremity, that he killed himself with his own hands. The evangelists call him the governor, (though, properly speaking, he was no more than the procurator of Judea,) not only because *governor* was a name of general use, but because Pilate, in effect, acted as one, by taking upon him to judge in criminal matters, as his predecessors had done, and other procurators, in the small provinces of the empire, where there was no proconsul, constantly did; *Cabnet's Dictionary*, under the word *Pilate*; *Eachard's Ecclesiastical History*, lib. 2. c. 2. and *Beaufobre's Annotations*.

\* Not that the Romans had, at this time, taken from the Sanhedrim the power of life and death; for, about a year after this, we find the proto-martyr Stephen regularly tried, condemned, and stoned by their sole authority: But therefore the Jewish rulers desired the concurrence of the Roman governor, that they might make our Saviour undergo a more severe and ignominious punishment than they could have inflicted upon him by their own power, because crucifixion was a death that their law had not prescribed. To this purpose we may observe, that to induce the governor to comply with their demand, the accusation which they brought against him was of a civil nature, and such as would consign him to the punishment they desired: *We found this fellow perverting the nation, and forbidding to give tribute to Caesar*, Luke xxiii. 2.; *Universal History*, lib. 2. c. 11.

Matth. xxvii.  
37.

A. M.  
4037. &c.  
Ann Don  
33, &c  
from Matt  
xx. 10. to  
the end,  
Mark xi  
15. to the  
end Luke  
xix 45. to  
the end,  
and J ha  
xi. 19. to  
the end

council, \* and threw it among them, declaring openly, that he had acted very wickedly in betraying the innocent blood: But (as people, that employ such instruments have no regard to what becomes of them) all the comfort that he had from them was, that since it was his own act and deed, † it was his business to look to it, not theirs; so that being tormented with the agonies of guilt, and finding no relief any where, he went and hanged himself †; but in his death there

\* Such is the purchase of treason, and the reward of covetousness. It is cheap in its offers, momentary in the possession, unsatisfying in its fruition, uncertain in its stay, sudden in its departure, horrid in the remembrance, and a ruin, a certain and miserable ruin, in the event; *Taylor's Life of Christ* sect. 3.

† As if the crime of the traitor was nothing to those who put him upon the treason; or the condemnation of an innocent person, declared to be such even by the wretch who had betrayed him, was only a matter of sport with them; *Calmet's Commentary*.

‡ Though the original word may perhaps mean no more than his falling into a violent suffocating fit of sadness and despair, which might stop all the natural passages, and so, for want of vent, make him burst asunder, and his guts break out at his navel; yet to me the most natural and obvious signification of the word is preferable. The only difficulty is, how to reconcile his hanging of himself with what is elsewhere recorded of him, viz. that *falling headlong, he burst asunder in the midst, and all his bowels gushed out*, Acts i. 18. But to this purpose the conjectures of several have been various. Some think, that he hanged himself on a tree, but the branch yielding and bending to the ground he was not, at that time, strangled, but afterwards fell into a dropsy, of which he burst and died. Others imagine, that he threw himself from some place higher than that on which he intended to hang himself, and that, by the force of the swing, when he cast himself off the rope broke, so that he fell to the ground and burst. Others suppose, that as he might hang himself in some private place, he probably there continued until his belly swelled, (as it commonly happens to such as die in that manner,) and, in a short time, his bowels burst out: And for this they have the authority of some copies which, instead of *πρὸς γένημας, falling down headlong*, have *ἀποσπυδαμένως, thus hanging, he burst asunder* and all his bowels gushed out. But in whatever manner this came to pass, I cannot see why, in this extraordinary instance, we may not admit of a more than ordinary providence, to make the death of this traitor more remarkable; *Le Saecne's Essay, part 2 c 7, Calmet's Commentary, Hammond's, and Whitby's Annotations.*

there was something so particular, that it made all the inhabitants of Jerusalem take notice of it. The money however, which he threw among the council, the priests thought not proper to put in the treasury, because it was the price of blood \*, and therefore they purchased with it a spot of ground, then called the *Potter's field* †, (but afterwards the <sup>m</sup> *Field of blood*;) for a place of interment for strangers ‡.

A. M.  
4037, &c.  
Ann Dom  
33. &c.  
from Matt.  
x. 10. to  
the end,  
Mark xi 15,  
the 14,  
Lu. c. xix.  
45. to the  
end, and  
John xij.  
19, to the

When

\* It was a custom among the Jews, which was afterwards imitated by the first Christians, that it should not be lawful for executioners to offer any thing, or for any alms to be received from them; and so, by analogy, any money with which a life was bought was not to be put into the treasury; *Hammond's Annotations.*

† The valley of Jehoshaphat runs cross the mouth of another valley, called *the Valley of Hinnom*, lying at the bottom of mount Sion. On the west side of this valley is the place called *the Potter's field*, where, not improbably, the people of that trade were used to dry their pots before they baked them. It was afterwards called *the Field of Blood*, for the reason that the evangelist assigns; but at present, from that veneration which it has obtained amongst Christians, it is named *Campo sancto*, or *the Holy field*. It is a small plat of ground, not above thirty yards long, and about half as much broad; and one moiety of it is taken up by a square fabric about twelve yards high, built for a charnel-house, and covered over with a vault, in which are some openings, to let down the bodies that are to be buried there. The earth must certainly be impregnated with a very corrosive salt, if what some tell us be true, viz. that it can dissolve a body in the space of four and twenty hours. Those, however, who have looked down through these openings, tell us, that they could see many bodies under several degrees of decay, from whence they conjectured, that this grave does not make such quick dispatch with the corpses committed to it, as is commonly reported. The Armenians have the command of this burying-place, for which they pay to the Turks the rent of a sequin a-day: And a little below the *Campo sancto* is shewn an intricate cave, or a sepulchre, consisting of several rooms, one within another, in which the apostles are said to have hid themselves when they forsook their Master, and fled; *Wells's Geography of the New Testament, part 1.*

<sup>m</sup> Acts i. 19.

‡ The strangers here meant may be either men of other nations, with whom the Jews would have no commerce, even when they were dead, and therefore provided a separate burying-place for them; or they might be Jews, who coming from

A. M. 4037. &c. Ann Dom 33, &c. from Mar. xx. 10. to the end, Mark xi. 15. to the end, Luke xix. 45. to the end, and John xi. 19. to the end.

When the members of the Sanhedrim came to the governor's palace, they refused to go into the judgment-hall \*, for fear of contracting some pollution, and therefore Pilate went out to them; and as he understood that they had already passed sentence upon him, he demanded the grounds of their accusation against him: But being unwilling that any enquiry should be made into the particulars of their proceedings, they answered in general, that *† if he were not a criminal, they would not have brought him to him*. Imagining therefore that the prosecution was about some matters relating to their religion, the governor desired they would take him, and judge him according to their own

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 Pilate endeavours to save him, John xviii 28.

far to Jerusalem to sacrifice, died there before their return home, and so the priests provided a burying place for them; *Hammond's Annotations.*

ⁿ John xviii. 28.

* Because in the governor's palace, there was a guard of Roman soldiers, and a great company of servants, and, as they were Heathens, they thought, that by touching any of them they should be defiled, and consequently made incapable of eating the Passover, of which no unclean person was to partake. By the Passover, however, here in St John, chap. xviii. 28. we are not to understand the Paschal lamb, which the rest of the Jews, as well as our Saviour, had eaten the night before, but the Chagigah, or Peace offering, *i. e.* the sheep and oxen that were offered all the seven days of the feast, and are expressly called the *Passover*, Luke xxii. 1. Thus the Jewish doctors remark upon Deut. xvi. 2. *Thou shalt sacrifice the Passover to the Lord, of the flock, and of the herd*, that the flock signifies the lambs, which were eaten on the 14th, and the herd, the offerings of the Chagigah, which were consumed on the 15th day of the month Nisan. The Jewish rulers therefore would not go into the judgment-hall, that they might not be unfit to eat the Passover, *i. e.* those paschal-offerings of the herd, which were holy things, and of which none might eat in their defilement; *Whitby's Annot. and Appendix to St Mark. Vid. Calmet's Comm.* upon this passage of St John, where he opposes this opinion with reasons that seem to have some weight in them.

† By this answer they seem willing to make Pilate, not so much a judge of the cause, as an executor of their sentence. But there cannot possibly be an higher act of injustice, than to desire that a judge should suppose the accused person guilty of the crime, without any farther examination. It is no strange and extraordinary thing to see innocent persons oppressed by arbitrary proceedings, without any legal process; but for a

own law: but to this they replied, † that it was not permitted them to put any man to death.

A. M.
By 4037, &
Ann Dom
53, &c.
from Matt.
xx. 13 to
the end,
Mark xi.
15 to the
end, Luke
xix. 41 to
the end, and
John xii.
19. to the
end.

man to be brought before a judge, in order to be delivered up directly to execution, without one proof of his crime, or any examination concerning it, is a new way of oppression, first invented and contrived against the Saviour of the world; *Calmet's Commentary.*

† Whether the Jews had at this time the power of life and death, is a point much controverted among the learned. The answer which the Jewish rulers here give to Pilate, and the general opinion of their Rabbins, who suppose that their rulers lost that power about forty years before the destruction of Jerusalem, seem to incline to the negative. But those who take the other side of the question argue thus:—That the Jews, when reduced to a Roman province, had still the privilege granted them, to use the sacred institutions and customs that were derived to them from their fathers Joseph. Antiq. lib. xiv. c. 17. that it was granted to Hyrcanus the high-priest if any controversy should arise concerning their discipline, that the judgment of it should be referred to him; that, pursuant to this grant, we find the high-priest and his council stoning Stephen, not by the rage of zealots, (as some conceive) but according to the law, which requires, that the blasphemer should be stoned, Levit. xxiv. 16. that Saul, armed with the power of the high-priest and elders, persecuted the Jewish Christians unto death, and led them bound to Jerusalem to be punished, Acts xxii. 4. 5. that the Jews would have judged Paul after their own law, Acts xxiv. 6. and have put him to death, Acts xxiii. 27. had not Lyfias, the chief captain, rescued him from their hands, which, they say, he did by violence, &c. by an invasion of their rights, but he affirms he did it because he understood that Paul was a Roman: and from hence they conclude, that they still retained the power of judging, and condemning these to death, who were Jews by nature and descent, and by their laws deserved to die, though as to some persons, and in some cases, they had not that power. Thus, when Annas, or Ananus, the high-priest, killed James, the brother of our Lord, and stoned many other Christians, as transgressors of the law, the wisest part of the nation (says Josephus) disliked his proceedings, because he should not have called a council concerning life and death, without licence from Albinus, the Roman president. From whence we may infer, that the power of inflicting capital punishments, even upon the Jews converted to the Christian faith, was then so far taken from them, that they could not regularly do it, without first obtaining leave from the Roman governor: And in the case of our Lord and Saviour, the Jews had debarred themselves from the exercise of

A. M.
4037, &c.
Ann Dom
33, &c.
from Matt.
xx. 10. to
the end,
Mark xi. 15
to the end
Luke xix.
40. to the
end, and
John xii.
30. to the
end

~~~~~  
Luke xxi.  
Matt. xxv. 1.  
31  
Mark xv. 2.  
John xviii.  
33.

By these reserved answers, Pilate perceiving that their intention was to make him the instrument of their malice against an innocent man, refused to intermeddle in the affair, unless they would exhibit some articles of accusation against him. Knowing therefore that Pilate was a creature of the Roman court, and a slave to its greatness, they alledged against our Lord,—That, \* he was guilty of seditious practices, of dissuading the payment of the tribute to Cæsar, and of setting himself up for a king. Pilate, hearing the name of a king, thought himself concerned to examine that point; and therefore, returning to the judgment-hall, and seating himself upon the tribunal, he asked Jesus, Whether he was the king of the Jews? Which our Lord never pretended to deny; but then he informed the governor, that † *his kingdom was not of this world*, and could therefore give

putting him to death, after they had accused him before Pilate, not of crimes committed against their law, but of sedition, and aspiring at a kingdom, to the prejudice of Cæsar and the Roman government, whereof it belonged to Pilate, and not to them, to judge and determine. And therefore their saying to him, *It is not lawful for us to put any man to death*, John xviii. 31. is looked upon, either as a kind of complaint of the encroachments which the Romans had made upon their civil constitution, or as a mere pretence, since Pilate gave them enough, when he bade them to take him and judge him according to their law; and that the true reasons of their bringing him before the Roman tribunal, were, that he might be condemned for sedition, which would be a means to secure them from the rage of the people, and that he might be crucified, which was a Roman death, and generally inflicted on those that were found tampering against the government; *Calmet's Commentary*, and *Whitby's* and *Beaufobre's Annotations*.

\* When our Lord's accusers came before Pilate, they said nothing of his pretended blasphemy, his destruction of the temple, or violation of the law of Moses, because they were questions that the governor, they knew, would not concern himself with; and therefore they forged such accusations against him, as they thought might make him odious and suspected to the Roman government, and oblige Pilate to be severe against him; *Calmet's Commentary*.

† Not of human original, but from heaven, and so meddled not with the affairs of this world; that it had none of the pomp and splendor of the world annexed to it; none to fight for it with carnal weapons, and exercised no dominion over men's bodies, but over their souls only; that its regimen was spiritual, and its judicatories the courts of conscience; its tribute a conformity

give no umbrage to the Romans; for that, had it been a worldly kingdom, his subjects and followers would have certainly fought for him, and saved him from the hands of the Jews. When Pilate heard that he disclaimed all right to secular kingdoms, he thought he had nothing to do to examine him about the nature of his spiritual empire; and therefore, withdrawing from the court into the Vestibulum, (where his accusers were impatiently expecting the ratification of their sentence, in order to execution,) contrary to their hopes, he plainly told them, that he found nothing worthy of death in him.

Upon this disappointment, the chief priests, and elders, grew exceeding fierce and clamorous, representing our Lord as a turbulent mover of the people, and charging him with the spreading of seditious principles through all \* Galilee and Judea, even as far as Jerusalem. Pilate hearing them name Galilee, and understanding that he was a Galilean, and consequently, belonged to † Herod's jurisdiction; in order to get rid of the importunity of the Jews, and withal to free himself from this odious and puzzling affair, sent him immediately to Herod, who was then at Jerusalem, upon the occasion of the feast. Herod was no less proud of the honour done him by Pilate, than glad of having

to the great laws of faith, hope, and charity; and its only imposts the duties of an holy spirit, and the expresses of a religious worship, a resigned will, and a consenting understanding, in which Pilate soon perceived, that the interest of Cæsar could not be invaded; *Whitby's Annals*, and *Taylor's Life of Christ part 3. sect 15.*

\* Here they artfully make mention of Galilee, to incite Pilate against him as a seditious person, and to confirm their own suggestion that he was so; for they give him to think that, as he was a Galilean, he might probably embrace the opinion of Judas Gaulonites, who held it was not lawful to pay tribute to Cæsar: a notion which the inhabitants of Galilee had generally imbibed, and upon that account, were always prone to sedition and rebellion, for which some of them, not long before, had been set upon and slain by Pilate; *Whitby's Annot.*

† Pilate's government did not extend to Galilee; it included Judea only. Herod Antipas, the son of Herod the Great, was, at this time, king or tetrarch of Galilee; Jesus, consequently, was his subject; and therefore, according to the Roman laws, it was Pilate's duty to send him to his proper sovereign, especially as he was accused of rebellion and a design to make himself a king; *Cabnet's Commentary*, and *Greaves on Luke xxiii.*

A M.  
4037 &c.  
110 Dom  
33 &c.  
from Matt.  
xx 10.  
to the end,  
Mark 15.  
to the end,  
Luke xix  
45 to the  
end, and  
John xi,  
19 to the  
end.

A dion s  
in 10  
Herod who  
mes him  
to Pilate  
Luke xxiii,  
5.

A. M. 4037, &c.  
Ann Dom 31, &c.  
from Matt. xx. 10.  
to the end, Mark xi. 12  
to the end, Luke xix. 45  
to the end, and John xii. 15.  
to the end.

having this opportunity to gratify his curiosity. For, having heard much of our Saviour's fame, he expected to see some miracle or other done by him; but found himself sadly disappointed. For though the scribes and rulers pursued him with their accusations to Herod's palace, and Herod, in hearing the cause, asked him several questions, yet he would not vouchsafe so much as one answer; which made the tetrach look upon him as an insignificant, despicable person; and, accordingly, having committed him to the derision and insults of his guards, who used him with the utmost indignity, he sent him back again to Pilate, arrayed in a white robe \*, whether it was to make a mock of him, or to indicate his innocence, or both; but so it was, that, from that time. Herod and Pilate († who before were at great variance) were, upon this occasion, perfectly reconciled.

Pilate's speech to the rulers in favour of our Lord, and the people's clamours against him  
Luk. xxiii. 13.

When our Lord was remanded back in this manner, Pilate addressed himself to the priests and rulers of the people, telling them, ' That though they had brought this man before him as a seditious person, and a seducer of the people, yet, upon examination, he could not find him guilty of any of the crimes that were laid to his charge; that this was not his own opinion only, but that Herod (who was a more competent judge of the affair, and to whom he had sent him, on purpose to take cognisance of it) had no wise signified that his crimes were capital; and therefore, instead of taking away his life, he proposed some lesser punishment, if they thought fit, such as ‡ scourging him a little with whips, and so dismissing him.'

\* The original words mean properly a *splendid robe*, and do not relate so much to the colour, as the richness of the habit; *Calnet's Commentary*.

† It is generally thought, that the cause of this difference between them was the massacre that Pilate made of some Galileans at Jerusalem, in the time of the Passover, Luke xiii. 1. which Herod resented as an indignity put upon him, and an invasion of his authority, who was at that time tetrarch of Galilee; *Beaufobre's Annotations*.

‡ This chastisement (as Pilate calls it) was not in order to his crucifixion, and therefore was not that punishment which the Romans used to inflict upon malefactors, as a preparative to their execution; for Pilate intended it as a means to procure his release; and therefore he seemed willing to consent to it as a punishment, which the Jews so commonly inflicted upon those



‘him.’ But this lenity was so disagreeable to their enraged temper, that they peremptorily demanded execution, saying, *Crucify him, crucify him.* Pilate, still tender of shedding innocent blood, expostulated the matter with them, desiring to know what evil he had done; for, as for his part, he could find no fault in him, much less any crimes deserving of death; but this did but the more exasperate, and make them more clamorous for a speedy execution.

The governor had one expedient more, which he thought would not fail him. Every Passover \* he was obliged, by a certain custom, to pardon one criminal, whom the Jews should nominate; and therefore when the people came, and were urgent with him to grant them that usual favour, he proposed two persons to them; Barabbas, a notorious malefactor, who, in an insurrection with some other seditious persons, had committed murder; and Jesus, who was called *Christ*; never doubting but that the populace, who he knew were better inclined to our Lord than their rulers, would have preferred an innocent man before a thief and a murderer. But, at the instigation of their priests, and others in authority, they required that the favour might be granted to Barabbas. Hereupon, when the governor desired to know what he was to do with the person whom they called *Christ*, they, one and all, cried out, *Crucify him, crucify him*; and as he still insisted on his innocence, and

those who had acted perversely against their laws and their traditions, that he might exempt him from that sentence, which they were so urgent with him to pronounce. But the result of this his compliance was, that he neither saved our Lord, nor preserved justice. Instead of one punishment, the innocent was made to suffer two, being at last both scourged and crucified; *Whitby's Annotations, and Calnet's Commentary.*

\* As the feast of the Passover was celebrated by the Jews in memory of their deliverance from Egyptian bondage, it was very agreeable to the nature of that feast, and therefore customary at that time, (though practised on no other festivals,) to make this release. It is observed, however, that this practice was no custom of the Jews, even when they had the civil administration in their hands, but a piece of popularity, or favour of the procurator, first brought in by Pilate, and afterwards continued by some Christian emperors, who, by a general law, commanded the judges, that, on the first day of the Passover, all Jewish prisoners, except such as were committed for particular crimes, should be discharged; *Whitby's and Hammond's Annotations.*

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt.  
xx, 10,  
to the end,  
Mark xi. 15.  
to the end,  
Luke xix,  
45. to the  
end, and  
John xii.  
19. to the  
end.  
Matt. xvii,  
15.  
Mark xv 5.  
John xviii,  
32.

A. M. 2037, &c.  
Ann. D. 100  
97 &c.  
from Matt  
xx. 20  
to the end  
Mark x. 45  
to the end  
Luke x. 45  
to the end  
John x. 39  
to the end

Mt. xx. 29.  
orders  
to be  
f. used.  
purpose  
t  
P  
V.

and proposed some lighter punishment, (which was all, to be sure, that he could deserve,) they began to redouble their clamours, and, in the most tumultuous manner imaginable, demand that he might be crucified.

The governor, in the mean time, received a message from his wife \*, desiring him by no means to condemn the innocent person that was then before him, because, upon his account, she had had that night many frightful and uneasy dreams; which made him the more earnest to release him, or at least to spare his life; and therefore, in hopes of pacifying the people's rage, he ordered him to be scourged. The soldiers who were to do this, thinking it not enough to execute his orders, took him into the common hall, where, stripping him of his own clothes, they put a loose purple coat about him as a robe, a wreath of thorns upon his head for a crown, and a reed in his hand for a sceptre; and then, in derision, saluted him, and, bowing their knees, mocked him with the sham profession of allegiance. After this they spit in his face, smote him on the cheek, and (to make his crown of thorns pierce the deeper) struck him on the head with his phantastic sceptre; and then leading him to a pillar, (where they tied him fast), they scourged him with whips, and, with such unrelenting cruelty, that his tender flesh was torn in pieces, and the pavement crimsoned with his most precious blood.

In this piteous plight, with his head, face, and body embrewed in blood, and with all his mock ornaments on, Pilate, in hopes of moving the people's compassion, ordered him to be brought forth; and when he appeared, See  
the

\* From the time of Tiberius, the governors of provinces were allowed to take their wives along with them, which was a privilege not granted them before. This wife of Pilate's, according to the general tradition, was named *Claudia Proscilla*; and, in relation to her dream, some are of opinion, that as she had intelligence of our Lord's apprehension, and knew, by his character, that he was a righteous person, her imagination, being struck with these ideas, did naturally produce the dream we read of. But as our Saviour was apprehended about midnight, out of the city, and without Pilate's privity, and detained in the house of Annas, until it was day, there was no possibility for her having any notice of it before she went to sleep; and therefore we have the juster reason to believe, that this dream was sent providentially upon her, for the clearer manifestation of our Lord's innocence; *Calmet's Commentary*.

the man! says he, this rueful spectacle of suffering innocence! But so far were they from melting at the sight of so deplorable an object, that they raised their cries still louder and louder for his crucifixion; and when the governor still insisted on his innocence, <sup>a</sup> *We have a law* \*, said they, and *by our law he ought to die, because he made himself the Son of God.*

A. M. 4037, &c.  
Ann Dom 33, &c.  
from Mart. x. 10. to the end, Mark xi. 15. to the end Luke xiv. 45. to the end, and John xii. 19. to the end.

These last words raised some terror in Pilate, and gave him more uneasiness; for, taking them in such a sense as an Heathen might well put upon them, he began to apprehend, that if he should proceed to sentence against him, he might destroy not only an innocent person, but possibly some hero, or mighty demi-god, and so at once commit an act of injustice and impiety both. He therefore, returning with Jesus to the judgment-seat again, began to inquire into his original and pedigree. But as it was no part of our Saviour's intention to escape death, he thought it not proper to say any thing in his own justification; until his silence having given the governor some offence, (inasmuch that he put him in mind, that his life or death, his release or crucifixion, depended upon him, he then replied, that such power he could not have over him,) *were it not permitted him from above; and that therefore they who had delivered him up, had the greater sin † to answer for than he.*

John xix. 2.  
After ad his endea urs to save him, he is compelled to pronounce sentence against him.

This

<sup>a</sup> John xix. 7.

\* When the Jews perceived that Pilate looked upon the accusations which they brought against Jesus, of his being a seditious person, and one who aimed at a kingdom, as idle suggestions, and what had no shadow of probability in them. they had recourse to another allegation, viz. his being a violator of the laws of their nation, and guilty of blasphemy, which (as they were allowed to be governed by their own law) they had a right to demand of their governor to see punished, and accordingly did it with arrogance enough; *Calmet's Commentary.*

† Pilate indeed sinned heinously, in abusing his power to the condemnation of the innocent; but Judas sinned more, in delivering up to the chief priests, and the chief priests in delivering up to Pilate, than Pilate himself, whom they made a tool to serve their malice and revenge. They had better means of knowledge than he, and so sinned against more light, and consequently their guilt was greater, and their condemnation heavier than his; *Beaufobre's Annotations.*

A. M.  
4037, &c.  
Ann Dom.  
33. &c.  
from Matt.  
xx. 10.  
to the end,  
Mark vi.  
15. to the  
end, Luke  
xix. 45. to  
the end,  
and John  
xii. 19. to  
the end.

John xix.

12.  
Matt. x xii.  
24.

This reply made Pilate still the more desirous to release him; which when the Jews perceived, they found out at last this expedient to work upon his fears, by telling him plainly, *that if he did not punish a man who set himself up for a king, he was an enemy to the emperor*; a menace, which he \*, who knew the jealous temper of his master Tiberius full well, and how easily a wrong representation of these proceedings might prove his ruin, had not the courage to withstand: And therefore, returning to the hall, he ordered Jesus to be brought in the same habit to his public tribunal, which stood in a paved place, called *Gabatha* †, and, before he gave sentence, calling for water,

\* This threat seems to be the reason why Pilate (as he is quoted by several of the ancient fathers) sent an account of our Saviour and his crucifixion to the emperor Tiberius, in order to clear himself from so unjust a deed, and to throw the odium of it upon the Jewish Sanhedrim. For, as it was customary for all governors to send an account of the most memorable transactions that happened in the time of their administration; the crucifixion of a person of our Saviour's character, was of too signal a nature not to be transmitted to Rome: And accordingly the substance of what is contained in the acts of Pilate (as they are called) relating to this matter, may be comprised in such words as these:

Pilate to Tiberius, &c.

'I have been forced to consent at length to the crucifixion of Jesus Christ, to prevent a tumult among the Jews, though it was very much against my will; for the world never saw, and probably never will see a man of such extraordinary piety and uprightness. But the high-priests and Sanhedrim fulfilled in it the oracles of their prophets, and of their Sybils. Whilst he hung on the cross, an horrid darkness, which covered the earth, seemed to threaten its final end. His followers, who pretend to have seen him rise from the dead, and ascend into heaven, and acknowledge him for their God, do still subsist, and, by their excellent lives, shew themselves the worthy disciples of so extraordinary a master. I did what I could to save him from the malice of the Jews, but the fear of a total insurrection made me sacrifice him to the peace and interest of your empire,' &c.; *Universal History*.

† The word *Gabatha* in the Syriac, (for that is the language which was then commonly spoken, and which the writers of the New Testament do therefore call the *Hebrew*;) signifies an *elevation*; and therefore the place where Pilate had his tribunal erected, was probably a terrace, a gallery, or bal-

ter, and washing his hands \* before all the people, he solemnly declared, that he was *innocent of the blood of that just man*, and that they must answer for it; whereupon the whole body of the people cried out, *May his blood fall upon us and our posterity!* An imprecation as black as hell, and what has been too long (may it please the Almighty to shorten their punishment!) verified upon them.

Barabbas being thus released, and Jesus condemned to the cross, the soldiers and officers, after they had acted over again their former insults and indignities, took off the purple coat, and put his own garments on him, and having laid an heavy cross upon his shoulders †, led him

cony, belonging to his palace, and paved with stone or marble, as the word *λιθόστρωτος* imports.

\* Washing of hands, with a design to denote innocency, was not peculiar only to the Jews, but customary among other nations, because by the element of water it is natural to signify purity and cleanness; but then the question is, Whether, in conformity to the Jews or Gentiles, it was that Pilate made use of this ceremony? To expiate an unknown murder, the elders of the next adjacent city were wont to wash their hands, and say, *Our hands have not shed this blood* Deut. xxi. 6. 7. And the Psalmist, having renounced all confederacy with wicked and mischievous men, makes this resolution, *I will wash my hands, in testimony of my innocency*, Psal xxvi. 6. From which passages Origen is of opinion, that Pilate did this in compliance with the manners of the Jews, that by actions, as well as words, he might declare to them the opinion he had of our Lord's innocency. But as Pilate was a Roman, others are rather inclined to think, that, in this action, he conformed himself to the manners of the Gentiles. The scholiast upon Sophocles (*in Ajace*) informs us, that it was the custom, among the ancients, when they had killed a man, or shed blood, to wash their hands in water, thereby to purify them from their defilement: and to the same purpose Virgil introduces Æneas speaking:

Me, bello è tanto digressum et cæde recenti,

Attrectare nefas; donec me flumine vivo

Abluero.

*Æneid. ii. ver. 118.*

Nay, Clemens Romanus informs us, (lib. 2 c. 52.) that when judges were going to pronounce sentence of death, they usually lifted up their hands to heaven, thereby to denote their own innocency; and it is not improbable that they washed their hands before they did so, that they might lift them up with the more purity; *Whitby's Annotations*, and *Calmel's Commentary*.

† It was a custom, that he who was to be crucified, should

A. M.  
4237. &c.  
Ann. Dom  
33, &c.  
from Mat.  
xx. 10.  
to the end,  
Mark xi.  
15. to the  
end. Luke  
xix 45 to  
the end,  
and John  
xii. 19. to  
the end.

away  
Our Saviour  
is carried  
out to be  
crucified.

A. M. away to his crucifixion \* : But when they came to the gate  
 4037, &c. of the city, his strength was so entirely exhausted, that he  
 Ann Don. was not able to stand under it any longer ; and therefore  
 33, &c. they compelled one Simon †, a Cyrenian, the father of  
 from Matt Alexander and Rufus, to bear it the rest of the way.

xx. 10  
 to the end,  
 Mark xi.

Among  
 15. to the hear his own cross to the place of execution: But whereas it  
 end, Luk. is generally supposed that our Lord bore the whole cross, i. e.  
 x. 8. 45. to the long and traverse part both, this seems to be a thing im-  
 the end, possible; and therefore Lipsius, in his treatise, (*De suppli-*  
 and John cio crucis) has set the matter in a true light, when he tells us,  
 xi. 19. to that Jesus only carried the transverse beam, because the long  
 the end, piece of timber, or body of the cross, was either fixed in the  
 ground before, or made ready to be set up, as soon as the pri-  
 soner came: and from hence he observes, that painters are  
 very much mistaken in their description of our Saviour carry-  
 ing the whole of the cross.

Mat. xxvii

31.

Mark xv

20

Luke xxiii

26

John xix.

86.

\* A death the most dreadful of all others, both for the shame  
 and the pain of it. So scandalous, that it was inflicted, as the  
 last mark of detestation, upon the vilest of people. It was the  
 punishment of robbers and murderers, provided that they were  
 slaves too: but otherwise if they were free, and had the pri-  
 vileges of the city of Rome, this was then thought a prostitu-  
 tion of that honour, and too infamous a punishment for such  
 an one let his crimes have been what they would. The form  
 of a cross was that of two posts, cutting one another at right  
 angles. On that which stood upright the body was fastened,  
 by nailing the feet to it, and on the other transverse piece, by  
 nailing the hands on each side. Now, because these parts of  
 the body, being the instruments of action and motion, are pro-  
 vided by nature with a much greater quantity of nerves than  
 others have occasion for: and because all sensation is performed  
 by the spirit contained in these nerves, it will follow, that  
 wherever they abound, the sense of pain must needs, in pro-  
 portion, be more quick and tender. But though the pain of  
 this kind of death was exceedingly sharp, yet as none of the  
 vitals were immediately affected, the body continued, thus  
 stretched out, and hanging upon the nails that fastened it to  
 the cross, until excess of anguish had by degrees quite exhaust-  
 ed the spirits, and driven out the soul; which must needs  
 make the death which our Saviour submitted to for our sakes,  
 slow and lingering, as well as painful and ignominious; so  
 lingering, that St Andrew was two whole days upon the cross,  
 and some other martyrs have been rather starved, and devour-  
 ed by birds than killed with the torments of the tree; *Stan-*  
*hope on the epistles and gospels, vol. 2. and Howell's hist* in the notes.

† Libya, in its proper acceptation, denotes those parts of the  
 African continent which lie about the Mediterranean-sea, from

Among the vast throngs that followed to this execution, there were many people (especially some pious women) who could not behold this sad spectacle without the highest grief and lamentation; which when our Saviour observed, lifting up his face, all bloody and disfigured, ‘Weep not for me,’ said he, ‘but weep for yourselves and your children; for it will not be long before those shall be accounted happy, who shall have no posterity \* to inherit the miseries that shall then come upon this nation: For how dismal must their condition be, who shall call on the † hills to cover them, and the mountains to fall on them,

A. M.  
4031. &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10. to  
the end.  
Mark xi.  
15. to the  
end, Luke  
xix. 45. to  
the end,  
and John  
xii. 19. to  
the end.

Egypt eastward, to the Greater Syrtis, or Gulf of Sidra, westward. In the western part of this Libya stood Cyrene, a city of great note, and once of such power as to contend with Carthage for some pre-eminences. But whether this Simon, whom the soldiers compelled to carry our Saviour’s cross, was a Jew or Pagan, is a question that has been disputed among the ancients. Several fathers have thought that he was a Gentile, and that herein he was a type of that idolatrous people, who were afterwards to be called to the profession of the gospel and to carry the cross after Christ. But others, from his name, rather imagine that he was a Jew, and that, as there were great numbers of that nation in Egypt, and the neighbouring countries, this Simon might be one, whose habitation was at Cyrene in Libya but was now coming up to Jerusalem, at the time of the Passover. He is called by St Mark, chap. xv. 21 the father of Alexander and Rufus because these two persons were become famous in the Christian church, at the time when this evangelist wrote his gospel; but whether he himself was at this time a disciple of Christ, and afterwards bishop of Bostres in Arabia, where he suffered martyrdom, by being burnt alive by the Pagans, is much to be questioned, though some have asserted it, but not, I fear, from sufficient authority; *Wells’s Geography of the New Testament, part 1.* and *Calmet’s Commentary, and Dictionary, under the word Simon.*

\* This they undoubtedly had occasion to think at the siege of Jerusalem, and during the war against the Romans, not only on account of the loss of their children, and the sale of them who were under seventeen, for bond-slaves, but chiefly on the account of that famine in Jerusalem, which forced Mary the daughter of Eleazar, a woman of some figure and quality, to eat her own sucking child: ‘Upon which (says Josephus) the dread of famine made men weary of their lives, and the living envied the dead, that were taken away before the extremity came to this height;’ *De bello Jud lib 7 c. 8.*

† That this is a proverbial expression, which the prophet Hosea,

A. M.  
Ann Dom  
33, &c  
from Matt  
xx. 10.

to the end,  
Mark xi.  
15. to the  
end, Luke

xx 45. to  
the end,  
and John  
xii. 19. to  
the end.

Is nailed  
upon a  
cross; with  
an inscrip-  
tion upon  
it. Matth.  
xxvii 33.  
Mark xv.  
22.

‘ them, that by a sudden destruction they may escape the  
‘ lingering calamities of famine and fear, and the horror  
‘ of a thousand deaths!’

When he came to the place of execution, which was  
called *Golgotha* † or *Mount Calvary*, the soldiers, before  
they nailed him to the cross, offered him a potion ‡ of wine  
mixed

Hosea, chap. ehap. x. 8. makes use of to denote the utter des-  
pair of a people, when they see unavoidable calamities coming  
upon them, cannot be doubted; for so the Targum upon Ho-  
sea explains it, ‘ He will bring such judgments upon them, as  
‘ will render their condition as miserable as if the mountains  
‘ should cover them, and the hills fall upon them.’ Isaiah  
speaks of the wicked that *they should go into the holes of the rocks,*  
*and into the caves of the earth, for fear of the Lord,* Isa. ii. 19. And  
accordingly Josephus relates of the Jews, that after the taking  
of Jerusalem, many of them hid themselves in vaults and  
sepulchres, and there perished, rather than surrender to the  
Romans; *De bello, ibid.*

† *Golgotha* in the Syriac (vulgarly called the *Hebrew* tongue)  
signifies the same that *Calvary* does in Latin; and was so called,  
either because the form of the mount did somewhat resemble a  
man’s skull, or rather, because it being the common place of  
execution, a great number of dead men’s skulls was usually to  
be seen there. It is a small eminency, or hill, upon the greater  
mount of Moriah; and as it was anciently appropriated to the  
execution of malefactors, it was therefore shut out of the walls  
of the city, as an execrable and polluted place; but since it was  
made the altar on which was offered up the precious and all-  
sufficient sacrifice for the sins of the whole world, it has recov-  
ered itself from that infamy, and has always been revered,  
and resorted to by Christians, with such devotion, as has drawn  
the city round about it; so that it stands now in the midst of  
Jerusalem, and a great part of the hill of Sion is shut out of the  
walls, to make room for the admission of Mount Calvary: and  
this the rather, because it was a tradition generally received  
by the primitive Christians, that the first, as well as the second  
Adam, was buried here; and that this was the place where A-  
braham was about to have offered his son Isaac the type of  
our Blessed Lord; *Wells’s Geography of the New Testament, part 1.*

‡ Interpreters and others vary very much about this passage,  
taking it two different ways, as St Matthew, chap xxvii 34.  
and St Mark, chap xv. 23. seem to express it. Some will have  
it, that in St Matthew’s sense, vinegar mingled with gall was  
a bitter, poisonous draught, to stupify the person who drank it,  
that



mixed with gall, which, when he had tasted it, he refused to drink. They then stripped off his clothes; and having with four great nails fastened his hands and feet, with his body stretched out, to the cross, they so raised it up, and fixed it in the ground. To stain his innocence, and to put him to the greater shame, they crucified him between two common malefactors † But what might make an a-mends

A. M.  
4037, &c.  
Ann Dom  
33, &c  
from Matt.  
xx. 10. to  
the end.  
Mark xi.  
13. to the  
end. Luke  
xix. 45. to  
the end,  
and John  
xii. 19. to  
the end.

for that by benumbing his senses, he might feel less pain. Those that differ from this, say, that, by the piety of some of the disciples, and, not improbably, of some of those good women who used to minister to Jesus, there was prepared wine mingled with myrrh, which, according to Pliny, was an excellent and pleasant mixture, and such as the piety and indulgence of these nations used to administer to condemned persons, to fortify their drooping spirits against the terrors of approaching death. As the design of this mixture, however, was, in some measure to intoxicate the sufferer, and to make him less sensible of his pain, our Blessed Lord might therefore refuse to drink it, because it became him, who was then going to offer himself a free and voluntary sacrifice to God, for the sins of men, and was to shew them a pattern how to bear afflictions, with due resignation to the divine will, to avoid a thing which might too far discompose his thoughts, and shew too ill a precedent to his followers. To reconcile the difference then between the two evangelists, since the former asserts, that the potion offered to our Saviour was vinegar mingled with gall, the latter, wine mingled with myrrh, the easiest way is, to say, (with our learned Dr Lightfoot) that there were two cups offered to our Lord at the time of his passion; one of wine mixed with myrrh, by some of his friends, before he was nailed to the cross; and the other of vinegar, by the soldiers, in a scoffing and insulting manner, after he was nailed to the cross; which is better than to assert, with some great names, that the ancient translator of St Matthew from the Hebrew or Syriac, mistaking the word *mara*, which properly signifies *bitterness*, might put *gall* (which in Syriac is *marar*, and derived from the same root) instead of *myrrh*; *Howell's History*, in the notes; *Whitby's Annotations*, and *Calnet's Commentary*.

† The malefactors here mentioned were probably some of those factious and seditious gangs which Judea, at this time, was full of. Under pretence of public liberty, they committed all manner of violence and outrage; and, stirring up the people against the Roman government, drew upon the nation all the calamity which afterwards befel it. As it was customary to crucify several malefactors at the same time, especially if convicted of the same crimes, our Saviour, who was accused by the

the

A. M. 4037, &c  
Ann. Dom.  
33. &c.  
from Matt.

xx. 10.  
to the end,  
Mark xi  
15, to the  
end, Luke  
xix. 45, to  
the end,  
and John  
xii. 19. to  
the end.

Matt. xxvii  
35  
John xix.  
23.

for that, was the inscription which Pilate ordered to be fixed on the top of his cross JESUS OF NAZARETH, THE KING OF THE JEWS, in the three most general languages, \* Hebrew, Greek, and Latin, then in vogue. This the high-priests would gladly have had him alter; but, either out of spite to them who had forced him upon an unjust act, or out of honour to our Lord, whom he knew to be a righteous person. he positively refused to do it.

As soon as our Lord was fixed on the cross, (which was much about noon,) the four soldiers, who were his executioners, went to dividing the poor spoil of his garments. His mantle they cut into four parts, and took each of them one; but as for his coat, because it was one entire piece, † wove without seam, and would therefore be spoiled if it

were the Jews of seditious practices, had two, who were really guilty of that crime, executed with him, and him they placed in the midst, as in the most honourable place, purely in derision, and with the same malevolent spirit that made them array him in a purple robe, a sceptre, and a crown *Beaufobre's Annotations.*

\* In Hebrew, or the Syriac, which was then the common language of the country; in Greek, which was the language of commerce almost all the east over; and Latin, because of the majesty of the Roman empire, which, at that time, had extended its dominion over the then known world. The whole inscription however is said to have been written after the Jewish manner, *i. e.* from the right hand to the left, that it might be more legible to the Jews, who, by conversing with the Romans, began now to understand a little Latin: *Calmet's Commentary* and *Howell's History*. in the notes.

† Some of the fathers are of opinion, that this coat of our Saviour's was made of two pieces of woollen stuff, wove in a loom, and so fine drawn, that the joining could not be perceived. Others will have it, that it was all needle-work, *i. e.* knit, not wove from top to bottom. But Braunius, in his treatise *De vestitu sacerdotum Hebræorum*, has plainly proved, that the ancients had the art of weaving any habit, of what make or size soever, all of one piece, in a loom; that in several eastern countries the art is still preserved and practised; and that himself made a machine, (which Calmet, in his Dictionary, under the word *Vestments*, has given us,) wherein such an habit might be wrought. As it was customary formerly for women to weave fluffs and cloth, not for their own wearing only, but for their husbands and children's use, (for to the character of the virtuous woman in Solomon, Prov. xxxi. 13. and the practice of Penelope, the wife of Ulysses, shew.) it was the ancient tradition, that the Blessed Virgin her-

self

were divided, for it they cast lots, therein fulfilled a famous prophecy <sup>b</sup>.

While he thus hung upon the cross, in the most exquisite torments, several people of different denominations, the chief-priests, rulers, and soldiers, most of the multitude, and almost every common passenger, insulted his misery; presuming, that a person, reduced to that low estate, could never be the promised Messiah. But all the reply that he made to their bitter and reviling speeches, was only by way of petition to his heavenly Father, that in respect of their ignorance, and confirmed prejudice against him, he would be pleased to overlook their barbarous treatment of him, and to pardon their provoking blasphemies.

Nay, of the two malefactors who were crucified with him, \* one of them reviled, and mocked him in the same

gross self wove her son's coat: but that she made it for him when he was young; that it grew with him as he increased in stature; and continued always fresh without decay is a mere fiction, in order to assimilate to the habits which the Israelites wore in the wilderness. Nor can it be easily credited, that the holy coat, which is kept in the cathedral church at Treves, is the very same that our Saviour had on before his crucifixion; *Cabinet's Commentary and Dictionary.* <sup>b</sup> Psal. xxii. 18.

\* If we compare Matth. xxvii. 44. (where it is said, *that the thieves, who were crucified with Jesus, cast the same in his teeth,*) with what we find in Luke xxiii. 29. (where it is said, *one of the malefactors, that was hanged, railed on him,*) we may be apt to fancy some contradiction in the evangelists: But this the commentators reconcile, by shewing, that it is a very common thing in the Hebrew style, to use the plural number instead of the singular: As when it is said, that the ark rested on the mountains of Ararat, Gen. viii. 4. *i. e.* on *one* of the mountains; and that God overthrew the cities where Lot dwelt, Gen. xix. 29. when he could only dwell in one at a time; with several other examples both in the Old and New Testament. But I see no reason why we may not understand this passage, as St Chrysostom and St Jerom have done, viz. 'That both of the thieves did, at first, rail on Jesus, probably thinking, by that artifice to obtain some help towards procuring their pardon; but being disappointed of their hopes, and hearing Jesus pray for his crucifiers, one of them was thereby prevailed upon, and converted:' especially since, according to this interpretation, the operations of God's grace upon this man's mind were more sudden and strong. and his conversion more miraculous; *Whitby's and Hammond's Annotations*; and *Stanhope on the epistles and gospels, vol. 2.*

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10. to  
the end.  
Mark xi.  
14. to the  
end, Luke  
xix 45. to  
the end,  
and John  
xii. 19. to  
the end

Is reviled  
and abused  
by several,  
and the  
manner of  
his behavi-  
our on the  
cross  
Mat. xxvii  
39.  
Mark xv.  
22.  
Luke xxiii.  
35  
Luke xxiii.  
32.

A. M.  
4037. &c.  
Ann Dom  
33, &c  
from Matt  
xx. 10, to  
the end,  
Mark xi  
15 to the  
end, Luke  
xix. 45, to  
the end,  
and John  
xi. 19. to  
the end.

gross manner, requiring him to give the company (as they desired) a demonstration of his being the true Messiah, by rescuing both himself and them from the crosses, whereon they were fixed. But the other malefactor † reproved his companion for insulting the innocent, and, while himself was receiving the just reward of his crimes, for upbraiding a person who suffered undeservedly; and then looking upon Jesus, with a noble reliance, and most wonderful faith, he humbly intreated him to retain some remembrance of him when he came into his kingdom. To which our Lord returned him this most gracious promise of speedy felicity

|| *To-day shalt thou be with me in paradise.*

In

† This thief is called by some authors *Dimas*, or *Disimus*, and, out of the false gospel of Nicodemus, they produce many fables concerning him but too absurd to be here related. Several of the fathers however give him the title of a *martyr*, because of the testimony which he bore to truth, even when it seemed to be utterly deserted by every one else; *Calmet's Com.*

|| The word *paradise* comes from the Hebrew, or rather from the Chaldee. *pardes*; and, according to the force of the original, it should properly signify an *orchard*, or plantation of fruit-trees, as in some passages of the Old Testament, particularly in Neh. ii. 8. it denotes a *forest*. The Septuagint make use of the word *παράδεισος*, when they speak of the garden of Eden, which the Lord planted, in the beginning of the world, and therein placed our first parents. The Jews commonly call *paradise the garden of Eden*; and they imagine, that, at the coming of the Messiah, they shall there enjoy an earthly felicity, in the midst of all sorts of delights; and, till the resurrection, and the coming of the Messiah, they think their souls shall abide here in a state of rest. In the books of the New Testament, the word *paradise* is put for a place of delight, where the souls of the blessed enjoy everlasting happiness; but where our Lord promises the penitent thief, that he *should be with him in paradise*, it is thought by the generality of the fathers, that he means heaven itself; though modern commentators make no more of it, than that state of felicity which God has appointed for the reception of the pious, until the time of the general resurrection. Whether the place of departed souls is above, within, or beneath, the highest heavens; whether there is one common receptacle for the souls of the righteous and unrighteous till the resurrection; or whether, from their departure out of their bodies, they dwell in separate mansions, (as is more probable,) are speculations we are no ways concerned to be inquisitive about, whilst we are satisfied of this main truth, that the righteous are, in the intermediate time between their death

and

In the mean time there stood by our Saviour's cross, sad spectators of this dismal tragedy, the holy Virgin-mother, Mary the wife of Alphæus †, Mary Magdalene, and John his beloved apostle; to whose care and protection he re-

A. M.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10.

com-  
to the end,  
Mark xi.

and resurrection, in a state of happiness, and the wicked in a state of misery. For, as far as our apprehensions of these matters go, a material place can no ways contribute either to increase or to diminish the happiness or misery of an immaterial spirit. Spirits that are divested of flesh and blood, where-ever they are, carry heaven or hell along with him. The good angels are as happy here upon earth, whilst they are employed in the execution of God's will, as whilst they are conversant in the regions above, because they do always behold the face of God, in whose presence is fulness of joy; and Satan was no more happy when he came among the sons of God to present himself before the Lord, Job i. 6. than he was when he was going to and fro in the earth. The happiness and misery of pure spirits have no relation, that we know of, to the place where they are; but the happiness and misery of embodied spirits, or of men, who are made up of souls and bodies, have a dependence upon the place of their abode; and therefore we are sure, that where-ever separate souls are lodged till the resurrection, after the resurrection, righteous and wicked men shall have places allotted to them, suitable to their different states; the former shall be carried up to the highest heavens and the latter shall be thrown down to the nethermost hell; *Calmet's Commentary, and Bishop Smalridge's Sermons.*

15. to the  
end, Luke  
xi. 45. to  
the end.  
and John  
xii. 19. to  
the end.

John xix.  
25.

† That Alphæus and Cleophas were one and the same person, is plain from hence.—That James, who is called the son of Mary, the wife of Cleophas, is the same with James the son of Alphæus; as indeed, in the Hebrew tongue, *Alphæus* and *Cleophas* differ only in the manner in which the Greeks have written or pronounced these two names. It is thought that she was the sister of the Holy Virgin, and the mother of James the less, of Joses, of Simeon, and of Judas, who in the gospel are called the *brethren* of our Lord, *i. e.* his cousin-germans. When or where she died is a matter of much uncertainty: but the Greeks keep the eighth of April, in memory of the holy women who brought perfumes to embalm the body of Christ; and pretend, at this time, to have their bodies at Constantinople, in the church of the Holy Virgin, built by Justin II.; though others talk of the translation of her body in particular, into the city of Veroli, near Rome; while others again pretend, that it is in a little city of Provence, called the *three Marys*, on the banks of the Rhone, and of the sea. All fictions equally credible! *Calmet's Commentary, under the words Mary of Cleophas.*

A M. commended his sorrowful mother \* ; and, from that time  
 4937. &c forward he took her to his house, and all along paid her  
 Ann Dom the respect due to a parent.  
 33. &c.

During these melancholy transactions, the whole frame  
 xx. 10. of nature began to be changed: The sun withdrew its  
 10 to the end, light †; the stars appeared; and the eclipse was the  
 Mark xi. 15. to the more  
 end, Luke

\* The generality of commentators do infer from hence, that  
 xix. 49. to her husband Joseph was at this time dead; and therefore our  
 the end, Lord took care that she should not be destitute, by charging his  
 and John xii. 12. to beloved disciple to treat her as his mother; and he, accordingly,  
 the end not only received her into his own house, as long as he conti-  
 The eclipse nued in Palestine, but when he removed to Ephesus, took her  
 that hap- along with him, where (according to the account of the fa-  
 pened at thers of the council held there) she is said to have died, and  
 his cruci- been buried in a very old age. Others however maintain, that  
 fixion; and she died, and was buried, at Jerusalem; and they farther add,  
 the manner that the apostles, being dispersed in different parts of the  
 of his dy world to labour in the preaching of the gospel, were, all on a  
 ing. Math. sudden, miraculously transported to Jerusalem, that they might  
 xxvii. 45 be present at the decease of the Blessed Virgin; that, after her  
 Mark xv. death, they buried her in the valley of Gethsemane, where,  
 53. for three whole days, were heard concerts of heavenly fingers;  
 Luke xxiii. 44 and that, at the end of the three days, when the concert ceas-  
 John xix. ed, and St Thomas, who had not been present at the burial,  
 38. was desirous to see her corpse. they opened her tomb again; but,  
 not finding the body there, they thence concluded, that God  
 had been pleased to honour it with immortality, by a resur-  
 rection previous to that of other men. But these are traditions  
 that (to speak the softest thing of them) deserve no regard at  
 all: *Cabnet's Dictionary*, under the word *Mary*.

† Whether this darkness was confined to the land of Judea,  
 or extended itself much farther, even over the whole hemisphere  
 where it happened. is a question wherein the ancients are not  
 so well agreed. Origen, and some others, are of the former o-  
 pinion; but the majority differ from them, and for this they  
 quote Phlegon, the famous astronomer under the emperor Tra-  
 jan, affirming, that, in the fourth year of the CCIIId Olympi-  
 ad, (which is supposed to be that of the death of CHRIST,)  
 there was such a total eclipse of the sun at noon day, that the  
 stars were plainly to be seen; and from Suidas they likewise  
 cite Dionysius the Areopagite, then at Heliopolis in Egypt, ex-  
 pressing himself to his friend Apollophanes, upon this surpris-  
 ing phenomenon, 'Either that the author of nature suffered,  
 ' or that he was sympathising with some one who did: ' For  
 whereas in common eclipses the sun's total darkness can conti-  
 nue but twelve, or fifteen minutes at most, this is recorded to  
 have

more remarkable, because the moon, being then at full, could not be in conjunction. This eclipse began about twelve, and lasted till three in the afternoon; when all things were full of horror and amazement. Men's hearts, began to relent; and instead of their former insults, they stood in silent expectance what would be the issue. All this while our Blessed Lord continued meek and silent, though languishing and wasting under the agonies which his body endured, and the heavy load of the divine indignation against sin; till, in the words of the Psalmist, he complained at last, *Eli! Eli! lama sabachthani*, i. e. \*, *My God, my God, why hast thou forsaken me?*

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matth.  
xx. 10.  
to the end,  
Mark xi.  
15. to the  
end, Luke  
xix. 45. to  
the end,  
and John  
xii. 19. to  
the end.

One 

have lasted no less than three full hours, Matth. xxvii. 45.; *Universal History*, lib. 2. c. 11.

\* In the Hebrew way of speaking, it is certain, that God is said to *leave or forsake*, any person, when he suffers him to fall into great calamities, and lie under great misfortunes, and does not help him out of them. To this purpose Zion, having been long afflicted, is brought in by the prophet complaining, *The Lord hath forsaken me the Lord hath forgotten me*, Isai. xlix. 14. and as the royal Psalmist is very frequent in such complaints, so he explains the sense of them, when he addresses himself to God. *Why art thou so far from my prayer, so that, though I cry in the day-time, thou hearest not?* Psal. xxii. 1. 2 That David was not fallen into any despondency, is manifest from his calling God so *fiducially his God*; and that our Blessed Saviour was not (as some think) under any failure of his trust in God, or any perturbation of spirit from the sense of divine wrath, is evident from his saying of his suffering condition, *It is finished*, and from the very words wherein he breathed his last, *Father, into thy hands I commit my spirit*. The truth is, this very thing shews the great composure of his mind; that while he was hanging upon the cross, he was so far master of himself, as to repeat the 22d Psalm, whereof the title or first words are, *Eli, Eli, &c.* a psalm which is allowed by all commentators to relate to the Messiah; which contains a most lively description of all the remarkable particulars of his passion, and for that reason, was a portion of Scripture which he thought proper to recite upon this mournful occasion. Upon the supposition, then, that our Lord was now repeating that noble psalm, which, after a capitulation of his sufferings, concludes with very comfortable promises both to him and his followers; this shews, that he was far from being under any doubt or despair; that he kept his mind indeed all along calm and serene; and under the pressure of whatever he suffered, supported himself with

A. M. 4017, &c.  
 Ann. Dom. 33, &c.  
 from Matt. xx. 10  
 to the end, Mark xi. 15. to the end. Luke xix. 45 to the end. a. d. John xii. 10. to the end.

One of the foldiers, hearing the word *Eli*, or *Elohi*, out of ignorance of the Hebrew tongue. thought, that he called for *Elias* to help him in his distress; and thereupon dipping a sponge in vinegar \*, put it on a reed, which St John calls a stalk of hyssop †, and (as he complained of being thirsty) gave it to him to drink. Others however were for letting it alone, to see whether *Elias* ‡ would come and help him. But when he had tasted the vinegar, and now knew, that all the types and prophecies concerning him were fulfilled, his Father's wrath appeased, and the great work of man's redemption accomplished, he said, *It is finished*, and then, bowing down his head, he recommended

with the comfortable prospect of what was to follow; *Whitby's Annotations*, and *Universal History*, lib. 2. c. 11.

\* The vinegar and sponge, in execution of condemned persons, were set ready, to stop the too violent flux of blood, that the malefactor might be the longer in dying; but to the Blessed Jesus they were exhibited in scorn; for, being mingled with gall, the mixture was more horrid and unpleasant; *Howell's History*, in the notes.

† It may be pretended perhaps, that a branch of hyssop might not be long enough to reach our Saviour's mouth, as he was hanging upon the cross; but, besides that crosses were not in some places erected so high, but that beasts of prey could reach the bodies that were fastened to them; and that hyssop, in these countries, as well as mustard-seed, was of a much longer growth than it is with us; I cannot see, why the person that offered our Saviour this vinegar, might not make use of a ladder, if the cross was so high that he could not fairly reach him. Nor is the difference in St Matthew's calling that a reed, which St John calls hyssop, of any manner of moment; because the Greek word *Καλαμος*. is put to signify a stalk, a shoot, or branch of any kind; so that St Matthew speaks of that in general, which St John specifies in particular; *Calmet's Commentary*.

‡ There was a tradition among the Jews, that it was *Elias's* proper office to come and succour such as were in misery: And, accordingly, some of the Jews, either deceived with the resemblance of the words, thought that our Lord called *Elias* to his help; or, giving a malicious turn to the sense of the words, which they well enough understood, did thereby insult him for his calling in vain *Elias* to his help; *Beausobre's Annotations*.



commended his soul into his Father's hands, and so gave up the ghost \*.

Upon his expiration there immediately happened a terrible earthquake †, which rent the veil ‡ of the temple

A M  
4937, &c.  
Ann Dom.  
33, &c.  
from Matt.  
xx. 20  
to the end,  
Mark xi.  
25. to the  
end, Luke  
xix. 45. to  
the end,  
and John  
xii. 19 to  
the end.

\* The original phrase may denote a delivering up, or, (as our Saviour expresses it, Luke xxiii. 46.) a committing his Spirit into the hands of God, as a sacred trust, to be restored again, and united to his body, at the time prefixed by his own infinite wisdom; and plainly implies such a dissolution, and actual separation of soul and body, as every common man undergoes when he dies. But herein is a remarkable difference, that what is in other men the effect of necessity, was in Jesus a voluntary act, and the effect of his own free choice. Hence the generality of interpreters have thought, that St John takes notice, that Christ bowed his head before he gave up the ghost; whereas, in common cases, the falling of the head follows after the breath's going out of the body: And hence also St Mark observes, that Jesus' crying out with so loud and strong a voice, immediately before his expiring, was one reason that moved the centurion to think him an extraordinary person; for this shewed that it was not the excess of pain and sorrow that had tired out nature, and hastened his death, but that he, who (as himself professes, John x. 18.) had power to lay down his life, and could not have it taken from him without his own permission and consent, did freely and voluntarily lay it down, at such a time as himself saw convenient; *Stanhope on the epistles and gospels, vol. 2.*

The earth-  
quake after  
his death,  
and senti-  
ments of  
the specta-  
tors there-  
upon.

† Some are of opinion, that this was the same earthquake that happened in the reign of Tiberius Cæsar, and was the greatest that ever was known in the memory of man. Both Pliny and Macrobius make mention of it; and the latter informs us, that it destroyed no less than twelve cities in Asia. But by the sacred text it appears, that the earthquake here mentioned affected only the temple of Jerusalem, and the parts which are there specified, the veil, the ground, the rocks, the tombs, &c. Nor does it seem improbable, that this prodigy was shewn particularly in this place, to foretel the destruction of the temple, and its worship, upon the people's sad impiety in crucifying the Lord of life; *Hammond's Annotations.*

‡ In the second temple, between the holy place, and the most holy, (says Maimonides) there was no partition-wall, though in the first temple there was one built of the thickness of a cubit. The division between them was made by two veils, one from the extremity of the holy place, and the other from the extremity of the most holy, with the void space of a cubit

A. M. 4037. &c.  
Ann Dom 33. &c.  
from Matt. xx. 10. to the end,  
Mark xi. 25. to the end Luke xix. 45. to the end,  
and John xii. 19. to the end.

from top to bottom, split the rocks \*, and opened the graves and tombs, so that the bodies of several who were dead † arose, and went into Jerusalem, where they were seen,

cubit between. The like form of separation was observed in the temple which Herod re-built, as Josephus informs us, (*De bello Jud. lib 6. c. 14*) and therefore it must be a mistake in those who think that this veil was a partition wall of stones. Whether of the two veils, that which belonged to the holy place, or that which hung in the most holy. was at this time rent in twain, is a question among the ancients; though the words of the author to the Hebrews, where he tells us, that *Christ, as our high-priest, has consecrated for us a new way through the veil, so that we may with boldness enter into the holiest by the blood of Jesus*, Heb. x. 19 &c. seems to be a pretty clear determination of it; *Whitby's Annotations*, and *Calnet's Commentary*.

\* In the church of the sepulchre (which stands on mount Calvary) is still to be seen that memorable cleft in the rock, occasioned, as it is said, by the earthquake which happened at our Lord's crucifixion. This cleft (as to what now appears of it) is about a span wide at its upper part, and two deep. After this it closes; but then it opens again below, and runs down to an unknown depth of earth. That this rent was made by the earthquake which happened at our Lord's passion there is only tradition to prove; but that it is a natural and genuine breach, and not counterfeited by any art, the sense and reason of every one that sees it may convince him; for the sides of it fit like two tallies to each other, and yet it runs in such intricate windings, as could not be well counterfeited by art, or performed by any instrument; *Wells's Geography of the New Testament, part 1.* and *Mr Maundrell's Journey, &c.*

† Since St Paul styles our Saviour, *the first born from the dead*, Coloss. i. 18. and *the first fruits of them that slept*. 1 Cor. xv. 20. most commentators are of opinion, that though several tombs were opened as soon as our Saviour expired, yet none of the saints arose until he returned from the grave. But then, who these saints were, it is no easy matter to conjecture. Some think, that the man after God's own heart, King David, or some of the ancient patriarchs, might best deserve this pre-eminence. But, on the day of Pentecost, St Peter tells the Jews plainly, that the body of David was still in its sepulchre, and not ascended into heaven, Acts ii. 29. 34. and St Paul, in his epistle to the Hebrews, tells us of the patriarchs, that *they had not received the promise, God having designed that they, without us, should not be made perfect*, Heb. xi. 39. 40. The most probable conjecture therefore is, that they were some of those who

believed

seen, and known by many. These prodigies, which attended our Lord's death, struck the spectators with such amazement, that, as they returned home, they smote upon their breasts, and, with great lamentation, declared, that the person who had suffered that day, was innocent. Nay, the very centurion \*, and other soldiers, who attended the execution, from a conviction of what they had seen, were not afraid to affirm, that he certainly was † the Son of God.

The day whereon our Saviour suffered, was the eve, or preparation, to the Paschal festival, which fell that year on the Jewish Sabbath-day, and so was a feast and Sabbath together. That therefore so great and solemn a day might not be prophaned ‡ by the suspension of the bodies on the cross,

A. M.  
to 37, &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10  
to the end,  
Mark xi 15.  
to the end,  
Luke xix.  
45. to the  
end and  
John xii.  
19 to the  
end.  
John x x.  
31.

believed in Jesus, (as old Simeon did,) and died a little before his crucifixion; because of these persons it is said, that they went into the holy city, and appeared to many; and so, very probably were well known to those to whom they appeared, as having been their cotemporaries; *Cabnet's Commentary*, and *Whitby's Annotations*.

\* This officer according to some was named *Longinus*; and the tradition is, — That upon his conversion to the Christian faith, being expelled from the Roman army, wherein he served, he returned to Cappadocia, where he began to preach Jesus Christ; but was there beheaded, and his head carried to Pilate. But all this seems to be a fable, for which there is no foundation in history; *Cabnet's Commentary*.

† That *the Son of God*, did not always signify one who was so by an eternal generation, but only one that was his beloved and adopted son, is apparent from hence, that what is here called *the Son of God*, is in St Luke, chap. xxiii. 47. said to be a just man. For though the Jews very well knew, from the second psalm, that their Messiah was to be the Son of God; yet that they did not know him to be so in the higher sense of the word, seems to be evident, because they did not know how David could call him *Lord*, Matth. xxii. 45

‡ The Jews had a strict injunction in their law, that the dead bodies of those who were executed should not hang all night, but by all means be buried that day Deut. xxi, 22. 23. But the Romans used to do otherwise; they suffered the bodies to hang upon the cross always until they were dead, and, in some cases, a considerable time longer. On this occasion, it seems as if the Jews had left the Romans to follow their own custom, in relation to the crucified persons, and were in no concern to have them taken down, had it not been for the

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt  
xv. 10.  
to the end.  
Mark xi. 15  
to the end,  
Luke xiv.  
45. to the  
end, and  
John xii.  
19. to the  
end.

cross, the rulers of the Jews came, and requested of Pilate, that their legs might be broken, to hasten their deaths, and their bodies taken down; which accordingly was executed upon the two thieves; but when the soldiers came to Jesus, and found him already dead, instead of breaking his legs \*, one of them pierced his side with a spear †, from which issued out a great quantity of ‡ blood and water.

. Among

near approach of their Passover, whose joy and festivity they thought might be damped by so melancholy a sight. Upon this account they petitioned Pilate to have them removed: And the reason why Pilate might be rather induced to grant their request was, that the Romans themselves had such respect for the feasts of their emperors, that on those days they always took down the bodies from the cross, and gave them to their parents; *Calmet's Commentary.*

\* The prophecy which foretold, *that a bone of him should not be broken*, is usually referred to the command concerning the Paschal lamb, *Thou shalt not break a bone of it*, Exod. xii. 46. But as David was likewise a type of Christ, we cannot see why it may not refer to these words of his, *He keepeth all his bones, so that none of them is broken*, Psal. xxxiv. 20. or why the promise, which respects all righteous persons, might not more particularly be fulfilled in the just one; *Whitby's and Beaufobre's Annotations.*

† The man who did this, was not one of the horse, (as he is usually painted,) but of the foot soldiers: because a spear, or short pike, was one part of the armour belonging to the Roman infantry. And the reason why this was done, was not only that a prediction concerning him might be fulfilled, (Zech. xii. 10. which the Jews apply to the Messiah,) but that his death might be put beyond all dispute, which, had it been doubtful, must have made his resurrection (upon which the truth of our religion depends) remain doubtful likewise; *Calmet's Commentary, and Whitby's Annotations.*

‡ St John the evangelist, who was an eye-witness of this passage, affirms it in a particular manner, chap. xix. 35. and in his first epistle, chap. v. 6. makes it a matter of great moment, when he tells us, *This is he that came by water and blood; not by water only, but by water and blood.* The force of whose reasoning (according to the learned *Hammond*) is this,—

‘ That as water was the emblem of our Saviour’s purity, and  
‘ blood the evidence of his fortitude and patience, and both of  
‘ these proceeded from his side, they jointly evince the neces-  
‘ sity of such purity and patience, in every one that claims a  
‘ right

Among the disciples of our Lord, there was one named *Joseph*, a man of great wealth and honour \*, born in *Arimathæa* †, and not improbably one of the council of the Sanhedrim, but who stood in some fear of them, while

B b 2

cur

‘right in Christ.’ The Jewish doctors have a tradition, (as Dr Lightfoot acquaints us,) that when Moses smote the rock, there first came forth blood, and then water. Whether the apostle might have respect to that tradition, when he calls Christ that rock, 1 Cor. x. 4 is uncertain; but, among the many other important designs of this water and blood, the ancients have well observed, that, by a special act of God’s providence, there flowed at this time from our Saviour’s side, the two sacraments of his church. Baptism and the Supper of the Lord. As to the natural reason of this flux of water and blood from our Lord’s body, anatomists tell us, that there is a capfula near the heart, called the *pericardium*, which hath water in it, of continual use to cool the heart; and that the coming out of water here with the blood, was a sure evidence of the wounding his very heart; and, consequently, of the certainty of his death; *Hammond’s Annotations*, and *Howell’s History*, in the notes.

\* His riches and honourable station are mentioned, not out of any vanity and ostentation, that a person of so considerable a figure should pay respect to the body of our Blessed Lord; but, chiefly, to shew how strangely God brought about an ancient prophecy concerning the Messiah viz. that notwithstanding the infamous manner of his dying, he should *make his grave with the rich at his death*, Isa. liii. 9. which in itself was a most unlikely thing, not only because the bodies of them that were crucified, did, by the Roman Laws, hang upon the gibbet, sometimes until they were contumed, but because the Jews (though they did not allow of this severity to the dead) did nevertheless always bury their malefactors in some public, neglected, and ignominious place; and so, in all probability, must our Saviour have been treated, had not Joseph applied himself to the governor, in whose disposal the bodies of executed persons were; *Stanhope on the epistles and gospels*, vol. 2.

† *Ramatha* (from whence *Arimathæa* is formed) signifies *height*. It is placed by St Jerom between Lydda and Joppa, but modern travellers speak of it as lying between Joppa and Jerusalem, and situated on a mountain; though very different from *Ramathaim-Zophim*, the place where Samuel was born, 1 Sam. i. 1 and which lay to the north; whereas *Arimathæa* was to the west of Jerusalem; *Cabnet’s Dictionary*, under the word.

A. M.  
4037, &c.  
Ann Dom  
32, &c.  
from Matt.  
xx 10.  
to the end,  
Mark xi. 15.  
to the end,  
Luke xix.  
45 to the  
end, and  
John xii.  
19. to the  
end.  
Prepara-  
tions made  
for his bur-  
ial, which  
was in Jo-  
seph’s own  
sepulchre.  
Matt xxvii.  
57.  
Mark xv.  
43.  
Luke xxii.  
50  
John xix.  
38.

A. M. 4037 &c.  
 Ann. Dom. 33 &c.  
 from Matt. xx. 10  
 to the end,  
 Mark xi. 15  
 to the end,  
 Luke xix. 45  
 to the end, and  
 John xi. 19  
 to the end.

our Saviour was alive. After his death \* however, he took courage, and going to Pilate, begged leave of him to let him take down the body of Jesus, and bury it. The governor was surpris'd to hear that he was dead so soon; but being informed, by the centurion, that it actually was so, he ordered the body to be delivered to Joseph; who, for the present, wrapped it up in fine linen clothes, which he had provided for that purpose; and, at the same time, Nicodemus † (another private disciple of our Lord's) brought

\* It may well seem strange, that Joseph, who never durst openly profess a regard to Jesus while living, should now, when he had suffer'd all the ignominy of a malefactor, not stick to interest himself for his honourable interment. But besides that this might be an instance of the efficacy of those impressions which God makes upon men's minds, even at the most unlikely seasons of prevailing; the desire which Pilate had expressed to save our Lord's life, and avow'd unwillingness to condemn him together with the prodigies that had accompanied his crucifixion, made now every heart relent, might be motive enough for him to go in boldly to Pilate, (as St Mark expresses it,) and beg the body of him, before it was taken from the cross. According to the Mishna, the nearest relations of those that suffer'd as criminals were not permitted to put their bodies into their family-tombs, until their flesh was all consumed in the public sepulchres: And this might possibly be the reason why Joseph made such haste with his request to the governor viz. that he might prevent our Lord from being cast into one of the public charnel houses, appointed for the reception of malefactors' bodies: *Stanhope on the epistles and gospels. vol. 2. and Calmel's Commentary*

† This is the same ruler of the Jews, and *Master of Israel*, as the evangelist calls him, John iii. 1. 10. who, at our Lord's first coming to Jerusalem after he had entered upon his ministry held a private conference with him, and for ever after was his disciple, though he made no open profession of it, till after his passion. Whether it was before or after this time, that he received baptism from some of Christ's disciples, is a thing uncertain: but there is reason to believe, that the Jews, when they came to be informed of this, deposed him from the dignity of a senator, excommunicated him, and drove him out of Jerusalem. Nay, it is farther said, that they would have put him to death, but that, in consideration of Gamaliel, who was his uncle, or cousin-german, they contented themselves with beating him almost to death, and plundering his goods. It is added likewise, that Gamaliel conveyed him

a mixture of myrrh and aloes, with other spices and perfumes, to embalm his body, according to the manner of the Jews.

Not far from the place of execution, there was a garden \* belonging to Joseph, where he had lately hewn out of a † rock

to his country-house, where he provided him with things necessary for his support, and, when he died, buried him honourably by St Stephen; *Calmet's Dictionary*, under the name.

\* This garden has been long since converted into a church, called *the church of the sepulchre*, as being built over the place where our Lord's sepulchre was. To fit this place for the structure of a church the first founders were obliged to reduce it to a plain area, which they did, by cutting down several parts of the rock, and elevating others: But in this work care was taken, that none of those parts of the place which were more immediately concerned in our Lord's passion, should be either altered or diminished; insomuch that that part of it where Christ is said to have been fastened to, and lifted upon, the cross is left entire, standing, at this day, eighteen steps above the common floor of the church; and the holy sepulchre itself, which was at first a cave, hewn in a rock under ground, having had the rock cut away from it all around is now, as it were, a grotto above ground: *Wells's Geography of the New Testament, part 1.*

† There are several circumstances in the description of our Saviour's tomb, which contribute very greatly to the confirmation of the truth of his resurrection. As first, The place of his interment was near adjoining to the city, that thereby the miracle of his resurrection might be better known to all the Jews, and his own apostles more especially. 2dly, His tomb was a new one, wherein never man before was laid; and therefore, when his body left this sepulchre empty, no suspicion could remain of its being any other body than that which Joseph had taken down from the cross, and disposed of in that place. 3dly, It was hewn out of a rock, incapable of being undermined, or dug through; and therefore there was no possible way for the person deposited in a place so contrived, to get out again except only at the mouth or door of the cave. And yet 4thly, A large stone, (which according to Mr Maundrell, who saw it) is two yards and a quarter long, one broad, and one thick, closed up the entrance of it; all which were watched by a strong guard of sixty soldiers: So that, as the centry would not suffer the body to be conveyed out by this way, the nature of the place would not allow it by any other; and therefore, had not our Lord been more than man, he could never have forced his passage out. Of such mighty significance it is to us,

that

A. M. rock a sepulchre \* for his own proper interment. Having  
 4037. &c. therefore embalmed our Saviour's body, and wound it up  
 4100. Dom. in the linen clothes, here they buried it, and, with a large  
 37. &c. stone cut out of the rock for that purpose, closed the  
 from Matt. mouth of the sepulchre. But Mary Magdalen, and the  
 IX. 10 to other women who were present at his death, and assisted  
 the end, at his burial, having taken good notice of the place where  
 Mark xi 15. he was laid, went and prepared fresh spices for his farther  
 to the end, embalment, as soon as the Sabbath-day was over.

Luke xix. On the Sabbath-day the rulers of the Jews came to  
 45. to the the end. Pilate, and informing him, 'That our Lord (whom they  
 John xi. 12. ' called an impostor) having, in his lifetime, made it his  
 to the end. ' boast, that, on the third day, he would rise again from  
 The sepulchre ' the dead, they therefore requested of him, that he would  
 guarded, ' order the sepulchre to be kept under a strong guard,  
 SATUR- ' until that day was passed, lest his disciples should steal  
 DAY. ' him away by night, and then give it out, that he was  
 Matt. xviii. ' risen from the dead, which might prove a more danger-  
 63. 64. ' ous seduction to the people, than any thing they had  
 ' yet fallen into.' Whereupon he gave them leave to  
 take a detachment of the guard † of the temple, and to post

that so punctual a description is given the world of our Blessed  
 Lord's burial, and all the circumstances relating to it, since  
 they all contribute great strength to these two most important  
 articles of the Christian faith, the death and resurrection of Je-  
 sus; *Stanhope on the epistles and gospels, vol. 2. and Whitby's An-*  
*notations.*

\* This sepulchre of Joseph's, which fell to our Lord's share,  
 (according to the description of those that have lately seen it )  
 is a kind of small chamber, almost square within; whose  
 height, from bottom to top, is eight feet and an inch; its  
 length, six feet and an inch; and its breadth, fifteen feet and  
 ten inches. Its entrance, which looks towards the east, is but  
 four feet high, and two feet four inches wide. The place with-  
 in, where our Lord's body was laid, takes up a whole side of  
 the cave. The stone which was laid to secure the door of the  
 sepulchre, is still remaining even to this day; but the particu-  
 lar parts of it are not viable, being all incrusted over with white  
 marble, except in five or six little places, where it is left bare,  
 to receive kisses and other devotions of pilgrims; *Mark Lu-*  
*cas's Voyage to Asia Minor, vol. 2. p. 12. and Maundrell's Jour-*  
*ney from Aleppo to Jerusalem.*

† It is generally supposed, that this guard of the temple was  
 a large detachment of Roman soldiers, who, in the time of the  
 faith, kept centry in the gates of the temple, to prevent such  
 dis-



poſt them near the ſepulchre : which accordingly they did ; and, to ſecure it againſt all private attempts, ſet a ſeal \* on the ſtone that was at the mouth of it.

Early next morning, even juſt as the ſun was riſing, Mary Magdalen, and the other women, who, on Friday evening, had prepared ſpices and perfumes, went to the ſepulchre to embalm again our Saviour's body, ignorant of the guard that was placed there. Their whole care and conſultation in the way was, how they might get the large ſtone that was at the entrance removed. But, before they arrived at the place, an angel from heaven had rolled it away, † and ſat upon it ; at the ſight of whom, (for his

countenance

diſorders as might very well happen among ſuch a large concourſe of people : For, by the ſequel of their ſtory, it appears, Matth. xxviii 11. that they depended upon Pilate, were ſubject to his correction, and conſequently, were not Levites, (as ſome imagine.) but Roman ſoldiers ; *Calmet's Commentary.*

\* When Daniel was caſt into the lions' den, it is ſaid, *That the king ſealed the ſtone, that was laid upon the mouth of it, with his own ſignet and with the ſignet of his lords, that the purpoſe might not be changed concerning Daniel* chap. vi. 17. And from hence ſome have ſuppoſed, that the ſtone wherewith our Lord's ſepulchre was cloſed, was ſealed with Pilate's ſignet, becauſe it was a matter of public concern ; as others have fancied that it was further ſecured by a great chain that went acroſs it, and that the marks thereof were viſible in the Venerable Bede's time. All fables ; *Calmet's Commentary.*

† The ſeeming oppoſition between what is recorded in the 16th chapter of St Mark's goſpel, concerning ſome circumſtances that happened at our Lord's ſepulchre, and the narrations of the other evangelists, made ſome of the ancients (as St Jerom informs us, *Epist. ad Hebr.*) call in queſtion its authority. But as this chapter was owned in the times of Irenæus, (lib. 3. c. 11.), and is quoted in the Apoſtolic Conſtitutions, (lib. 6. c. 15.), a ſmall matter of diſtinguiſhing, added to what Dr Whitby has done, by way of appendix to it, will be a means ſufficient to reconcile them. As to the difference between the account in St Luke, who mentions the viſion of angels to Mary Magdalen before her going to Peter, and that in St John, who makes it ſubſequent to it, our learned Hammond is of opinion, that this, and ſeveral other inconſiſtencies, may be adjusted by this one conſideration.—That St Luke, writing from notes which he had collected from eye-witneſſes, and not from his own knowledge, obſerves not ſo exactly the order of time when things were done and ſpoken, but often times,

A. M.  
4937, or.  
Ann Dom  
35, &c.  
from Matt.  
xx. 10 to  
the end,  
Mark xi.  
15. to the  
end, Luke  
xix. 41. to  
the end, and  
John xii.  
19. to the  
end.

EASTER-  
SUNDAY.  
Our Savi-  
our's reſur-  
rection no-  
tified by  
angels, and  
teſtified by  
Mary Mag-  
dalen, but  
not belie-  
ved.

A. M.  
4037, &c  
Ann Dom  
33 &c  
from Matt.  
xx. 10. to  
the end,  
Mark xi. 15.  
to the end,  
Luke xix.  
4. to the  
end, and  
John xi.  
29. to the  
end.

countenance was like lightning,) and at the noise of the earthquake which accompanied his appearance, the guards fell down, like so many dead men, so that the women had free entrance into the sepulchre; but were not a little astonished to see the body gone, and an angel, in a resplendent habit, sitting in the place where it had lain. Frightened at this apparition, they made all the haste they could out of the sepulchre; but were met by another angel, in the like glorious apparel, who not only acquainted them with our Lord's resurrection, according to what he had foretold his disciples, but (to give them a fuller conviction) reconducted them into the sepulchre; shewed them, that the place where he had lain was empty; and ordered them to go immediately and carry the apostles (but more especially \* Peter) the news thereof. The women, accordingly,

filled

times, in another method, puts together things of affinity to one another, though not done or said at the same time. For so, in relation to the transactions at our Lord's sepulchre, he first sets down all that belongs to the women together, and then that which concerns Peter, though part of that which concerned the women was done after what is mentioned of St Peter: For the punctual observation of order (says our annotator) is not necessary, when the things themselves are truly recited. The right order of the story he therefore supposes, is this:— Mary, and the other women, came to the sepulchre; but found, that, before their coming, an angel with an earthquake, had rolled away the stone, and that the body was gone. Upon this Mary returns to Peter and John: tells them what she had seen; and they, to satisfy themselves of the truth of her report, hasten to the sepulchre; and having found things just as she told them, went away again. In the mean time the women stay at the sepulchre, wondering at the strange event; and then follows the vision of angels, sitting upon the stone, and within the sepulchre, speaking to the women, and assuring them of the reality of Christ's resurrection; upon which they depart, the second time, to tell the apostles the news; *Hatton's Annotations*, on John xx. 11.

\* Peter is here named, not as the prince of the apostles, but (as the fathers say) for his consolation, and to take off the scruple which might be upon his spirits, whether, after his threefold denial of his Master, (with such horrid aggravations attending it,) he had not forfeited his right to be one of our Lord's disciples; *Whitty's Annotations*.

filled with fear, and joy, and wonder altogether, hastened to find out the apostles; to whom they related what they had heard and seen: but, instead of believing them, they looked upon this as no more than the product of a weak and frightened imagination.

Out of curiosity, however, Peter and John ran to the sepulchre, and found the thing true according to the women's report; the body gone, \* the burying-clothes lying on the ground, and the napkin that was about his head, very carefully folded, and laid by itself. Notwithstanding this, such was their incredulity †, that they returned home, never supposing any thing else, but that somebody had taken him away. Mary Magdalen, who, by this time, was again returned to the sepulchre, staid behind the two apostles weeping; and, as she stooped down to look in, saw two angels in bright apparel, sitting where the body had lain, one at the head, and the other at the feet. As the angels were enquiring of her the occasion of her tears,

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt.  
xx 10 to  
the end,  
Mark xi.  
15 to the  
end, Luke  
xix. 45. to  
the end, and  
John xi.  
19 to the  
end.  
Mark xvi.  
9 Luke  
xxiv. 12.  
John xx. 3.

and  
\* The custom of interment among the Jews, was to roll the dead body (as we read our Saviour's was, John xix. 39, 40.) up in spices; which though they preserved it in some measure from corruption, by their glewy nature, could not but make the clothes that were used with them cling so close to the skin, as not to be drawn off without a great deal of time and difficulty. When therefore these coverings were found regularly pulled off, wrapped up, and laid by, this plainly shews, that the disciples could have no hand in stealing away the Master's body. For do thieves, after they have rifled an house, use to spend time in putting things in order again? Or can it enter into any sober man's thoughts, that they, who came by stealth, and in danger of their lives, (as the disciples certainly must have done upon such an adventure,) should thus stay to awaken the guard, and trifle away their time in such hazardous and unnecessary niceties? Had they been really engaged in this affair, they certainly would have taken away the body at once, without tarrying to unbind and undress it. And therefore the condition in which the sepulchre was found, to every considerate man, must be a sufficient confutation of that idle pretence of the Jews, *His disciples came, and stole him away; The literal sense of the Scripture vindicated* p. 383.

† The remark of one of the ancients upon this subject is very good, *Nos de illorum dubitatione solidari*, that their doubting is the confirmation of our faith; and the more difficulty they shewed in believing CHRIST's resurrection, the greater reason have we to believe it; because the testimony of those who themselves believe not till after full conviction, is, upon that account, much more credible; *Whitby's Annotations*.

A. M. and  
4037. &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10. to  
the end,  
Mark xi 15.  
to the end,  
Luke xix.  
45. to the  
end, and  
John xii.  
19. to the  
end.

The sol-  
diers that  
reported it,  
bribed and  
corrupted.  
Math.  
xxviii 21.

and she telling them, that it was the loss of her Lord's body, she happened to turn herself round, and saw Jesus himself; but, supposing him to be the master of the garden, (where the sepulchre was,) she desired of him, that if he had removed the body any where, he would be so kind as to let her know, that she might take care of it. Hereupon our Lord calling her by her name, she immediately knew him, and throwing herself at his feet, was going to embrace him: but he forbade her, upon the account that \* he had not, as yet, ascended to his Father; and only required her to acquaint his apostles with his resurrection, and immediate ascension into heaven; which she failed not to do: but still they gave no credit to her report.

In the mean time some of the guards, in a great fright, fled into the city, and related all that had happened to the chief-

\* Various are the senses which interpreters have been pleased to affix to the reason which our Lord here assigns for his rejecting this woman's homage and embraces, *I am not yet ascended to my Father*. Some imagine, that Mary, still retaining her notions of a temporal kingdom, concluded, that our Lord was now risen on purpose to assume it, and therefore fell down to adore him; but that he, willing to raise her mind to spiritual and celestial thoughts, gave her to understand, that, as yet, it was not a proper time for her to make her addresses to him, because he was not yet ascended into heaven, from whence he was to administer his kingdom, and to send down the Holy Ghost, in order to form a spiritual communion between him and his true disciples; *Beaufobre's Annotations*. Others suppose, that this woman imagined, that our Lord was risen again in the same manner that Lazarus did, viz. to live upon earth as he had done before; and that therefore to convince her of the contrary, he bid her not touch him as a mortal man, because *I am not yet ascended into heaven*, but in a short time shall, and that is the place where you are to pay me your homage and adorations; *Calmet's Commentary*. Others again say, that by a figure, common enough among grammarians, who frequently change one tense for another, our Saviour's words may denote, that he was not then about to ascend, but to stay many days upon earth; so that Mary might have space and opportunity enough to pay her adorations, and to satisfy herself in the truth of his resurrection; *Whitby's Annotations*. But these, and several other interpretations of the like kind, are far from being natural, and seem calculated on purpose to exclude the notion of our Saviour's frequent ascensions during his stay upon earth after his resurrection, which, in the course of the subsequent answers, we hope to evince to be true.

chief-priests and rulers; who immediately assembled themselves to consult upon this important affair, and came at length to this resolution, viz. 'to bribe the soldiers with a large sum of money, and thereby engage them to give it out among the people, that, while themselves were asleep, the disciples of Jesus came, and stole him away; promising them withal, that, in case this their pretended neglect should come to the governor's ears, they would take care to pacify him.' The soldiers accordingly took the money, and obeyed their orders: and this report was current among the Jews for many years after.

On this same day of Christ's resurrection, as two of his disciples were taking a walk in the afternoon, to a town called *Emmaus* †, and discoursing, as they went along, of what had lately happened; Jesus joined himself to their company, § but they knew him not; and observing

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Mat.  
xx. 10, to  
the end,  
Mark xi. 15,  
to the end,  
Luke xix.  
45. to the  
end, and  
John xii.  
19, to the  
end

He appears  
to two dis-  
ciples walk-  
ing into the  
country; to  
that Peter, and  
to the most  
of the rest  
of the apo-  
stles, with  
whom he  
converses.  
Mark xvi.  
12. Luke  
xxiv. 13.

† Some are of opinion, that the report which the evangelist speaks of, as current among the Jews, was, not that our Lord's disciples came and stole him away, but that the soldiers were corrupted by the high priests to say so. This indeed gives a quite different turn to the thing, and is very favourable to the Christian cause; but yet, whoever considers the circular letters mentioned by Justin Martyr, which the rulers in Jerusalem sent to to the principal Jews all the world over, concerning this fact, and the great pains which (as Tertullian informs us) they every where took to propagate it, together with the care which he and the other ancient apologists employed to confute this senseless, but malicious lie, must needs be of a contrary opinion, viz. that the report was spread, not against the Jewish rulers but the Christian disciples, and was not quite extinct when St Matthew wrote his gospel, chap. xxviii. 15. which was much about eight years after Christ's death; *Calnet's Commentary.*

‡ Emmaus (which was afterwarde made a city, and called *Nicopolis*) was, at this time a small village, about seven miles distant from Jerusalem to the west, where it is supposed, (by Bede and others,) that either Cleophas, or his companion, had an house; which, by their importuning Jesus to go with them, seems not improbable, because they could not propose to entertain him so commodiously or hospitably in an inn; *Wells's Geography of the New Testament, part 1. and Howell's History, in the notes.*

§ Whether it was, that, after his resurrection, his person was so considerably changed, that those who knew him before, could not easily distinguish him; or that he appeared in an ha-

A M. that they looked melancholy, he asked them the subject of  
 4037 &c their discourse, and what it was that made them so discon-  
 Ann Don solate? To which one of them replied, ' † That the sub-  
 33, &c. ject of their discourse was too notorious even to escape  
 from Mat. ' the knowledge of the greatest stranger; that it was con-  
 xx. 10 to ' cerning Jesus of Nazareth, who indeed was a great pro-  
 the end, ' phet; one whom they expected would have been the  
 Mark xi 15. ' king, and redeemer of Israel; but to their great disap-  
 to the end, ' pointment had of late been delivered to death by their  
 Luke xix. ' rulers, and crucified. And, what is more astonishing,  
 45 to the ' continued he, ' this very day (which is the third since his  
 end, and ' death) some women of our company, having been early  
 John xi, 19. ' at the sepulchre, and not finding the body, surpris'd us  
 to the end. ' with an account, that they had seen a vision of angels,  
 ' who assur'd them that he was alive; which, in part, was  
 ' confirmed by some of our men too, who went to the se-  
 ' pulchre, and found it empty, but did not see him.'

Hereupon our Lord took occasion to reprove their incred-  
 ulity, and, from the testimony of the prophets, to con-  
 vince them, that it was highly necessary the Messiah should  
 suffer death, and rise again, in order to a glorious exalta-  
 tion. As they drew near to the village, where they intend-  
 ed to spend that night, Jesus † seem'd as if he had farther  
 to

bit quite different from what he us'd to wear, which, for some  
 time, might hinder them from recollecting who he was; or  
 that he suspended the operation of their senses that he might  
 have a better opportunity to instruct their understandings; or  
 that, by an extraordinary power, he with-held their eyes from  
 perceiving him, by which, upon removing of that impediment,  
 they immediately knew him: any of these causes will answer  
 the purpose better, than that we should impute (as some do)  
 their not knowing their Master to their excessive grief and for-  
 row; *Calmet's Commentary*, and *Whitby's Annotations*.

† He who was the spokesman upon this occasion, is said to  
 be Cleophas, Luke xxiv. 18. who was the brother of Joseph,  
 the husband of the Virgin Mary, and so the reputed uncle of  
 Christ; whose son Simeon, (says Eusebius, lib. 3. c. 10.) by  
 the joint consent of the apostles then living, was made bishop  
 of Jerusalem, after St James, as being the nearest of kin to our  
 Saviour; *Howell's History*.

‡ And so very probably he would have done had not the  
 disciples press'd him to stay with them: But, supposing he had  
 been resolv'd to abide with them, and was minded to try the  
 temper

to go; but, being unwilling to lose his good conversation, they, with some entreaty \*, prevailed with him to stay. He did so: And, as he was sitting at the table with them, took bread, blessed it, brake it, and delivered it to them, as he was wont to do; whereupon their eyes were opened, and they knew him; but immediately he vanished † out of their sight.

As soon as the two disciples had recovered from their surprize, they hastened to Jerusalem, where the apostles were met together, who, upon their arrival, informed them, that their Lord was certainly risen, and ° had appeared unto Peter; whilst they, in their turns, related what had happened to them in the country, how Jesus had walked, and conversed with them, and how they came to know him by breaking of bread. But, notwithstanding all these testimonies, several among them remained still incredulous.

For fear of the Jews, the apostles had shut the door, and were now set down to supper in a private room, late in the evening, when our Blessed Saviour came in, and saluted them; and, that they might not take him for a spirit,

A. 11.

4057. &amp;c.

Ann Dom

33, &amp;c.

from Matt.

xx. 10.

to the end,

Mark vi. 15.

to the end,

Luke xix.

45 to the

end, and

John xii.

12. to the

end.

Mark xvi.

14

Luke xxiv.

35.

Or John x i.

12.

temper of his fellow-travellers, we cannot from hence charge him either with dissimulation, or deceit; because, though our words ought to be the certain interpreters of our thoughts, and are therefore not to be employed so as to deceive any, yet walking hath no certain signification, nor was it ever instituted to be an indication of the mind; *Whithy's Annotations.*

\* The original word in St Luke is *καταβιάσαστο*, which our translation has rendered, *they constrained him*; in terms literal indeed but, in this place, a little harsh; because it is very improbable (especially if we consider the context) that these two disciples should offer any force or violence to Jesus, to make him go with them; *Howell's History* in the notes.

† Origen is of opinion, that our Blessed Lord, for the forty days that he was upon earth after his resurrection, could make himself visible or invisible, when, and to whom he pleased. It is not to be doubted, but that he had the same body that was deposited in the grave: but then, what the powers of a raised and glorified body (especially when in conjunction with the Deity) are, we cannot tell; only we may infer, that our Saviour could, at least with the same facility, disappear to his disciples now, as he did to the Jews when they were about to stone him. John viii. 59 which, it is generally supposed, he did, by the medium of a cloud cast over his body; *Calmet's Commentary*, and *Whithy's Annotations.*

° 1 Cor. xv. 5.

A. M.  
4037, &c.  
Ann. Dom  
33, &c.  
from Matt  
xx. 10.  
to the end,  
Mark xi 13.  
to the end,  
Luke xix.  
45. to the  
end, and  
John xii.  
10. to the  
end.

or phantom, but for the very person that was crucified in their sight, he shewed them the wounds in his hands, his feet, and his side. Nay, that he might cure them of all scruple and doubtfulness, he eat a piece of broiled fish \*, and some honey-comb, before them all, and then, having a little upbraided them with their unbelief, he gave them several great and weighty instructions, an ability to understand the scriptures † more perfectly, a renovation of their commission to preach to all nations ‡, a power and authority to remit or retain sins, a communication of the Blessed Spirit by breathing on them, and a promise of sending him more plentifully, (to enable them to be witnesses || of

\* This he did, not to satisfy any hunger that his body could suffer after its resurrection, but to prove to them that his body was truly raised, and himself was really present. And, since it cannot be supposed, that Christ, in this action, designed any illusion, it follows from his very eating, that his body had those parts by which we chew our meat, and withal a stomach to receive it; *Whitby's Annotations.*

† This, the evangelist tells us, our Saviour did, by opening their minds, Luke xxiv. 45. for it is one thing, to open the scriptures themselves, or to explain them, and another to open their understandings to perceive them; and Christ, very probably, did the latter, by giving them now some first-fruits of that spirit of prophecy, which fell more plentifully on them at the day of Pentecost; *Whitby's Annotations.*

‡ Though the word *idm* does, in some particular places, signify the tribes and families of the Jews, exclusive of other people, and, in very many places, the nations of the Heathen world, in opposition to the Jews; yet this we are to observe, that where-ever mention is made of preaching the gospel, in order to gain converts to the Christian faith, the word relates *primarily* to the several parts of Judea, and to the Jews, where-soever they are in their dispersions abroad; then, *secondarily*, to the Gentiles mingled with the Jews; and *finally*, to the whole Gentile world, when, upon the Jews' rejecting the gospel, the apostles were forced to depart from them; for such the tenor of their commission, and such their constant practice was: *It was necessary* (say Paul and Barnabas to the Jews,) *that the word of God should first have been spoken to you,* (which refers, I suppose, to some precept of Christ, (*vid.* Matth. x. 6. and xv. 24.) which made it necessary) *but seeing ye have put it from you, he, we turn to the Gentiles,* Acts xiii. 46. *Hammond's Annotations.*

|| As Christ's resurrection was a matter of fact, it must be proved by the testimony of eye-witnesses, who, if they be honest

men,



of his resurrection) before they were to depart from Jerusalem. And thus ended the first day of the week, which, in honour of our Blessed Saviour's resurrection, has ever since been kept as the Sabbath \* among Christians.

A. M.  
4037, &c.  
Ann Dom  
33 &c.  
from Matt.

At xx. 10.  
to the end,  
Mark xi. 19.  
to the end,  
Luke xix.  
45 to the  
end, and  
John xii.  
19 to the  
end.

men, and suffer the greatest prejudices in their fortunes, reputation, and life, for this testimony, give us the greater reason to believe it. For their honesty will not suffer them, upon any account whatever, to deviate from the truth; their interest and prudence will not permit them (without any necessity laid upon them) to testify a falsehood, much more the grossest falsehood, to their utmost damage, and without any prospect of advantage; and then, if they confirm this their testimony by all kinds of signs, miracles, and wondrous powers, exercised by themselves, and others who embraced their testimony, and if this be done in all places, and on all persons, for a whole age, or ages; this makes it a thing impossible, that they should thus attest a lie: And therefore our Lord bids his apostles stay at Jerusalem, till they were thus impowered, by virtue from on high, to confirm this testimony, Acts i. 8.; *Whitby's Annot.*

\* The Jewish Sabbath was at first instituted, not barely in commemoration of God's creating the world, but (as there is another reason subjoined) in memory of their deliverance from the Egyptian bondage: *For remember, that thou wast a servant in the land of Egypt, therefore the Lord thy God commandeth thee to keep the Sabbath-day*, Deut. v. 15. Now this bondage of theirs was an emblem of our captivity under sin, and their deliverance a type of our spiritual redemption. When therefore our redemption was accomplished, it became proper, that the day of Sabbath should be altered; especially when the wise providence of God had so ordered matters, that the old Jewish Sabbath, i. e. the seventh day, should be passed over, and the first made choice of, to be honoured with two such glorious miracles, as the resurrection of our Blessed Lord from the dead, and the coming of the Holy Ghost from heaven. After this, indeed, we find the apostles frequenting the synagogue on the Jewish Sabbath, but, from the time of their Lord's resurrection they never did it (as they did before) according to the commandment, Luke xxiii. 56. but according to custom, or as the manner was, Acts xvii. 2. and therefore we have reason to believe, that, from the very first, they looked upon the ancient Sabbath as superseded by this other, which from the beginning they called *ἡ Κυριακή*, the *Lord's day*, and from the beginning employed in acts of religious worship: To which purpose we find Ignatius exhorting Christians, not to 'sabbatize with

with

A. M.  
4037, &c.  
Ann Dom  
3; &c.  
from Matt  
xx. 10  
to the end,  
Mark xi 15  
to the end,  
Luke xix.  
45. to the  
end, and  
John xii  
10. to the  
end.

On the Sun-  
day follow-  
ing, he ap-  
pears again,  
and convin-  
ces Tho-  
mas, who  
was absent  
before, of  
the reality  
of his re-  
surrection.  
John xx.  
24.

At the above-mentioned appearance of our Blessed Sa-  
viour, all the apostles (except Thomas \*) were present; and  
when they recounted to him every particular that had  
happened in his absence, so far was he from giving his as-  
sent to them, that he openly declared, that, unless he had  
the utmost evidence † of sense, by putting his finger into  
the holes in his hands and side, he would not believe a  
word

with the Jews, but to live according to the Lord's day, in  
which our life arose with him; *Epist. ad Mag. 9 Stanhope on  
the epistles and gospels, vol. 3. and Whitty's Annotations.*

\* What might be the occasion of this apostle's absence is va-  
riously conjectured. Some are of opinion, that, as all fled  
from their Master, when he was apprehended in the garden,  
they did not so soon assemble again, but by degrees dropped  
in, one by one, as they recovered from their fright; and that  
therefore, at this time, Thomas was not returned to the com-  
pany. But others, from the natural temper of this apostle,  
(as it appears from the Scripture passages wherein he is con-  
cerned, to be very scrupulous, and hard of belief,) do rather  
think, that taking offence at the apostle's easy credulity, (as he  
deemed it) and looking upon all that the women from the se-  
pulchre, and the two disciples from Emmaus, had said, as so  
many idle tales, he left the company in pure disgust, not long  
before our Saviour came in; *Calmel's Commentary. and Young's  
Sermons, vol. 2.*

† The manner by which the apostle might bring himself to  
this resolution, might possibly be by some such arguments as  
these — 'Jesus of Nazareth was put to death upon the cross;  
' and, being dead, was laid and sealed up in a sepulchre, which  
' was strictly watched by a guard of soldiers: But I am told,  
' and required to believe, that, notwithstanding all this, he is  
' risen, and indeed alive. Now, surely, things suitable to the  
' stated course of nature should be believed, before such as are  
' quite beside it; and for a dead man to return to life is preter-  
' natural, but that those who report it may be mistaken, is  
' very natural and usual. Dead I saw him; but that he is  
' risen I only hear. In what I see with mine own eyes, I can-  
' not easily be deceived; but in what I only hear, I may, and  
' when a man. Here being two things then proposed to my be-  
' lief, my reason tells me, that I ought to chuse that which is  
' most credible; but it seems more credible, that a small num-  
' ber of witnesses (rightened and disturbed as they are) should  
' be deceived, or (as honest as once they were) may conspire  
' to deceive me, than that one should rise from the dead; and  
' therefore, excepting, &c.; *Young's Sermons, vol. 2.*

On the Sunday following, he appears again, and convinces Thomas, who was absent before, of the reality of his resurrection. John xx. 24.

word of what they told him. On the Sunday following therefore, when, in the same place, they all met together, with the doors shut for fear of the Jews, and Thomas was with them, Jesus came, and standing in the midst of them, saluted them as formerly, with the blessing of peace. After that, turning to Thomas, he offered him the satisfaction which he desired, viz. the feeling his hands, and his side, where the nails and the spear had pierced; which when the apostle had done, and, upon conviction cried out in transport, *My God, and my Lord!* \* our Saviour gave him to understand, that his believing, after such a demonstrative evidence, was neither so praise-worthy, nor rewardable, as was the faith of those who had not the like conviction.

After this appearance to the apostles in a full body, they all resolved (pursuant <sup>P</sup> to their Lord's directions) to leave Judea, and return into their own province of Galilee. They had not been long there, before Peter, and several others of them, went a fishing † in the lake or sea of Tiberias,

A. M.  
437, &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10  
to the end,  
Mark xi. 15.  
to the end,  
Luke xix.  
45 to the  
end, and  
John xii.  
19. to the  
end.

He appears  
to Peter,  
and others,  
as they were  
fishing; eats  
with them,  
and dis-  
courses  
with Peter  
more partic-  
ularly.

John xxi. 1.

\* This is a noble confession of the apostle's faith, wherein he not only recognises Jesus for the Messiah, the very same Lord to whom he had been a servant and companion during the space of his ministry, but owns likewise, and proclaims, his divine nature. For the original here is in terms so strict, and with such an addition of the Greek article, as the very heretics, and enemies to truth, confess to be the character of the word of God, when taken in its proper sense, and intended of the true God only. Nor can the words (if put for a note of admiration only) be of force sufficient to express any conviction in Thomas; because expressions of wonder, though they properly speak astonishment and surprise, do not always imply belief, and may therefore import the strangeness, without the truth, of the thing; whereas our Saviour, in his answer to Thomas, *Because thou hast seen thou hast believed* John xx 29. accepts this as a full and sufficient declaration of his assent; and therefore, to make it such, we must admit of that paraphrase, which some ancient translations supply it with, by reading, *Thou art my Lord, thou art my God; Stande on the epistles and gospels, vol 2.*

<sup>8</sup> Matth. xxvi. 32 — xxviii. 7.

† The apostles, as such, had nothing to do, until the Holy Ghost should descend upon them; and, among the Jews, it was accounted a disgrace to be idle. Since fishing therefore was the ordinary occupation of several of them in this interme-

A. M. Tiberias, but, after much toiling all night, they caught  
 4037, &c. nothing. In the morning, as they were making to shore,  
 Ann Don. a person \*, unknown to them, being informed of their ill  
 33 &c. success, advised them to cast their net on the right side of  
 from Matt the ship, which, when they had done, they inclosed so great  
 xx. 10. a number of large fishes, as made John suspect that the  
 to the end, person on shore might possibly be their Master. This he  
 Mark xi 15, no sooner suggested to Peter, but Peter, impatient of de-  
 10. the end, lay, throws on his coat †, and jumps into the sea, and  
 Luke xix. gets to land, while the other apostles had much a do to  
 45 to the hawl the vessel. and the net so loaded with fish, safe to  
 end, and shore. The number of the fishes was an hundred and  
 John xii, fifty : But (what was more surprizing) at their landing, they  
 19 to the found a fire ready made, fish broiling on it, and bread  
 end. standing by. This notwithstanding our Lord ordered them  
 to

mediate time, they thought it the best way to betake themselves to it, and that, not only to keep themselves employed, but to supply their own want of necessaries likewise, until they should have a proper call to the ministry, when, in all probability, they gave over the labours of their secular employ and devoted themselves entirely to that work; *Grotius's Annotations.*

\* By this one would think, that our Blessed Lord, after his resurrection, was not a little changed in his outward appearance, since his apostles (notwithstanding more interviews than one) could not so readily distinguish him, either by his voice or looks. Upon this occasion, however, he seems by his question, John xxi. 5. to personate one, who might be come to buy some fish of them, and under this guise, (whilst they were busy and employed) might more easily pass upon them: *Cabinet's Commentary.*

† The text tells us, that he was naked before; but what is called *naked* signifies only to have part of the body *uncovered*, or to be without a gown, or upper garment, according to the custom of the eastern people, and of the Romans, who, when they went abroad, or made any public appearance, wore a long upper garment, called in Latin *Toga*. Of this kind was what the evangelists call *a fisher's coat*; and from hence it seems pretty plain, that Peter did not swim, (as it is usually thought) but waded to land; since, if decency was the motive of putting on his coat, he could not have preserved that decency, had he come dripping wet (as he must have done, upon the supposition of his swimming) into his Master's presence; *Howell's History*, in the notes, and *Cabinet's Commentary.*

to bring some of those which they had caught, and having \* asked them to sit down with him, he not only distributed to them, but eat † some of the bread and fish himself, to give them a still farther assurance of the reality of his resurrection.

When dinner was ended, he entered into conversation with Peter; and having thrice demanded † of him, if he loved

\* The fire, fish, and bread, on the shore, were all created, and produced by Christ out of nothing, to evidence, at this time, his divine power, but, lest there should be thought any delusion in these, he ordered likewise some of the others, that were just then taken, to be dressed; and, that they might not take him for an apparition only, he invited them to dine with him. As therefore, by the miracle of creating, and miraculously catching the fishes, he proved himself to be a God; so, by his present eating of the fish, he evidenced himself to be a man, and consequently teacheth us, that our exalted High priest continues our kinsman in heaven; *Hammond's and Burkitt's Annotations.*

† It is not indeed said expressly, that at this time he did eat; but, since St Peter tells us, that *they did eat and drink with him, after he rose from the dead*, Acts x. 41. and St Luke testifies, that, on another occasion, he did eat before them, chap. xxiv. 42, 43. as he did it then for the confirmation of his resurrection, it is hardly to be doubted, but that he did it now for the same end; *Whitby's Annotations.*

‡ Our Saviour's words to St Peter are, *Simon, Son of Jonas, lovest thou me more than these?* John xxi. 15. More than these? what, Some will tell us, that our Saviour here pointing at the nets and fishing-boats, demanded of Peter, whether he loved him and his service better than his ordinary employment and occupation: but this is a forced and jejune exposition. The apostle, to be sure, before our Lord's being taken into custody, had been very liberal in his professions of love to him. He had promised to go with him to prison and to death; and, to shew how much he surpassed the rest of his brethren, *though all should be offended because of thee, says he, yet will not I*, Matth. xxvi. 33. and yet, upon the approach of the first danger, he forgot all his promises, and behaved more ingloriously than the rest. It is in allusion, therefore, to this, that our Lord begins this discourse with Peter; that he calls to his mind his former speeches, and contrary performances; and, by thrice repeating this question, *Peter, lovest thou me?* in respect of his three denials, and at first adding the words *more than these*, in regard to his magnifying his love, above all others, he now

A. M.  
4237, &c.  
Ann Dom  
33, &c.  
from Matc.  
xx, 10,  
to the end,  
Mark xi. 15.  
to the end,  
Luke xix.  
45. to the  
end, and  
John xii.  
19. to the  
end.  
John xxi.  
15.

A. M. loved him, and thrice received a declaration that he did;  
 4037, &c. he, each time, enjoined him to take care of the flock which  
 Ann Dom he had committed to him. After this, in a figurative  
 33, &c. speech, he signified to him, by what manner of death he was  
 from Matt xx. 10 to the end, to glorify God, even by crucifixion\*; but, when Peter de-  
 mark xi. 15 sired to know the fate of his favourite apostle St John,  
 to the end, instead of gratifying his curiosity, he required him rather  
 Luke xix. 45. to attend to his own concerns, and as he was to resemble  
 to the end, and him in the manner of his death, so to endeavour to imi-  
 John xii. 19. tate him in his deportment under it; † *If I will that he stay  
 to the end. till I come †, what is that to thee? Follow thou me.* This  
 answer

engages him, by the sense and consideration of his fall, to a better discharge, and a more constant expression of his love, in converting men to the faith of Christ; *Whitby's and Hammond's Annotations.*

\* The occasion of his being put to death is generally reported to be, — That he, assisted by St Paul, had at Rome confounded the diabolical illusions of Simon Magus: Whereupon Nero, who was a favourer of Magicians, being provoked, (or, as others think, to ingratiate himself with the people of Rome, after he had fired their city) gave orders for his being put to death, which the Prefects (in the emperor's absence) took care to see executed upon, and St Paul at the same time. The latter, as a denizen, was beheaded with a sword; but St Peter, who had no claim to the like privilege, was sentenced to crucifixion. This, and the torment preparatory to it, he underwent with marvellous patience, and, as a mark of his humility, requested, and obtained, to have his body fastened to the cross, with his head downward, as judging it too great an honour to suffer in the same manner and posture that his Lord had done before him; *Starbop on the epistles and gospels, vol. 4.*

† John xxi. 22.

† i. e. Come in judgment to take vengeance on the Jews. For though there are but two personal advents mentioned in Scripture; the first, when our Lord came into the world to redeem it; and the second, when he shall return again to judge; yet this is no objection against his intermediate advent, which was not personal by any visible descent of his from heaven, but virtual, and effected by his sending the Roman army against the Jews, and giving signs from heaven, and in the clouds, of their approaching ruin. So that the sense of our Saviour's words is, — *If my pleasure is, that he live till the dissolution of the Jewish state:* And accordingly, we find that, though Peter was put to death under Nero, yet St John continued even to the time of Trajan's reign, above an hundred years after

answer of our Saviour's however gave occasion to a report among the rest of the disciples, \* that John was never to die; but † himself refuted that opinion in his gospel, and, by surviving the fate of Jerusalem, verified what our Saviour meant.

After this, our Lord having appointed a solemn meeting of as many of his disciples as could conveniently be got together, and named a certain mountain in Galilee † for that purpose, he there appeared, not only to the eleven apostles, but † to five hundred brethren at once. Here he acquainted his apostles, that all power, both in heaven and earth, was given unto him; commanded them to instruct all nations, and baptise them in the name of the Father, and of the Son, and of the Holy Ghost, and to press them to the observation of all his precepts: foretold them what mighty signs † and wonders would attend those who were

A. M.  
4027. &  
Ann Dom  
33, &  
from Matt.  
xx. 13 to  
the end,  
Mark xi.  
15. to the  
end, Luke  
xix. 45. to  
the end, and  
John xii.  
19 to the  
end.

Appears  
lastly to the  
eleven a-  
postles, and  
five hun-  
dred bre-  
thren at  
once. Matt.  
xxviii. 16.  
Mark xvi.  
41.

true  
our Saviour's birth, and so thirty years after that this coming of his was past: *Whitby's*, and *Hammond's Annotations*.

\* Because the Christians, at that time, by the coming of Christ, understood the last judgment; whereas our Saviour intended it of the destruction of Jerusalem, which, in effect, was a full emblem of the final dissolution of all things; *Beaufobre's Annotations*.

† John xxi. 23.

† This mountain is generally supposed to be Tabor, the place where our Lord was transfigured, though some suppose it to be one that stood nearer the lake of Tiberias; *Calmet's Commentary*.

† 1 Cor. xv. 6.

‡ We are not to suppose, however, that our Lord promised the gift of miracles to every Christian convert; since this would have made miracles (which should only be employed on important occasions, where the glory of God, or the good of mankind is concerned) too common, and consequently of no validity at all. So that this promise, though expressed in general terms, must necessarily be limited to the apostles, and apostolic men. Of their casting out devils, healing diseases, and speaking with new tongues, we have instances almost innumerable. Their taking up serpents seems to be foretold by that Sybil, from whose oracles Virgil very probably borrowed this verse of his:

Occidet et serpens, et fallax herba veneni  
Occidet.

And from St Paul it appears, that this promise was literally fulfilled, when, after a viper had fastened upon his hand for  
some

A. M.  
4037. &c.  
Ann Dom  
33, &c  
from Matt.

true converts to his religion; and promised them his daily protection † and assistance, even unto the end of the world.

Forty

xx. 10. to  
the end,  
Mark xi. 15.  
to the end,  
Luke xix.  
45. to the  
end, and  
John xii.  
19. to the  
end.

some time, he shook it off into the fire, without receiving any hurt. Acts xxviii. 5. And, as to the drinking of deadly poisons, we have it recorded by Papias, of Barfabas, surnamed the *Just*; by Ado, in his martyrology, of the Cæcilian soldier; and by Gregory of Tours, of Sabinus, bishop of Canoso; that they there did this without any mischief to themselves. But as miracles of this kind were more liable to exceptions, than such as were performed upon unbelievers, (men being apt to think, that there might be some antidotes against the venom of these beasts, or the pernicious effects of these draughts.) it must be owned that providence thought fit to be more sparing in affording these; *Calmet's Commentary, Hammond's and Whitby's Annotations.*

† Our Saviour's words are, — *Lo, I am with you always to the end of the world*, Matth. xxviii. 20 where we must observe, that this promise was made not to all Christians in general, but only to those whom Christ authorized to teach and baptize in his name, as the words themselves, and the occasion of speaking them, plainly shew: And it contains a full declaration of our Lord's intention, that they should always be succeeded by others in the same office. For since the apostles all died within the compass of fourscore years, after this extensive promise was made, it could no ways be fulfilled but by our Lord's being with their successors in the gospel-ministry until the world's end. For what some imagine, that the *οὐρανὸν κτὶ αἰῶνος* relates to the end of the Jewish age or œconomy, which lasted (as they say) to the destruction of the temple under Vespasian, and so confine this promise to the persons of the apostles only, is void of all foundation, unless we can suppose, that all sacred functions were to cease: neither baptism to be administered, nor the gospel preached after the destruction of Jerusalem, which is false in fact: And therefore, if we may be allowed to explain the design and meaning of this promise by the manner of its completion, we must conclude, that our Lord here engages himself to be present with his ministers, both by his special grace, and his authority, after the end of the Jewish œconomy, as well as till that time: And hence we may assure ourselves, that the ministry of the word, and administration of the sacraments, are a standing and perpetual ordinance, to continue in the Christian church throughout all ages; and that all the faithful ministers of Christ, in what part of the world soever God shall call their lot, and in what time soever they shall happen



Forty days was the time preordained for our Lord's continuance upon earth after his resurrection. These days were now almost expired, when the apostles, (according as they were ordered,) with some of their select friends, returned to Jerusalem, and there assembled themselves in a private place. Our blessed Saviour came to them; and, among other things, relating to the government of his church, gave them particularly in charge, that they should not depart from \* Jerusalem, until they had received that miraculous effusion of the Holy Ghost † which he had promised, and would shortly send down upon them. This effusion

A. M.  
4037. &c.  
Ann. Dom.  
33. &c.  
from Matt.  
xx. 16 to  
the end,  
Mark xi 15.  
to the end,  
Luke xix.  
45 to the  
end. and  
John xi, 19.  
to the end.

to live, may comfortably expect Christ's gracious presence with their persons, and his blessing upon their labours; *Archbishop Potter's Church government, c. 4. and Burkitt's Annotations.*

† Acts i. 3.

\* Of all places the apostles would least of all have chosen Jerusalem to tarry in, had not our Lord positively commanded them to continue there. For Jerusalem was now a place justly abhorred and detested by them, as reeking fresh with the blood of the holy and innocent Jesus; and yet Jerusalem is the place chosen by Christ for the pouring forth of his Holy Spirit upon his apostles; because there was the greatest company of spectators to behold it, and to be wrought upon by it; and because there had been the scenes of his greatest humiliation, and therefore he was minded to shew forth his power and glory; *Burkitt's Annotations.*

And after  
some con-  
ference with  
them at Je-  
rusalem,  
ascends vi-  
sibly into  
heaven  
from mount  
Oliver.  
Acts i. 3.

† The reasons assignable for this wonderful dispensation, are, 1st, To enable them to be powerful witnesses of our Lord's resurrection, Luke xxiv. 48. and consequently that he was the true Messiah, or the prophet who was to come into the world, and was to be the Saviour of it. And therefore St Peter speaks thus to the Jews. *Ye have killed the Prince of life, whom God hath raised from the dead, of which we are witnesses,* Acts iii. 15. 2dly, To enable them to give an exact account (as far as divine wisdom saw it necessary) of what our Saviour did and taught; and therefore himself tells them, that *the Spirit of truth which proceedeth from the Father, should testify of him, and bring all those things to their remembrance, which he had said unto them,* John xv. 26.—xv. 26. And, 3dly, To make them able ministers of the New Testament, i. e. able to acquaint Christians with all saving truths, and to teach them all things that Christ had commanded to be observed, throughout all the ages of the church; and upon the strength of this promise, all Christians, in all ages, have believed, that the apostles and writers of the New Testament, both spake and wrote as they were moved or directed

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Mat.  
xx. 10, to  
the end,  
Mark xi, 15,  
to the end,  
Luke xix,  
47, to the  
end, and  
John xii.  
19, to the  
end

effusion of the Spirit the apostles imagined might possibly be an introduction to his temporal dominion, which still ran in their heads; and therefore they asked him Whether he intended, at that time, to restore the kingdom to Israel? But he checked their inquiry, and gave them to understand, that, after the descent of the Holy Ghost upon them, they would have juster notions of these matters, and be sufficiently enabled to be the authentic witnesses of his life and actions, \* all the world over; and with these words he led all the company out of the city, to that part of mount Olivet which was nearest to Bethany; and there, as he was lifting up his hands, and giving them his benediction †, while they continued all in an adoring posture, he was parted from them gradually, taken up in a cloud, and carried triumphantly into heaven ‖, where he now sitteth at

rested by the Spirit of God, and accordingly have received their doctrines, *not as the words of men, but as they were in truth, the word of God,* 1 Thess. ii. 13. *Whitby's Annotations.*

\* Thus the apostles preached in the most considerable cities of the then known world, as at Antioch, Alexandria, and even at Rome itself, as well as at Jerusalem and Samaria. They taught at Athens, and Corinth, and throughout all Greece, in such towns as were most learned, most corrupt, and most idolatrous. It was in the presence of all nations, of Greeks and Barbarians, of the learned and the ignorant, of Jews and Romans, of princes and their people, that the disciples of JESUS CHRIST gave witness of the wonders they had *seen with their eyes, heard with their ears, and touched with their hands,* and particularly of their Lord's resurrection: Which testimony they supported, without any interest, and against all the reasons of human prudence, even to their last breath, and sealed it with their blood. Such was the establishment of Christianity † *Fleury's Church history.*

† The custom among the Jews was, to give the benediction to a good number or congregation of people, with an elevation and extension of the hands, as appears from the practice of Aaron, Lev. ix. 22. But to any particular person, the blessing was given with the imposition of hands, as the example of Jacob, with regard to Ephraim and Manasseh, plainly shews, Gen. xlviii. 14. *Cahnet's Commentary.*

‖ This must be understood of his human nature only, because the divine nature fills all places, both in heaven and earth, and is, at all times, incapable of that which we properly call *motion*. The same body of Christ therefore, which was born, and suffer-

ed

at the \* right-hand of God, " God blessed for ever. A-  
men.

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10. to  
the end,  
Mark xi. 15.  
to the end,  
Luke xix.  
45. to the  
end, and  
John xii.  
19. to the  
end.

### The OBJECTION.

**B**UT surely it must be deemed some argument a-  
gainst this divinity of Jesus, that, on several occa-  
sions, we find him disclaiming all pretensions to it; owning

him-

ed and died, was actually carried up thither; and so our Sa-  
viour's ascension was no imaginary and figurative, but a real.  
proper, and corporeal ascent into heaven and that in the most  
elevated part and noblest signification that this word, at any  
time, does or can possibly admit: And therefore he is said to  
have entered into the holy place, Heb. ix. 12. and to have ascended  
up far above all heavens. Eph. iv. 10 into the presence of God and  
where he was before, John vi. 62. So that, whatever heaven is  
higher than all the rest which are called heaven; whatever sanctuary  
is holier than all which are called holies; whatever place is of  
greatest dignity in all those courts above, into that place did our Sa-  
viour ascend where, in the splendor of his Deity, he was before he  
took upon him our humanity; as our learned Bishop Pearson fully  
and elegantly expresses it; art. 4. and Stanhope on the epistles and  
gospels, vol. 3.

\* This is one of those expressions wherein the Holy Ghost  
condescends to our capacity, by attributing to God the parts  
and gesture of a human body. The hand is the chief instru-  
ment of exerting our strength, and therefore often used to de-  
note the power of God. The right-hand is the usual place of  
honour and respect, and therefore this denotes the highest dig-  
nity. Sitting, in like manner, intimates a state of ease and rest,  
and is properly the posture of those that are in power and au-  
thority, of kings upon their thrones, and magistrates in courts  
of justice; and therefore *Christ's sitting at God's right hand*, im-  
plies thus much,—'That the same bliss, glory, and power,  
' which, as the Son of God, he did, before his incarnation, en-  
' joy with his Father, from all eternity, his human nature is  
' now made partaker of in the highest heavens: That this  
' God Man is invested with an absolute authority, and bound-  
' less dominion, and does now, in both natures, rule, as he shall  
' one day judge, the whole world; and that till that day come,  
' it is the duty of us, and all mankind, to reverence and obey,  
' to trust in, and pray to him, as our only head and king, our  
' rightful and universal Lord;' Stanhope on the epistles and gospels,  
vol. 3.

\* Rom. i. 25.

A. M. 4037 &c.  
 2111 Dom  
 33, &c.  
 from Mat.  
 xx. 10  
 the end,  
 Mark xi 15.  
 to the end,  
 Luke xix.  
 45 to the  
 end, and  
 John xi. 19.  
 to the end.

‘ himself to be no more than <sup>a</sup> the Son of man; acknow-  
 ledging <sup>b</sup> an inferiority between him and the only true  
 God; and, in some of the most momentous passages of  
 his life, discovering himself to be no more than man, a  
 man of the like passions and infirmities with us, but, in  
 many cases, far short of that bravery and fortitude of  
 mind which has been conspicuous in some Heathen sa-  
 ges.

‘ The hypostatical union, so much talked of, (had there  
 been any reality in it,) must have certainly given Jesus a  
 foreknowledge of all events, though never so contingent,  
 never so uncertain; and yet we find him declaring, that,  
 ‘ *of that day and hour (viz. either of the destruction of  
 Jerusalem, or his advent to the general judgment) know-  
 eth no man, neither the angels, which are in heaven, nor the  
 Son, but the Father only.*

‘ It is a known attribute of God, that, as he is a self-  
 existent and independent being, the power which he has  
 he had from all eternity, inherent in himself, and deri-  
 ved from none other; but the case must have been quite  
 otherwise with Jesus, as appears by his coming to his a-  
 postles, and with great joy, telling them, that <sup>d</sup> *all power  
 was given to him in heaven and earth*: For when was it  
 given? not till after his resurrection, not until <sup>e</sup> *he had  
 been obedient unto death, even the death of the cross, for which  
 God highly exalted him*; and therefore this is no obscure  
 intimation, that he had no share of this divine power  
 committed to him before.

‘ The most obvious notion we have of a Deity residing  
 in human nature, is, that the person vouchsafed that  
 dignation, should be (if not exempt from all kind of  
 miseries) enabled at least to bear them without anxiety:  
 But what became of the power of this hypostatical union,  
 when we find our Lord <sup>f</sup> *filled with fear and anguish*,  
 and, in the utmost consternation of mind, telling his  
 three apostles, (whom he desired to watch with him,)  
 that <sup>g</sup> *his soul was exceeding sorrowful, even unto death*;  
 when we find him in the garden, <sup>h</sup> praying with such  
 strong cries and tears, and in such an agony both of  
 soul and body, that <sup>i</sup> *his sweat was like great drops of  
 blood, falling down to the ground*; and, above all, when  
 ‘ we

<sup>a</sup> Matth. xvi. 13.

<sup>b</sup> John xiv 23.

<sup>c</sup> Mark xiii. 22.

<sup>d</sup> Matth. xxviii. 18.

<sup>e</sup> Phil. ii 8, 9.

<sup>f</sup> Mark xiv 33.

<sup>g</sup> Matth. xxvi. 38.

<sup>h</sup> Heb. v. 7.

<sup>i</sup> Luke xxii. 44.

‘ we find him reduced to such extremity, that <sup>k</sup> an angel  
 ‘ was detached from heaven to support and strengthen  
 ‘ him; which certainly there would have been no occasion  
 ‘ for, <sup>l</sup> had the fulness of the Godhead (of much superior  
 ‘ efficacy, one would think, than any created angel) *dwelt*  
 ‘ *in him bodily?*

A M.  
 4037, &c.  
 Ann Dom  
 53, &c.  
 from Matt.  
 xx. 13 to  
 the end,  
 Mark xi.  
 15. to the  
 end, Luke  
 xix. 45. to  
 the end, and  
 John xii.  
 19 to the  
 end.

‘ Where was this hypostatical union, we may ask, when  
 ‘ our Lord; as he was hanging on the cross, sadly com-  
 ‘ plained, <sup>m</sup> *My God, my God, why hast thou forsaken me?*  
 ‘ And much more may we ask, where it was, when he lay  
 ‘ buried in the grave, a pale senseless corpse, <sup>n</sup> wrapped  
 ‘ in line clothes, and embalmed with spices? It is the  
 ‘ union of the soul, we know, that prevents the death of  
 ‘ the body: and much more must our Lord’s death have  
 ‘ been prevented by <sup>o</sup> such a conjunction of the divine  
 ‘ nature, unless we can suppose that nature at any time  
 ‘ torpid and inactive, which, in a divine principle, is hard-  
 ‘ ly within the compass of supposition.

‘ However, since our Saviour was to suffer, and for  
 ‘ this purpose came into the world, that he might <sup>p</sup> taste  
 ‘ death for every man, how is it that he happened to be  
 ‘ more troubled at the apprehension of it, <sup>q</sup> than was So-  
 ‘ crates, and many other philosophers of old, who had  
 ‘ learned not to be much afflicted with calamities, and suf-  
 ‘ fered torments with undaunted courage? He certainly  
 ‘ knew what God had decreed, and himself had consented  
 ‘ to, before his incarnation; and therefore, when he came  
 ‘ to the point, for what reason was it, that he altered his  
 ‘ purpose, and desired of his Father a removal of the bit-  
 ‘ ter cup?

‘ If the ingredients of it were so very bitter, we cannot  
 ‘ see what occasion there was for his drinking it at all,  
 ‘ or why he should doubt of the possibility of its passing  
 ‘ from him. For might not God forgive the sins of man-  
 ‘ kind without any such penal exactions? Or, if a sacrifice  
 ‘ was to be offered, might not the death of a common  
 ‘ man (admitted as a public representative) have done as  
 ‘ well? When the love of God would have risen, in pro-  
 ‘ portion to the lowness of the satisfaction he accepted,  
 ‘ why should he be at the expence of parting with his only

E e 2

‘ Son,

\* Luke xxii. 43.

† Col. ii. 9.

‡ Matth xxvii. 46.

§ John xix. 39, 40.

¶ Fiddes’s Body of divinity vol. i.

\*\* Heb. ii. 9.

\*\*\* Whitby’s Annotations on Matth. xxvi. 38.

A. M. 4037, &c. Ann Dom 33. &c. Son, and of redeeming us with the blood-royal of Heaven?

But, after all, it is much to be questioned whether we are really redeemed or no. For, even allowing that our proxy, Christ Jesus, was the Son of God; yet were not his sufferings equivalent to the sins of mankind, forasmuch as the death which he underwent was only temporal, whereas the punishment which our sins deserved, and we in our own persons should have suffered for them, was death eternal.

If the satisfaction, however, hereby given to the divine justice, was sufficient and compleat, we ought not to make such an heavy outcry against Judas, for being an instrument in this transaction, especially since what he did he was in a manner compelled to do. We read of this fact of his in a prophecy, as high as the Psalmist, who not only points out the thing, but likewise the person that was to do it; from whence it must follow, that this fact must have likewise been pre-ordained, and made necessary to come to pass by the fate of a decree; and if he was necessitated, by the force of irresistible decree, wherein he was to be blamed for the doing it, since where there is a fatality in acting, there can be no choice, and where there is no choice there can be no guilt?

But even supposing that Judas was guilty of an heinous offence in betraying his Master, yet we cannot but think, that St Peter was every whit as culpable in denying him, in denying him three times, with the sad formality of repeated oaths and imprecations; and yet it would make one wonder, why the one's repentance was accepted, merely for weeping a little at the remembrance of his offence, when the other's deep sorrow and remorse for his crime, his returning the wages of iniquity openly, his public declaration of our Saviour's innocence, owning his baseness, and taking the whole shame of his fault upon himself, met with no grace, but ended in his everlasting perdition.

Well was it for the penitent thief, that he had better fate, whose repentance, though begun upon the cross, and even after he had joined in reviling our Saviour, was immediately rewarded with a glorious reception.

r Whitby's Appendix to Matth. xxvi.      \* Young's Sermons, vol. 2      † Psal. xli.      ‡ Matth. xxvi. 70. &c.  
 \* Ibid. ver. 75.      † Luke xxiii. 39, &c.

tion into Paradise. And this may teach us, that (what-  
 ever some may talk of the invalidity of a late death-bed  
 repentance) God is disposed to receive the greatest sin-  
 ners into the arms of his mercy, even though they be at  
 their last gasp.

But though we are obliged to St Luke for this con-  
 fortable account of the penitent thief, yet we cannot but  
 acknowledge, that St Matthew <sup>2</sup> has committed an egre-  
 gious blunder, when, in relation to the thirty pieces of  
 silver that were given for our Saviour's blood, instead of  
 Zechariah, <sup>3</sup> in whom alone the prophecy is to be found,  
 he cites Jeremiah, who has not one word concerning the  
 whole matter.

But a misquotation in the evangelists may be easily ex-  
 cused, were they not chargeable with a misrepresentation  
 of facts; as they certainly are, <sup>b</sup> when they talk of a to-  
 tal eclipse of the sun, at the time of our Lord's crucifixion,  
 for three whole hours together. when it is confessed,  
 that the sun and moon were in no conjunction then, and  
 (even if they had been so) a darkness of so long continu-  
 ance in any eclipse whatever is known to be contrary to  
 the laws of nature; as they certainly are, when they re-  
 solve the infidelity of God's people, not into the per-  
 verseness of their own wills, but <sup>c</sup> either into the divine  
 predictions, or a judicial blindness, and obduration  
 brought upon them; <sup>d</sup> when they introduce our Lord,  
 with no more than a whip in his hand, <sup>e</sup> driving all the  
 buyers and sellers out of the temple; <sup>f</sup> cursing the poor  
 fig-tree, for having nothing but leaves upon it, when  
 (according to their own acknowledgment) <sup>g</sup> the time of  
 figs was not yet; and (what is more still) cursing the <sup>h</sup>  
 scribes and Pharisees, and giving them such hard names,  
 when he could not but know, that this was a gross viola-  
 tion <sup>i</sup> of his great precept of loving one another; though  
 how he comes to call this <sup>k</sup> a new commandment, we  
 cannot well conceive, since it is manifestly as old as Mo-  
 ses, in whose laws it is expressly required, <sup>l</sup> *Thou shalt*  
*love thy neighbour as thyself.* *I am the Lord.*

Whatever

<sup>2</sup> Matth. xxvii. 9.      <sup>3</sup> Zech. xi. 13.      <sup>b</sup> Matth.  
 xxvii. 45. and Luke xxiii. 44.      <sup>c</sup> Matth. xiii. 14. and  
 John xii. 40.      <sup>d</sup> Woolston's Discourses on the Miracles.  
<sup>e</sup> Matth. xxi. 12.      <sup>f</sup> Ibid. ver. 19.      <sup>g</sup> Mark xi.  
 13.      <sup>h</sup> Matth. xxiii.      <sup>i</sup> John xv. 12.      <sup>k</sup> Ibid.  
 xiii. 34.      <sup>l</sup> Levit. xix. 18.

A. M.  
 1037, &c.  
 Ann Dom  
 33. &c.  
 from Matt.  
 xx. 10  
 to the end,  
 Mark xi. 15.  
 to the end,  
 Luke xix.  
 45. to the  
 end, and  
 John xii.  
 19 to the  
 end

A. B. 4037. &c. Ann Dom 33 &c. from Matt xxi. 10. to the end, Mark xi. 13. to the end, Luke xix. 25. to the end, and John xi. 12. to the end.

‘ Whatever our Saviour might mean by <sup>m</sup> *the abomination of desolation* (spoken of by Daniel the prophet) *standing in the holy place*, (which has occasioned no small perplexity to interpreters,) it is certain, that in the commission which he gives his apostles, he has furnished the Antipædo Baptists with an argument, that will not easily be wrested from them, when he bids them <sup>n</sup> *go and teach all nations, before they baptize them*; and that the Romanists have too much to say for themselves, in behalf of the real presence, when, after the consecration of the elements, <sup>o</sup> he calls the bread his body, and the wine his blood. But the great point of all is our Saviour’s resurrection; and happy had it been for the Christian cause, if the proofs of it had been made a little more public and convincing. For whatever may be said in apology for St Thomas’s incredulity, (which, if it was causeless, was certainly very culpable) it cannot be doubted, but that, had our Lord appeared personally to the high priests and rulers, after he was risen; made an open and triumphant entry into Jerusalem; and frequented the temple, and other places of public concourse, that every eye might see him, and receive full conviction for the time that he abode upon earth; it cannot be doubted, I say, but that, in this method, he would have given the world fuller satisfaction, than in remitting us to the testimony of his apostles, who were all his own creatures, and, consequently, evidences against whom we may make a just exception.

‘ The materiality of our Lord’s resurrection-body, and the reality of his ascension into heaven, are two points more, that, in this part of the sacred history, we think we have reason to call in question. For since <sup>p</sup> one known property of a body is, that it cannot penetrate through matter, without either cutting it, or being cut; if Jesus, at his resurrection, assumed the same body that died on the cross, and was laid in the sepulchre, how come we to read, that <sup>q</sup> *on that first day of the week, when the doors were shut, he came in to his disciples, more than once, and stood in the midst of them*? If his body, at this time, was real flesh and blood, it could never have penetrated through a more solid substance than itself; and therefore

<sup>m</sup> Matth. xxiv. 15.

<sup>n</sup> Ibid. xxviii. 19.

<sup>o</sup> Ibid.

xxvi. 26. 28.

<sup>p</sup> Whitby’s Annotations on John xi. 19.

<sup>q</sup> John xi. 26.



therefore we have reason to presume, that it was no more  
 than a light aerial vehicle, that could pass through any  
 crack or key-hole, and appear or disappear as it pleased.  
 And, in like manner, when we read, in the same evan-  
 gelist, <sup>9</sup> *Touch me not*, (as our Saviour says to Mary Mag-  
 dalen, *for I am not yet ascended to my Father ; but go to my*  
*brethren, and say to them, I ascend to my Father, and your*  
*Father, to my God, and your God ;* upon the supposition  
 that his body was material, we must from these words  
 infer, that he ascended instantly after his resurrection,  
 and, as the joys of heaven, and the bosom of his Father,  
 would not well fail to detain him, we must from hence  
 conclude, that his seeming ascent from the mount Olivet  
 afterwards, was performed by some airy form or other,  
 which he appointed to personate him upon this occasion.

St Paul, in his epistle to the Philippians, argues, from  
 the majesty of Christ's divine nature, to the greatness of  
 his condescension in becoming the Son of man, <sup>r</sup> *who*  
*being in the form of God, (as he expresses it,) thought it no*  
*robbery to be equal with God, but made himself of no reputation,*  
*and took upon him the form of a servant, and was made in the*  
*likeness of man ; and being found in the fashion of a man, he*  
*humbled himself, and became obedient unto death.* In this state  
 of humiliation, it was highly proper and suitable to his  
 character, to speak modestly of himself, and to make use  
 of the lowest title that he had, as best becoming his pre-  
 sent condition.

But there is another reason which some have assigned  
 for the frequent use that he makes of this appellation ; and  
 that is, its being a prophetic name, whereby Daniel has  
 thought fit to describe the promised Messiah. <sup>s</sup> *I saw in*  
*the night visions, (says he) and behold one, like the Son of man,*  
*came with the clouds of heaven, and came to the ancient of days :*  
*and there was given him dominion, and glory, and a kingdom,*  
*that all people, nations, and languages, should serve him.* It  
 is in allusion to this therefore, (as these men think,) and  
 in order to assert his claim to the office of the Messiah,  
 that our Saviour so commonly calls himself by that name.

However

<sup>9</sup> John xx. 17.  
vii. 13. 14.

<sup>r</sup> Philip ii. 6. &c.

<sup>s</sup> Dan.

A. M.  
4937, &c.  
A. M. Dona  
33, &c.  
from Matt.  
xx, 40.  
to the end,  
Mark xii. 15.  
to the end,  
Luke xii.  
45. to the  
end, and  
John xii.  
19. to the  
end.

Answer 1.  
by showing  
why our  
Lord call-  
ed himself  
the  
Son of man.

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt  
xx. 10.  
to the end,  
Mark xi. 15.  
to the end,  
Luke xix  
45, to the  
end, and  
John xii.  
19. to the  
end.

And yet de-  
clare him  
self the Son  
of God.

However this be, it is certain, that he is not so fond of the name of the Son of man, as not to desire to be considered in the capacity of the Son of God likewise. For, when he put the question to his disciples, *Whom say ye that I am?* and Peter in the name of the rest, replied, *Thou art Christ, the Son of the living God.* he is far from being displeas'd with the answer, when he returns the apostle this compliment, *Bless'd art thou, Simon Bar-jona, for fish and blood hath not revealed this unto thee, but my Father that is in heaven.*

Our Saviour indeed was so far from making any unnecessary declarations of himself, that, "on some occasions, we find him labouring to conceal his divine character, and charging his disciples to say nothing of it. until his resurrection; but, notwithstanding this, whenever he was fairly called upon, and especially by persons invest'd with authority, he never conceal'd it. When \* *the Jews came round him in Solomon's porch, and said unto him, How long dost thou make us doubt? If thou be the Christ, tell us plain;* his answer is express: *I told you, and you believed not; the works that I do in my Father's name, they bear witness of me; for I and my Father are one.* When he stood before the judgment-seat, and the high-priest demanded of him, *I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God;* his reply is, *Thou hast said, or, (as St Mark <sup>2</sup> expresses it,) I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.* Nay, there are some instances, wherein, of his own accord, and without any demand of this kind, he freely discovers who he was; for, having cured the man that was born blind, and afterwards meeting him accidentally, <sup>3</sup> *Dost thou believe on the Son of God?* says he; whereupon the man asking, *Who is the son of God, that I may believe on him?* our Saviour replies, *Thou hast both seen him, and he it is that talketh with thee.*

In what  
sense he is  
inferior to  
the Father.

Though therefore our Blessed Saviour delighted much in the appellation of the Son of man; yet, as he did not, upon that account, decline the title of the *Son of God*, and had consequently two natures united in the same person, our business must be, to distinguish between these two natures, and

\* *Match xvii. 15. &c.*      <sup>2</sup> *Vid. Mark viii. 30. and Matt. xvii. 9.*      <sup>3</sup> *John x. 23, 24.*      <sup>4</sup> *Matt xxvi. 63, 64.*  
<sup>5</sup> *Chap. xiv. 63.*      <sup>6</sup> *John ix. 35.*

and then we shall soon perceive the reason of our Saviour's informing his apostles, that his Father was greater than him, viz. greater with respect to the Son's humanity, though, as touching their divinity, they are perfectly equal; or greater, as he is the Father, and consequently the fountain and original of the Godhead, though their nature and essence be one and the same.

<sup>b</sup> In the very notion of paternity and filiation, there is some kind of subordination implied; but then we are to observe, that this is not a subordination of nature and substance, no, nor of essential attributes, or natural properties, but merely a personal subordination, founded on the personal properties: And, to be satisfied in this, we need only consider, that the communication of the essence, upon which this subordination is grounded, is only a personal action, and not an act or attribute of the divine essence. To generate, and to be generated, are not essential attributes of the divine nature, but merely personal acts of the Father and Son; and, consequently, the sole foundation of this subordination being merely in personal properties, the subordination itself, founded therein, can only relate to the personal, and not at all to the essential properties; for, notwithstanding the Son's personal subordination, he still continues, with the Father in substance equal, in majesty, co-eternal.

When therefore our Saviour seems to own his inferiority of knowledge, and to profess himself ignorant of some future events, that the Father had reserved to himself, the meaning must be, ——— <sup>c</sup> Either that, as man, he did not know beyond the capacities of a human and finite understanding, and not what he knew as God; or that, as a prophet sent from God, he had no commission to declare it, and what was no part of his prophetic office, he knew nothing of; i. e. had no instructions to reveal it. For, that in this sense \* the original word is sometimes taken, we may

<sup>b</sup> Stevens on the eternal generation.

<sup>c</sup> Kidder's Demonstration of the Messiah, part 2. p. 60.

\* The learned have observed, that the same verb, according to its several conjugations, (as the Hebrew grammarians call them) may either signify an action, or the necessary concurrence of the author of that action; and that the conjugation *Hiphil*, which properly signifies the concurrence of the author of the action with the action itself, is often used for the conjugation *Kal*, by which the action barely, and the person or

A. M.  
1037. &c.  
Ann Dom  
33. &c.  
from Matt.  
xx. 10.  
to the end,  
Mark vi.  
15. to the  
end, Luke  
xix. 45. to  
the end,  
and John  
xii. 19 to  
the end.



In what  
sense he  
seems to be  
ignorant of  
some future  
events.

A. M.  
4037, &c.  
Ann. Dom.  
33, &c.  
from Matt.  
xx. 10.  
to the end,  
Mark xi.  
15. to the  
end. Luke  
xix. 45 to  
the end,  
and John  
xii. 19. to  
the end

may learn from that passage to the Corinthians, where St Paul tells his disciples, that <sup>d</sup> he had determined not to know any thing among them, i. e. not to teach or instruct them in any point of doctrine, save Jesus Christ, and him crucified.

‘ It is one thing therefore (says the learned <sup>e</sup> Light-foot) to understand the Son of God, barely, and abstractly, for the second person in the Holy Trinity, and another, to understand him for the Messias, or second person incarnate. To say, that the second person in the Trinity is ignorant of any thing, is blasphemous : But to say so of the Messias (though he be that second person in the Trinity) is not so. For, though the second person, abstractly considered, according to his mere Deity, be co-equal with the Father, co-omnipotent, co-omniscient, co-eternal with him ; yet the Messias, who is God-Man, considered as the Messias, was a servant and a messenger to the Father, from whom he received commands and authority,’ as himself frequently declared, ‘ that he spake nothing of himself, but that the Father, who sent him, gave him commandment what he should say, and what he should speak.’ Though therefore it plainly appears, both from the many prognostics which he mentions, and the exact description which he gives of the destruction of Jerusalem, that our Saviour could not but know the precise day and hour of its happening, yet this he might call one of <sup>g</sup> those times and seasons which the Father had put in his own power, because he had received no order or direction for him to reveal it.

The generality of the ancients however run into the other notion, which arises from the consideration of the two

persons who did it, are specified, without any additional sense, by which their special concurrence is to be understood. Thus *jada* the root in *Kal*, is only, *he knew*. but *hodia*, in *Hiphil*, is, *he made known* ; and so on, through the several tenses or times, past, present, and to come. So that, according to this acceptance, what our Lord designed to acquaint his disciples with in Mark xiii. 32. was no more than this, — That neither the angels, nor the Son, intended then *to make that day and hour known* ; but that the Father would in his proper time reveal it ; *Wotton's Omniscience of the Son of God, &c.*

<sup>d</sup> 1 Cor. ii. 2.

<sup>e</sup> On Mark xiii. 32.

<sup>f</sup> John xii. 49.

<sup>g</sup> Acts i. 7.

two natures in Christ; and therefore (with Cyril of Alexandria) they say, that he sometimes declared himself as God, and sometimes as man, thereby to shew, that he was very God, and very man; that as he was pleased, in respect of his manhood, to suffer hunger and thirst, and other inconveniencies of that kind, so he condescended to take upon him the innocent infirmities of it, (among which ignorance of future events is one,) but this without any disparagement to his <sup>b</sup> Godhead, wherein are hid all the treasures of wisdom and knowledge; and that, in short, he both knew, and knew not, when the day and hour here spoken of would come; the former, with respect to his divine, and the latter, to his human nature.

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10. to  
the end.  
Mark xi.  
15. to the  
end. Luke  
xix. 45. to  
the end,  
and John  
xii. 19. to  
the end.

This solution however does not please so well. For, if we refer the day and hour (as they were primarily intended) to the destruction of the temple and city of Jerusalem, what signs and prognostics does our Saviour give his disciples of this great event? Why, he foretels them, — That not one stone of all these glorious buildings should be left upon another; that there should be wars and rumours of wars, when nation should rise against nation, and kingdom against kingdom; that there should be famines, pestilences, and earthquakes in divers places; that false prophets, and false Christs, should arise, who should amuse them with destructive hopes of imaginary deliverances; that Jerusalem should be encompassed with a foreign enemy, who should at last make a final destruction of it, and of all that was therein; that the abomination of desolation should stand in the holy place, where, of all places in the world, it ought not to have stood; and that all these things should come to pass, while some of the present generation were still alive. <sup>i</sup> Now, since all these things did literally come to pass, as our Lord, forty years before, had foretold that they should; since, at the time of his foretelling them, the Romans were in peaceable possession of Judea, nor was there any prospect at all of the troubles and commotions which afterwards ensued, and since the completion of these prophecies is preserved to us by a Jewish writer, who himself was concerned in these very troubles, and did not record them with any design to gratify us Christians; can we imagine, that Jesus Christ, who was this prophet, could possibly be ignorant of the day and hour when these predictions should be completed? or rather

<sup>b</sup> Col. ii. 3.<sup>i</sup> Wotton's Omniscience of the Son of God.

A. M. 4037, &c.  
Ann Dom  
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from Matt  
xx. 10.  
to the end,  
Mark xi.  
15, to the  
end, Luke  
xix 45 to  
the end,  
and John  
xii. 19. to  
the end

ought we not to think, that all he intended by that expression, was to signify to his hearers, that it was then an improper time for him to reveal the particular period when that catastrophe was to overtake them? But two days after this, his disciples own his divinity, and acknowledge, that<sup>k</sup> he knew all things, and<sup>l</sup> all things that he had heard from the Father, or had a commission to declare from the Father, himself avers, that he had not failed to make known unto them; and therefore we may well presume, that the individual day and hour when Jerusalem was finally to be destroyed, as it was a matter of no concern for them to be acquainted with, so was it no part of his instructions from heaven to let them into a minute knowledge of it; that in the signs and forerunners which he had discovered to them, he had said enough to put them, and all considering men, upon their guard; that fuller and more particular indications of the time (as things then stood) were by no means proper; for though they might possibly be able to<sup>m</sup> bear his words, yet others might be tempted to make an ill use of them, contrary to his original meaning.

To have all  
power gi-  
ven him.

It is to be observed however, that, in regard our Blessed Saviour had the divine and human nature both united in one person, great caution must be used, in observing his actions and affections, that we do not mistake in assigning any of them to a wrong principle. <sup>n</sup> For as those works of wonder which exceeded or controlled all the powers of created nature, must be attributed to a principle omnipotent and divine; so in those others, which relate either to joy or sorrow, subjection or exaltation, he must be understood to proceed upon a principle purely human, and that the faculties of the divine nature were, in such cases, totally suspended.

Now, it is certain, that the perfections of the divine nature will admit of neither any increase nor diminution of its power and greatness. The author to the Hebrews<sup>o</sup> applies to our Saviour Christ these words of the Psalmist,<sup>p</sup> *Thou, O Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the work of thy hand;* and surely he who created the world, and<sup>q</sup> *without whom not any thing was made, that was made,* could not fail of having, from all eternity, a sovereign power both in heaven and

<sup>k</sup> John xvi. 30.

<sup>l</sup> Ibid. xv. 15.

<sup>m</sup> Ibid. xvi. 12.

<sup>n</sup> Stanhope's Sermons on several occasions.

<sup>o</sup> Heb. i. 10.

<sup>p</sup> Psal. cii. 25.

<sup>q</sup> John i. 3.

and earth. It is not in respect of his divinity, therefore, that our Lord speaks of his enlargement of power, but of his human nature; which, in reward of his obedience and humiliation, <sup>r</sup> *was highly exalted*; and obtained of God a name, which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

It is equally certain, that the divine nature is not capable of any grief or sorrow, or other perturbation of mind, arising from an apprehension of some imminent danger, or a sense of some incumbent calamity; and therefore when our Saviour complains of the vast load of sorrow that lay heavy upon his spirits, and almost quite sunk them down, this he must be supposed to say with regard to his human nature only, because his divine was exempt from all such suffering. But then the question is, from what particular cause it was, that all this sorrow and fear, and consternation of mind, (for \* so the original words import,) could possibly arise?

\* Those who impute all this to nothing more than a natural dread of pain and death, have this difficulty to contend with, that how grievous soever these things may be, especially to sinful flesh and blood, yet they are such as have been corrected by reason, and, in their most tremendous shapes, borne with great patience and resignation of

<sup>r</sup> Phil. ii. 9.

\* The words in the original are three, — *λυπίσθαι, ἐκθαμβήσθαι, and ἀδερμονεῖν*. The first *λυπίσθαι* is of a known and ordinary signification: but, in this case, it is to be raised to the highest degree of significancy, as appears by the words which follow, *περίλυπος ἴσιν ἡ ψυχὴ μου ἕως θανάτου*, Matth. xxvi. 38. So that it does not only signify an excess of sorrow, surrounding and encompassing the soul, but also such as brings a consternation and dejection of mind, bowing the soul under the pressures and burden of it. The second *ἐκθαμβήσθαι*, in the vulgar Latin, is *pacere*. but, according to the Greek idiom, bears a much stronger sense, and signifies indeed the highest degree of fear, horror, and amazement. The third *ἀδερμονεῖν*, denotes the consequences of excessive fear and sorrow, *i. e.* anxiety of mind, inquietude and restlessness; *Pearson on the creed*.

\* See Stillingfleet's Sermons; Stanhope on the epistles and gospels, vol. 2. and his Sermons on several occasions.

A M.  
4037. &c.  
Ann Dom  
33. &c.  
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xx. 10.  
to the end,  
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end, Luke  
xix. 45. to  
the end,  
and John  
xii. 19. to  
the end.

And to have  
been ex-  
celsing for-  
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From  
whence it  
is for our, and  
other infir-  
mities did  
arise, va-  
rious opi-  
nions.

A. M. 4037. &c.  
Ann Dom 33, &c.  
from Mat. xx. 10. to the end,  
Mark xi. 15. to the end  
Luke xix. 45. to the end,  
and John xii. 19. to the end.

of mind: and therefore it can hardly be imagined, that the prospect of a crucifixion could have raised such commotions in a soul which had the testimony of a good conscience to support it, and a glorious reward set before it, to make a full recompence for what it suffered.

Others are of a opinion, therefore, that this excessive sorrow and dejection of mind were occasioned by the perfect and penetrating light, which then diffused itself in our Saviour's mind all at once, concerning the guilt of sin, and the wrath of an incensed God; that the horror of these filled and amazed his vast apprehensive soul; and that these apprehensions could not but affect his tender heart, full of the highest zeal for God's glory, and the most relenting compassion for the souls of men: 'For, if the true contrition of one single sinner, u say they, bleeding under the sting of the law, only for his own iniquities, cannot be performed, without great bitterness of sorrow and remorse, what bounds can be set to that grief, what measure to that anguish, which proceeded from a full apprehension of all the transgressions of so many millions of sinners?'

\* This is the most common solution: And yet there is something in the context which has induced others to think, that on this occasion, the devil and his angels had collected all their forces, in order to fill our Saviour's mind with the most dismal terrifying scenes of horror, thereby to divert him from his intended enterprize. For, 1st, we may observe that, before he entered the garden, where this agony seized him, he expected some terrible assault from these infernal powers, and therefore he tells his disciples, *The prince of the world cometh* <sup>v</sup> i. e. is now rustering up his legions to make his last effort upon me; but this is my comfort, that he will find nothing in me, no sinful inclination to take part with him, no guilty reflection to expose me to his tyranny. 2dly, That when the disciples entered the garden with our Lord, he gave them a strict charge <sup>2</sup> to watch and pray, that they might not enter into temptation; which plainly implies, that, in that time and place, there was some occasion for a more than ordinary application to these duties; and this cannot so well

<sup>1</sup> Pearson on the Creed; and South's Sermons, vol. 3. <sup>u</sup> Ibid. <sup>v</sup> Sect's Mediator. <sup>y</sup> John xiv. 30. <sup>z</sup> Matth. xvi. 41.



well be imputed to any thing else, as those numbers of evil spirits, who were going furiously to assault their Master, and would not altogether spare them. And, 3dly, That when the three elect apostles were a little advanced with him into the garden, he earnestly intreated them to watch with him; and yet we find them suddenly asleep, and no sooner awoke, but asleep again, and again; for the text tells us, <sup>a</sup> *that their eyes were heavy*; which prodigious drowsiness of theirs, upon so momentous an occasion, cannot be ascribed to any thing so well as to a preternatural stupefaction of their senses, by some of these infernal spirits now conflicting with their Master, and who, perhaps, to deprive him of the solace of their company, did, by their diabolical arts, produce that extraordinary stupor which oppressed them, that so having him alone, they might have the greater advantage to tempt and terrify him.

These observations make it highly probable, that this his last agony was occasioned by a mighty struggle and conflict with the powers of darkness, <sup>b</sup> who, having, by God's permission, mustered up all their strength, intended once more to try their fortune against him, and to this purpose surrounding him, very probably, with a mighty host, exerted all their power and malice in persecuting his innocent soul; in distracting it with horrid phantasms; in afflicting it with dismal suggestions; in vexing and tormenting it with dire imaginations, and dreadful spectacles; and, in short, in practising all the arts and machinations that their malice and subtilty could invent, to tempt and deter him, if possible, from his gracious design of redeeming mankind.

<sup>c</sup> Had our Lord indeed, in this conflict, been assisted with any succour from his divinity, this would have set him far above the opposition of any created power; but (that the second Adam might make a reparation for the fall of the first, and, in that very nature, left to itself, and, unassisted by any foreign aid, vanquish the enemy that had given it so grievous a foil before) the divine perfections lay by, as it were, and forbore to engage: they withdrew their influence for that time, and, suspending their operation, left him to encounter as man, though much more perfect than any other man.

<sup>a</sup> Matth. xxvi 43.

<sup>b</sup> Scot's Mediator.

<sup>c</sup> Stanhope

on the epistles and gospels, vol. 2.

A. M.  
4027. &c.  
Ann Dom  
33, &c.  
from Mat.  
xx 10. to  
the end.  
Mark xi.  
15. to the  
end, Luke  
xix. 45. to  
the end,  
and John  
xi. 19. to  
the end.



A. M.  
4037, &c.  
Ann Dom  
53, &c.  
from Matt.  
xx. 10.  
to the end,  
Mark xi.  
15 to the  
end, Luke  
xx. 45. to  
the end,  
and John  
xii. 19. to  
the end.

Putting all these dismal and distracting things together then, the apprehension of a cruel and ignominious death, the sense of the guilt and heinous nature of sin, the prospect of God's wrath, the combination of devils, and the suspension of the divine power and protection, we need not much wonder that we find our Blessed Saviour in the garden complaining, that *his soul was exceeding sorrowful, even unto death*; or on the cross crying out, *My God, my God, why hast thou forsaken me?* That we find him, in the midst of his agony, sweating out blood in great abundance; deprecating death with more vehemence than some Heathen sages, and many Christian martyrs did; and when his spirits were thus depressed, his human nature quite exhausted, and no relief from the divine afforded him, that an angel should be sent from heaven to revive and strengthen him. For when the divinity, which resided in him, had either suspended or subtracted its influence, he, who, in respect of his manhood, <sup>d</sup> was made a little while inferior to the angels, and, in respect of his sufferings, was now in a more distressed condition than ever man knew, being left to his human nature alone, could not but stand in need of the comfort and consolation of an angel.

All this while the divine nature of Christ (though it did not think fit to exert itself) <sup>e</sup> was inseparably united to the human. Nor can we conceive why it should not still continue, even after death, in the same manner united; since no power has any force against omnipotence, nor could any finite agent work any alteration in that union. To understand the nature of this union, we must observe, <sup>f</sup> that in the person of Christ, after the assumption of our nature, there were two different substantial unions; one, of the two parts of his humanity, his soul and body, whereby he was truly man; and the other, of his divine and human nature, whereby he was both God and man in one person: and that, though at his death the constituent parts of him as man, *i. e.* his human soul and body, were parted and so continued for some time, yet the union of his two natures still remained; \* death made no alteration

<sup>d</sup> Heb. ii. 7.    <sup>e</sup> Pearson on the Creed, art. 4.    <sup>f</sup> Ibid.

\* The words of St Austin are very full and excellent to this purpose. *Ex quo verbum caro factum est, ut habitaret in nobis, et susceptus est a verbo homo, i. e. totus homo, anima et caro:*

• Quid

tion in that, nor were his soul and body ever separated from the Godhead, but, as the divine nature still subsisted, they still continued in conjunction with it: Upon which account, as we are taught to believe, that God redeemed us with his blood, so has it been the constant language of the church, that *God died for us*, which in no sense could be true, unless our Blessed Saviour's soul and body, in the instant of separation, and until their conjunction again, were united to the Deity. And therefore, when we hear him crying upon the cross, *My God, my God, why hast thou forsaken me?* he means the same thing as when he calls upon us to *behold and see, if there be any sorrow like unto my sorrow*. For from these words we can infer nothing more than this, — that he was then bereft of such joys and comforts as he expected from the Deity, to assuage and mitigate the acerbity of the torments he was under. The truth is, what seems to solve all difficulties best, is the ancient notion of the Godhead's being quiescent, and not exerting its power and efficacy in such instances, where the humanity is known to have suffered. In this manner it confessedly withdrew at his death; otherwise we cannot see how he could have died at all; and in this manner, by parity of reason, it might continue its quiescence during the whole space of his interment, and until its power and operation were requisite, in order to effect his resurrection.

As our Blessed Saviour then was both God and man in one person, and the efficacy and mystery of man's redemption consisted in this union, it was necessary that there should be a clear and undoubted demonstration given of the reality of both these natures. But, since the distinguishing marks of human nature lie chiefly in the soul, there had not been that demonstration given of our Saviour's perfect humanity, unless he had discovered, in his conduct,

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duct,

‘ caro: Quid fecit passio, quid fecit mors, nisi corpus ab anima  
 ‘ separavit? Animam vero à Verbo non separavit. Si enim  
 ‘ mortuus est Dominus, — sine dubio caro ipsius expiravit,  
 ‘ animam (ad tempus enim exiguum anima deseruit carnem,  
 ‘ sed redunte animâ resurrecturam) à Verbo antem animam se-  
 ‘ paratam esse non dico. Latronis animæ dixit, *Hodi mecum  
 ‘ eris in Paradiso*. Fidelem latronis animam non deserbat: et  
 ‘ deserbat suam? Absit: Sed illius ut Dominus custodivit,  
 ‘ suam vero inseparabiliter habuit?’ *Treat in Joh. 47.*

<sup>e</sup> Matth. xxvii. 46.

<sup>h</sup> Lam. i. 12.

<sup>i</sup> Stan-

hope's Sermons on several occasions.

A. M.  
 4037, &c.  
 Ann Domi  
 33, &c.  
 from Matt.  
 xx. 10.  
 to the end,  
 Mark xi.  
 15. to the  
 end, Luke  
 xix 45 to  
 the end,  
 and John  
 xii. 19. to  
 the end



Why he  
 prayed a-  
 gainst what  
 was coming  
 upon him.

A. M.  
4037, &c.  
Ann. Dom  
33, &c.  
from Mat.  
xx, 10.  
to the end  
Mark xi.  
15. to the  
end. Luke  
xix 45 to  
the end,  
and John  
xii. 19. to  
the end.

duct, an exact resemblance to us, in all the natural passions and inclinations of our souls. Now, in this soul of ours there is a twofold principle, sense and reason. Sense catches at the present, pursues ease and safety, and industriously consults the preservation and advantage of the body; whereas reason enlarges our prospect, takes into consideration distant and future objects, and persuades the foregoing of some satisfactions, the running of some hazards, and enduring of some difficulties in the discharge of our duty, and the expectation of a greater good in reversion. Under the former of these are comprehended all our natural passions, which are the secret springs that move us to what we do; under the latter are the understanding and judgment, which direct, and regulate, and bound, and over-rule these passions. But still both these are constituent parts, and as necessary to make a perfect soul, as the rational soul and human body are to make one perfect man; and from hence it follows, that the weakness and corruption of our nature (as it stands depraved by sin) does not consist in our being tenderly touched with the fear of present evil, or the desire of present good, but only in suffering these fears and desires to prevail, and take place, against the dictates of reason and duty.

Aversion to pain and conflict, to sorrow and death, and whatever is shocking and frightful to human nature, are affections interwoven with our original frame and constitution. Adam, in his state of innocence, felt them; and therefore it is no just reflection upon the second Adam, that he, in like manner, felt them too. Infirmities indeed these aversions may be called, in comparison of those perfections which belong to God, and unbodied spirits; but then they are such infirmities as all who partake of bodies, must have, and which if our Saviour had been destitute of, he could not have been truly man.

Now, if Christ, as man, could not be altogether indifferent and unconcerned at such severe trials, as the imposition of the burden of our sins, the infliction of pain and torment, his approaching conflict with the powers of darkness, and the utter subduction of all divine aid and assistance, must necessarily bring upon him; then surely it could not misbecome him to use all possible means for declining them, and consequently to express his concern, by praying against them, but with this modest reserve and limitation, *“ Nevertheless, not my will, but thine be done.*

For

<sup>b</sup> Luke xxii. 42.

For it was no disparagement either of his obedience to God, or love to mankind, that he had an aversion to death, and pain, and sufferings; but, in truth, an higher commendation to both; since, notwithstanding so tender a sense of what he was to suffer, he offered himself to undergo whatever God, for their benefit and salvation, should think proper to lay upon him. So that the more passionate his wishes were for a release, the more meritorious was his submission; and the stronger his aversions were, the more was the resignation of his own will; and, consequently, the more acceptable was his compliance with that of his heavenly Father.

His heavenly Father, no doubt, could<sup>1</sup> have exempted mankind from punishment, without an equivalent compensation for their guilt. As an all-wise being, he could have invented many methods of salvation, without the sacrifice of his beloved son; and, as a supreme law-giver, he might have extended mercy to whom, and upon what terms, he thought fit: But then, as he was the supreme law-giver, and governor of the world, it was consistent with his justice, and his infinite wisdom, we may say, required it of him, to vindicate the authority of his laws, and see sin punished in such an exemplary manner, as to deter, if possible, his subjects from it for the future.

Now this was the state and condition of mankind, when God's infinite wisdom contrived the scheme of their redemption. They had alienated themselves from him; were under sin, under condemnation, under the curse of the law, under the sentence of death. In this condition, however, they were not to be left to perish; God's infinite goodness would not permit that: But then, how to accomplish their recovery, and preserve his attributes inviolate, this was the difficulty. For how, in consistence with the glory, and justice, and sanctity of God, could such enemies be reconciled, and such offenders pardoned? Would omnipotent Majesty think of any treaty, without an advocate and intercessor? Would the sovereign Ruler of the world suffer his honour to be slighted, without a proper vindication? Would the great patron of justice relax the terms of it, and permit wickedness to pass unpunished? Would the God of truth reverse his decree, and stop the sentence of death from falling upon sinners? Or would the God of righteousness omit any opportunity of express-

A M.  
4037 &c.  
Ann Dom  
33. &c.  
from Matt.  
xx. 10.  
to the end,  
Mark xi.  
15. to the  
end, Luke  
xix. 45. to  
the end,  
and John  
xii. 19. to  
the end.

Why God  
would not  
discharge  
mankind  
without his  
dying for  
them.

<sup>1</sup> Stanhope's Sermons on several occasions.

A. M. 4027. &c.  
Ann Dom  
33, &c  
from Matt  
ix. 10. to  
the end,  
Mark xi.  
25. to the  
end, Luke  
xix. 45. to  
the end,  
and John  
xi. 19. to  
the end.

ing the love he bore to innocence, and abhorrence to iniquity? How then could we well be cleared from our guilt, without an expiation; or reinstated in freedom, without a ransom; or exempted from condemnation, without some vicarious punishment? No, God was pleased so to prosecute his designs of goodness and mercy, as not in the least to impair or obscure it, but rather advance and illustrate the glories of his sovereign dignity, of his severe justice, of his immaculate holiness, and immutability both in word and purpose.

He was willing to listen to a treaty, but from the mouth of no mediator but such as was of equal dignity with himself. He was willing to remit the punishment due to our sins, but not without a sacrifice that would make full atonement for them. He was willing to give us back our lives again, but not without a substitution of another life equivalent to them all. But now, how could these things be done? Where could we find a mediator, proper and worthy to intercede for us, and to negotiate a new covenant, whereby God might be satisfied and we saved? Who could offer for us a sacrifice of value sufficient to atone for sins so vastly numerous, and all committed against infinite majesty? Or who could undertake for the everlasting redemption of all the souls, since the first creation, and lay down a competent price for them? Nothing on earth, nothing in heaven, was found able to do this.

Man, the most innocent and upright man, could by no means redeem his brother, or give to God a ransom for him. Angels have obligations enough of their own to discharge, and cannot be solvent for any more than the debt of their own gratitude and praise. The brightest of that heavenly host cannot, over and above this, make compensation for one human sin; but, for the sins of the whole world united, there was no propitiation to be found, until the Son of God offered himself, and was accepted by the Father. Our humanity he assumed, to enable him to suffer, and interest us in what he did; but the divinity, which he had with the Father from the beginning, this he brought with him, to derive an infinite value upon his sufferings, and to make the ransom and oblation which he paid down for us, a full satisfaction for sins innumerable, and infinitely heinous.

That his death was equivalent to the punishment which the sins of all mankind deserved,

In the expiation of these sins, we own, that the punishment which our Saviour submitted to, was but temporal, whereas that to which sinners are obnoxious, is eternal; but

but

but for that several good reasons may be alledged. The author to the Hebrews, in his comparison between the Levitical and Christian dispensations, tells us, that <sup>m</sup> *such an high-priest became us, who is holy, harmless, undefiled, separate from sinners, and who needeth not daily, (as the high-priests under the law) to offer up sacrifices, first for his own sins, and then for those of the people:* So that what qualified him to offer a sacrifice for the sins of mankind was his perfect innocence; for had he been, in any degree a sinner himself, he must have suffered for his own offences, and consequently, been incapable of effecting an expiation for ours.

A. M.  
4037, &c.  
Ann Dom  
32, &c.  
from Matt.  
xx. 10.  
to the end,  
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15. to the  
end, Luke  
xix. 45. to  
the end,  
and John  
xii. 12. to  
the end.

<sup>n</sup> Now, if our Blessed Saviour was entirely innocent and holy, it was impossible that he should suffer the same punishments, which, by the just decree of God, are due to wilful and impenitent sinners. <sup>o</sup> He could not do it in his body; for that could only die by what he suffered on the cross; and he could not do it in his soul; for how could that soul, which knew no sin, be under a remorse of conscience for any thing that he had done? How could he, <sup>p</sup> *who, for the joy that was set before him, endured the cross, lie under any sense of God's unchangeable displeasure?* or he, who knew that <sup>q</sup> *his soul should not be left in Hades, nor his body see corruption,* be seized with an absolute despair of any better state, or an uneasy apprehension of no release from what he was to suffer? The punishments of the damned are without end, and without hope; but everlasting misery and despair could never be consistent with the condition of one who had not deserved them, and whose innocence secured and preserved him from them. These are the consequences of sin and rebellion against God; but the sufferings of Jesus were the greatest proof of an entire obedience in the most difficult instance of submission, and so far from incurring the divine displeasure, that, from this very cause <sup>r</sup> God hath highly exalted him.

But though, from the nature and reason of the things, it appears, that our Lord neither did, nor could suffer such punishments, in kind and measure, as were due to sinners; yet it must be observed, that he underwent such things

<sup>m</sup> Heb vii. 26. 27.      <sup>n</sup> Stanhope on the epistles and gospels, vol. 2      <sup>o</sup> Whiston's Appendix to St Matth. xxvi.  
<sup>p</sup> Heb. xii. 2.      <sup>q</sup> Phil. i. 10.      <sup>r</sup> Philip ii. 9.

A. M.  
4037. &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10. to  
the end,  
Mark xi.  
15. to the  
end Luke  
xix. 45 to  
the end,  
and John  
xii. 19. to  
the end.

things as bore some analogy to what sinners are to suffer, and what he would not have suffered had he not been punished for our transgressions.

For whereas sinners lie under the sentence of condemnation, and are sure to find a public exemplary judgment; so was our Saviour solemnly condemned and sentenced as a malefactor, a seditious person, a perverter of the nation, a rebel against Cæsar, and a blasphemer against GOD. Whereas sinners will be exposed to shame and ignominy, at the great day of judgment, before men and angels; so our Lord suffered a very shameful and ignominious death, and that attended with all the mockeries, affronts, and obloquies, that the malice of his enemies could cast upon him. And whereas sinners are obnoxious to very grievous torments both of body and soul, and these inflicted by the hand of an enraged God; so, in his person, our Lord suffered death, painful to such a degree, as to make the most exquisite tortures be called *cruciatu*s, from the *cross*; and, in his mind, such a load of grief and anguish, as might well justify the mournful complaint of the prophet, *All ye that pass by, behold, and see, if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me, in the day of his fierce anger.*

Now, from this fair resemblance between what our Lord actually suffered, and what sinners had deserved to suffer, there seems to be sufficient ground to say, that he bore the punishment of our iniquities, and suffered in our stead; though what he underwent was not, in every point, the same that we (had it not been for his interposition) must have been obliged to suffer.

All that was requisite indeed in his sufferings was, that the injuries and affronts offered to the divine justice, by the provocation of wicked men, should receive a sufficient compensation; that the honour of God and his laws should be vindicated, and sin made as terrible, and full of discouragement, as it could possibly be, though no such method of mercy had ever been devised. Now all these ends were fully satisfied by the Son of God condescending to suffer in our stead; and, if there was any thing wanting in the duration or extremity of his sufferings, that was abundantly made up by the dignity of the person, *who, through the*  
*eternal*

<sup>s</sup> Whitby's Appendix to Matth. xvi.

<sup>t</sup> Lam i. 12.

<sup>u</sup> Stanhope on the epistles and gospels, vol. 2.



*eternal Spirit*, i. e. the divine united to our human nature, <sup>A. M. 4037, &c.</sup> <sup>Ann Dom. 33. &c.</sup> <sup>from Matt. xx. 10.</sup> <sup>to the end, Mark xi. 15. to the end, Luke xix. 45. to the end, and John xii. 19 to the end.</sup> <sup>The aggravation of Judas's sin.</sup> <sup>The invalidity of his repentance.</sup> <sup>where</sup> <sup>were</sup> <sup>the</sup> <sup>divine</sup> <sup>united</sup> <sup>to</sup> <sup>our</sup> <sup>human</sup> <sup>nature,</sup> <sup>offered</sup> <sup>himself</sup> <sup>without</sup> <sup>spot</sup> <sup>to</sup> <sup>God,</sup> and in virtue of that union, exalted the value of his oblation to an infinite degree, and paid a ransom to offended justice of more worth than an hundred thousand worlds.

But how great soever the benefit was which accrued to mankind from the death of our Saviour Christ, there is no apologizing for those that were the bloody instruments of it, and least of all for Judas. For, besides the aggravation of his being a disciple, a friend, a constant companion, one that had been taught and sustained by him, and not only an hearer of his doctrine, and an eye-witness of his miracles, but, in virtue of the commission received from him, a preacher of the gospel, and a worker of miracles himself; besides all this, I say, it is evident, that his wickedness was not the effect of a sudden surprize, or want of recollection, but the work of deliberation, and long contrivance, and solemn debate. For he consulted with the high-priests and elders concerning the time, the place, and every circumstance, for the most convenient execution of his villany. After such consultation, he continued his attendance upon his master, that, under the disguise of friendship, and by much laboured hypocrisy, he might better carry on his design to destroy him; and as his design was advancing to maturity, he had all along had broad hints and monitions given him, that his plot was discovered, and many warnings of the sin and danger he was running into; but none of these altered his purpose. So that, in this act of his, there is a complication of ingratitude and perfidy, hypocrisy and malice, and a settled inflexible resolution to do wickedly, beyond the power of advice and warning, and the most awful menaces to control it: And this might be some reason why his repentance met not with success, as it is evident it did not, from our Lord's calling him <sup>v</sup> *the son of perdition*, and declaring, that <sup>z</sup> *it had been better for him if he had never been born.*

<sup>a</sup> The evangelists indeed tell us, <sup>b</sup> *that he repented himself*; but then it is evident, that by *repenting* is not every where intended a change of heart and life; nor the whole of that which repentance strictly signifies, when made the condition of pardon and salvation, but only some part and imperfect degree of it. Judas found that matters

<sup>x</sup> Heb. ix. 14. <sup>v</sup> John xvii. 12. <sup>z</sup> Matth. xxvi. 24.

<sup>a</sup> Stanhope on the epistles and gospels, vol. 2. <sup>b</sup> Matth. xxvii. 3.

A. M. 4037, &c.  
Ann Dom 33, &c.  
from Matt xx. 10. to the end.  
Mark xi. 15. to the end, Luke xix 45. to the end, and John xii. 19. to the end.

were grown to so desperate an height, that there was no probable appearance of his Master's escaping the malice of the Jews; and recollected, very likely, the predictions of our Lord concerning the dreadful vengeance which should overtake the person that betrayed him to death. These, and probably many other dreadful reflections, working together with all that confusion which fear and guilt are known to create in men's minds, seem to have made up that concern which the text hath expressed by *repenting himself*; a concern resulting from a principle of self-preservation, in the most carnal sense of the word. But we find not in him any due sense of the villainy of the fact, nor any condemning himself, as the basest, most ungrateful, the most abandoned wretch alive; one that had violated the laws of God, and society, and nature, and cast all fidelity and gratitude, and common humanity behind his back. All which, and a great deal more, were not only aggravations due to his crime, but the very properest occasions of remorse.

He felt indeed some regret for what he had done, (as an awakened conscience cannot fence off such reflections,) and he wished perhaps he had never done it: but the regret which he felt, seems rather to have been the effect of confusion and rage, than any godly relenting; the agonies of frenzy, and amazement, and despair; which are the most distant things in the world from that sober and regular sorrow, <sup>c</sup> *which worketh repentance unto salvation, not to be repented of.*

And upon what account it was so.

Herein then lay the defect of Judas's repentance, that the horror of his sin led him into despair. For repentance, we must know, does not barely consist in sorrow for sin, but in such a sorrow as is tempered and supported with hope; not in a mere confession of our transgressions, but in such a confession as trusts and depends on forgiveness; and, as it imports a change of manners, unless we are first persuaded that our sincere endeavours for the future will be kindly received, and our former transgressions generously passed over, all ground and encouragement for such a change is utterly taken away.

Reason indeed cannot lead us to infer, that sorrow for the past, or amendment for the time to come, can be any equivalent satisfaction for our offences; but revelation assures us, that God may be appeased, and it hath told us with-

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<sup>c</sup> 2 Cor. vii. 10,

al in what manner he is appeas'd, even by the precious blood of his Son, *who came to give his life a ransom for many.* In this matter God hath declared himself so fully, that the very heinousness of our sins is not a greater provocation, than the distrust of mercy (which, in effect, is making God a liar, and disparaging the merits of Christ's sacrifice) after we have committed them. So that hope of mercy, and faith in the promises, and satisfaction of Christ, are the very life and spirit of true repentance, essential and indispensably requisite to quicken and recommend every part of it: And therefore no wonder if Judas's repentance proved so ineffectual, which was plainly destitute of these necessary qualifications.

A. M. 4037, &c.  
Ann Dom 33, &c.  
from Mut. xx. 10.  
to the end, Mark x. 15. to the end, Luke xix. 45. to the end, and John xii. 19. to the end.

If it be inquired, how Judas came to be wanting in this point? The immediate cause, no question, was, that God had forsaken him, and withdrawn his grace from him. But then if we pursue this inquiry still farther, and drive it up to its true fountain-head, the matter will fall upon Judas himself, as the proper and original cause of his own misery and destruction.

For, whatever we may think of the doctrine of predestination, it is certain that the miserable Judas was not aware of any power in it to sustain his mind, when he came to reflect on what he had done. He could not interpret, that the foreknowledge of God had any casualty or influence upon his sins, because he found cause enough for that arising from his own deportment: <sup>d</sup> For, having given way to a covetous desire, and hardened his heart by a sinful indulgence of it against all impressions of wholesome counsel, he was convinced that the prophecy of his treason could not fail of its event; because, when the temptation offered, he could not chuse but do what he did. He had indeed lost all his power and liberty to do better, though still the necessity which he then lay under, was not fatal, but natural; not of God's decreeing, but of his own procuring. Under these juster apprehensions of his crime, he is said to have repented, in the worst sense of the words; *i. e.* he grieved, he despaired, and then he hanged himself. And though we allow that his passions transported him too extravagantly in these latter violences, yet even from what was rational in his grief, we may learn this lesson,—‘ That when an awakened conscience comes to estimate the nature

Judas's crime not necessitated.

A. M. 4037 &c  
Ann Dom  
33. &c.  
from Matt.  
xx. 10.  
to the end,  
Mark xi.  
15. to the  
end, Luke  
xix. 45 to  
the end,  
and John  
xii. 19 to  
the end.

The aggra-  
vations of  
St Peter's  
crime.

ture of its guilt, there will be found but poor shelter in  
all these palliations that can be formed by human subtil-  
ty, and licentious wit.

The aggravations of St Peter's offence, in denying our  
Lord, are much of the same kind with that of Judas in be-  
traying him. That a person, who, for the space of three  
years and more, had the honour of our Lord's conversa-  
tion, the conviction of his miracles, and the instruction of  
his doctrine; who had been let into the knowledge of those  
mysteries, which, for wise reasons, were delivered in pa-  
rables, and concealed from others; admitted to his trans-  
figuration upon the mount, his converse with Moses and  
Elias, and to hear that voice from God's excellent glory,  
*This is my beloved Son, in whom I am well pleased,* <sup>e</sup> as him-  
self testifies; that a person, who hereupon had made con-  
fession of his Master's divinity, and received his commen-  
dations for it; had been chosen a companion of his agoni-  
es, and forewarned frequently of the great danger of de-  
nying him; and hereupon grown so very resolute, that  
he offered <sup>f</sup> to go with him into prison, and to death, and,  
to distinguish himself above any of his brethren, <sup>g</sup> *Though  
all should be offended, says he, because of thee, yet will not I  
be offended; and though I were to die with thee, yet would not  
I deny thee:* That a person, I say, placed in this rank and  
elevation, should fall off in the time of trial, should deny  
and abjure his Master, whose greatest honour it was to  
own, implies a guilt still more heinous, the more his know-  
ledge and former conviction, the more his warning and  
long experience, the more his professions and boasted  
firmness of mind were conspicuous.

The differ-  
ence be-  
tween him  
and Judas.

This however may be said with relation to the difference  
between the crime of Judas and that of St Peter, that the  
former proceeded from a spirit of malice, and fixed reso-  
lution to do evil, occasioned by a sordid and covetous tem-  
per; that it was nourished up by long contrivance and de-  
liberation, was carried on by hypocrisy and deep dissimu-  
lation, was executed with perfidy and great violence, and  
ended, at last, in the agonies of horror and despair; whereas St Peter's crime (though a very great one) was  
but of short continuance, and never in his intention at  
first; was indeed the effect of fear and human infirmity,  
occasioned, in a great measure, by surprize and want of re-  
collection;

<sup>e</sup> 2 Pet. i. 17. 18.  
xxvi. 35.

<sup>f</sup> Luke xxii 33.

<sup>g</sup> Matth.

collection; not so much the act of the man, as it was the force of the temptation he was under; and therefore when he <sup>h</sup> came to remember the words which Jesus had said unto him, and thereupon to consider how shamefully he had fallen from his courage and constancy, how easily he had been betrayed into a crime he thought himself not capable of, how base he had been to so kind a Master, how false to his promises, how regardless of truth, how peremptory in a most notorious falsehood, and how prophane and profligate in his oaths and curses; when he came to consider all this, I say, a godly sorrow swelled his heart, and tears gushed out of his eyes: *He went out, and wept bitterly.*

A. M.  
4037, &c.  
Ann. Dom.  
33, &c.  
from Matt.  
xx. 10.  
to the end,  
Mark xi.  
15. to the  
end. Luke  
xix 45 to  
the end,  
and John  
xii. 19. to  
the end.

Judas, in like manner, might weep for his transgression perhaps; but his tears must have been ineffectual, because the season of that grace which he had long resisted and defeated, was departed from him, and God provoked to give him over to his own perverseness; whereas our Saviour, who foresaw from what principle St Peter's offence would arise, and how sudden his conversion would be, <sup>i</sup> had prayed for him, that his faith might not fail, and thence his recovery did proceed. We should be injurious however to the memory of this apostle, if we should here neglect to relate how his after behaviour shewed the sincerity of his repentance, and made an ample amends for the scandal of his offence.

The sincerity of St Peter's repentance.

<sup>k</sup> It was this same St Peter, who, after our Lord's resurrection, returned to the fervour of affection for which he was remarkable before; that so exerted himself at the day of Pentecost, and proved, by irrefragable arguments, that *Jesus Christ was the Son of God*; and maintained his point against the Jewish rulers, <sup>m</sup> despising their rebukes and angry menaces, and telling them plainly, <sup>n</sup> that God was to be obeyed rather than man; that confirmed his brethren by his resolute behaviour, and <sup>o</sup> made it a matter of rejoicing, that he was accounted worthy to suffer shame for the once abjured name of Christ. In a word, it was he who, after a long labour of preaching, and persecutions of all kind, at length finished his course, and glorified God by the same sort of death that his blessed Son condescended to undergo for our sakes. So that St Peter was not more different from himself, when tremb-

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<sup>h</sup> Matth. xxvi. 75      <sup>i</sup> Luke xxii. 32.      <sup>k</sup> Stanhope's Sermons on several occasions.      <sup>l</sup> Acts ii. 14.      <sup>m</sup> Ibid. 17. 19. 20.      <sup>n</sup> Ibid. v. 29.      <sup>o</sup> Ibid. ver. 41.

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt  
xx. 10. to  
the end.  
Mark xi.  
16. to the  
end. Luke  
xix. 45. to  
the end,  
and John  
xii. 19. to  
the end.

The case  
of the peni-  
tent thief  
every way  
extraordi-  
nary :

ling at the voice of a silly damsel, than the same St Peter afterwards, the glorious and invincible apostle, before the council, in prison, and upon the cross, was from the cowardly and infamous renegade in the high-priest's palace. This settled and deliberate fidelity was a noble compensation for the infirmity and transports of this fall. This shewed what the man was when perfectly himself, and supported by the grace of God, as the other did what he was when naked, and destitute of heavenly succours, depending upon his own strength, and left in the hand of his own passions.

St Paul <sup>p</sup> represents our Saviour as a *merciful high-priest* because *he was touched with a feeling of our infirmities*; and as it is natural for us to compassionate those that are in the same state of misery with ourselves, so might our Lord, from the society of suffering, been induced, at this time, to admit the penitent upon the cross into a participation of bliss, who, at another time, would not have met with so ready a reception. <sup>9</sup> It might therefore be no small advantage to the penitent thief, that he happened to die in company with Christ, though it is certain, that the good disposition which he discovered in his behaviour and confession, was enough to recommend him to the divine mercy.

It is highly probable, that this man never knew any thing of Jesus before, otherwise than by common fame; nay, that he was prepossessed against him, as an impostor, and joined with his companion in reviling him at first: and therefore the greater was his virtue in overcoming these prejudices so soon, and in suffering the meekness and patience, the charity and piety, of our Lord's miraculous death to disabuse him. This is so far from making him a late penitent, that it gives him the glory of an early convert; one whose heart was open to the first impression of grace, and wanted not so much the inclination, as the opportunity, of embracing the truth before.

But admitting that he had seen and heard of Christ before; yet, that he should now come in to the acknowledgment of him, and believe him to be the Saviour of the world, when one of his disciples had betrayed, another had denied, and all of them had forsaken him; and to be the Son of God, and Lord of Life, when he was hanging on the cross, suffering the pangs of death, and seemingly deserted

<sup>p</sup> Heb. iv. 15.

<sup>9</sup> Taylor's Life of Christ.

deserted by his Father: that he should take sanctuary in a dying and universally despised man, publish his innocence in the face of triumphant malice, and, and, through the thickest cloud of shame and suffering that ever intercepted the glories of the Son of God, discover his divine power, acknowledge his celestial kingdom, throw himself upon his protection, and call upon him, as the great disposer of rewards and happiness after death: this was a confession so resolute, so singular, so illustrious, as never was outdone, as never can, in all respects, be equalled, except the same Jesus were again to be crucified: For no man's conversion ever had, ever can have, upon other terms, such disadvantageous and discouraging circumstances, as this man laboured under, and yet so generously overcame.

Well therefore might St Chrysoſtom (as he does with great force and eloquence) rebuke the impudence of those late penitents, who presume to take sanctuary in this example: For what affinity, what shadow of resemblance is there, between a man submitting to the first impression, and accepting of offers as soon as made; and one who has lived under the ministry of the gospel, and enjoyed both the outwards call of God's word, and the inward solicitations of his Spirit, but turned the deaf ear continually to both? between a man who to our Lord paid the highest degree of homage and respect, even when he had made himself of no reputation, and appeared in the guise of the vilest malefactor; and one who, notwithstanding his resurrection from the dead, and exaltation to glory, notwithstanding the conquest made by the gospel, and the infamy of denying him now, continues still to injure and affront, to despise and defy him, in his most prosperous and triumphant condition?

In a word, no Christian, who hath lived under the dispensation of the gospel, can, at the end of his days, plead the same ready compliance to the calls of grace, and no man whatever can have the opportunity of exerting the same vigorous faith; because Christ could die but once, and it was his shame and suffering alone that made the confession of this penitent so peculiarly glorious, and such as the whole series of a pious life in other men can hardly parallel. So that if we are allowed to make any use, or to draw any consolation from this example, it can be no more than this,—That repentance, when true, is never too late,

A. M.  
2037, &c.  
Ann. Dom.  
33, &c.  
From Matt.  
xv. 19.  
to the end,  
Mark xi.  
15. to the  
end, Luke  
xv. 25. to  
the end,  
and John  
xii. 19. to  
the end.

Jeremiah  
not fully  
quoted by  
St. Mat-  
thew prov-  
ed several  
ways.

late, and therefore the thief upon the cross is a sovereign antidote against despair. But men may out-stay the day of grace: they may not go about the work until it is too late; until they have lost both the will and the power to repent; and therefore this example, when truly considered, is an excellent preservative likewise against presumption.

It may be deemed perhaps some mistake in the evangelist, or rather a disparagement to the Holy Spirit, by whose direction, we say, it was he wrote, that St Matthew cites Jeremiah for a passage, which no where occurs but in the Prophet Zechariah; but then it should be proved that St Matthew does actually cite Jeremiah. <sup>s</sup> In most of the Latin and Greek copies indeed, we have the word *Jeremiah* at present, but it is much to be questioned whether it was in the original, since the Syriac and Persic versions mention no name, but barely the prophet; and those copies (in <sup>t</sup> St Austin's opinion) are most to be relied on, which have not the name of Jeremiah inserted in them, because this might possibly proceed from the ignorance or carelessness of some transcriber. <sup>u</sup> Some of our modern reconcilers have another way of accounting for this. They endeavour to prove, <sup>z</sup> from the writings of the Jewish Rabbins, that both before, under, and after the second temple, the order of the sacred books was several times transposed, and that, in the time when St Matthew wrote his gospel, the book of Jeremiah (as does now that of Isaiah) stood first in the volume of Prophets, and so became the running title of all the rest. For, that the first book in a volume may give the name to the rest, is obvious, say they, from the words of our Saviour's telling his disciples, that <sup>y</sup> *all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning him*: where, by the word *Psalms*, he means all the *Hagiographa*, consisting of hymns to God, and documents of life; and are all so called, because in that part of the division of the Old Testament they had obtained the first place.

But,

<sup>s</sup> Kidder's Demonstration of the Messiah, part 2. <sup>t</sup> De content, evang. tom. 4. lib. 3. c. 7. <sup>u</sup> Lightfoot in loc. and Surenhusius, in Conciliat, in loc. ex Vet. Test. apud Matth. <sup>y</sup> In Cod. Talmud. Bava Batra, fol. 14. col. 2. <sup>z</sup> Luke xiv. 44.



But as there are no words cited in the like manner from any other prophet in the whole New Testament, <sup>A M.</sup> <sup>1037, &c.</sup> <sup>Ann Dom</sup> <sup>33. &c.</sup> <sup>from Matt.</sup> <sup>xx. 10.</sup> <sup>to the end,</sup> <sup>Mark xi.</sup> <sup>15. to the end,</sup> <sup>Luce</sup> <sup>xix. 45. to the end,</sup> <sup>and John</sup> <sup>xii. 19. to the end.</sup> others have imagined, that the passage which St Matthew quotes, was originally in the authentic copies of Jeremiah, but that, by the malice of the Jews, it was erased, because it was looked upon as too plain a prophecy for this circumstance of our Saviour's life; or rather, that it was recorded in a certain apocryphal book of Jeremiah's, from whence St Matthew took it. That there was such a book extant, is evident from the testimony of St Jerom <sup>a</sup>, who expressly tells us, that he read the very words here quoted in an Hebrew volume communicated to him by a Jew of the Nazarene sect. And, that it was no disparagement to cite an apocryphal book, is manifest from the practice of the apostles, who make mention <sup>b</sup> of Jannes and Jambres, though they no where occur in canonical Scripture; who quote <sup>c</sup> the prophecy of Enoch, though generally reputed an apocryphal book; nay, and produce the sayings of Aratus <sup>d</sup>, Epimenides <sup>e</sup>, and Euripides <sup>f</sup> though these were profane Heathen authors: for though such books, say they, were not received into the canon, yet they might nevertheless contain such truths as were worthy of belief.

Those, however, who have compared the writings of these two prophets together, have observed, that Zechariah was so close an imitator of Jeremiah, as to give just occasion for the saying of the Jews, viz. That the spirit of Jeremy had passed into Zechary, and so both together made but one prophet: And from hence others have concluded, that the 9th, 10th, and 11th chapters of Zechariah were not wrote by him, but by Jeremiah, though, at present, they go under the other's name. The book of Psalms, we know, though the whole collection be called David's; contains many pieces that were not of his composition. In that of Proverbs, there are several wise sentences (besides those of Solomon) ascribed to <sup>g</sup> Agur, the son of Jakeh, and to <sup>h</sup> the mother of King Lemuel; and, by parity of reason, these chapters of Zechariah might originally have been written by the prophet Jeremiah, though; in process of time, they happened to creep in among the works of his great imitator.

And

<sup>a</sup> Vid. Calmet's Commentary, Whitby's Annotations, and Kidder's Demonstration of the Messiah, part 2. <sup>a</sup> In Matth. xxvii. 9. <sup>b</sup> 2 Tim. iii. 8. <sup>c</sup> Jude, ver. 14. <sup>d</sup> Acts xvii 28. <sup>e</sup> Tit. i. 12. <sup>f</sup> 1 Cor. xv. 33. <sup>g</sup> Prov. xxx. 1. <sup>h</sup> Ibid. xxxi. 1.

And indeed, whoever looks into the contents of these chapters will soon perceive, that such things are related in them, as are inconsistent with the time wherein Zechariah lived, but very well agree with that of Jeremiah: That what he says (for instance) <sup>1</sup> of the pride of Assyria being brought down, and the sceptre of Egypt being departed, could not be foretold by him, because these events were then passed and gone, but might very well be predicted by Jeremiah; that what he says <sup>2</sup> of Gaza, and Ashkelon, as cities then in being, could not be recorded of him, forasmuch as these places were destroyed long before his days, but might properly enough be mentioned by Jeremiah, because in his time they were subsisting; and that the earthquake <sup>3</sup> which he alludes to, in the days of Uzziah, was of too distant a date to be remembered in his time, though it is not unlikely that tradition might have transmitted the report of it down as far as the days of Jeremiah. If then there be found in Zechariah things inconsistent with his time, but such as comported very well with the period wherein Jeremiah lived, it is natural to think, that though the whole book went under another's name, yet still such parts of it as contained these things, must have been wrote by a person with whom they were coincident; and that therefore St Matthew is so far from committing any blunder, that he makes a very valuable discovery, in ascribing the prophecy now before us to its proper author.

Thus, take it which way we will, we cannot justly accuse the evangelist of any misquotation: and much less can we charge him with any misrepresentation of a matter of fact, in his making our Blessed Lord able enough to drive all the buyers and sellers out of the temple. St Jerom <sup>4</sup> indeed reckons this one of the greatest miracles that ever our Saviour did; and imputes his ability to do it to a certain divine majesty, which, at that time, appeared in his looks, and struck the company with such reverential awe and respect to his person, as restrained them from making any opposition: But, without having any recourse to any thing miraculous in this transaction, we need only remember, that our Lord was just now come up from Bethany to Jerusalem in a sort of royal and triumphant procession; that he was attended on the road, and into the city, with <sup>5</sup> a very great multitude, nay, with multitudes, that went before;

<sup>1</sup> Zech. x. 11.  
Matt. xxi. 12.

<sup>2</sup> Ibid. ix. 5.  
<sup>3</sup> Ibid. ver. 8, 9.

<sup>4</sup> Ibid. xiv. 5.

<sup>5</sup> In

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10. to  
the end,  
Mark xi.  
15. to the  
end Luke  
xix. 45 to  
the end,  
and John  
xii. 19. to  
the end.

How our  
Lord might  
be able to  
drive the  
buyers and  
sellers out  
of the  
temple.

before, and followed after; that these all went along with him into the temple, and proclaimed (as they had done on the road) *Hosanna to the son of David*; and that the concourse, in short, was so great, that <sup>o</sup> all the city was moved, and even the chief priests were afraid of him, and of the people too, because they took him for a prophet, and <sup>p</sup> were attentive to hear him.

A. M.  
4037. &c.  
Ann. Dom.  
33, &c.  
from Marc.  
xx. 10. to  
the end,  
Mark xi. 15.  
to the end,  
Luke xiv.  
45. to the  
end, and  
John xii.  
19. to the  
end.

Now it is no hard matter to imagine, that the people, seeing our Saviour proceed to the temple in this triumphant manner, might seasonably enough call to mind the prediction of the prophet Malachi, <sup>q</sup> *The Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, in whom ye delight: and he shall purify the sons of Levi, that they may offer to the Lord an offering of righteousness*; and that, from the remembrance of this prophecy, they might be encouraged to abet his reformation of the temple. <sup>r</sup> Nor is it to be doubted, but that a consciousness of guilt in the profaners themselves might, in some measure, contribute to their submission and acquiescence, even in the same manner as his enemies were struck backwards with the sense of their own guilt, as well as the majesty of his appearance, and fell to the ground, when they came to apprehend him in the garden. So that, upon the whole, we are to consider our Saviour in this action, not in the form of a despised man, but of a triumphant monarch rather, at the head of an infinite number of people, all rejoicing in the completion of an ancient prophecy, all acknowledging him for their Messiah and king, and thereupon all ready to support him in any reformation that he should think proper to attempt.

The like is to be said of the relation which the evangelists give us of the darkness which happened at our Lord's crucifixion; that it is far from being a misrepresentation of the matter of fact, since we have it confirmed <sup>s</sup> by the testimony of Phlegon, who, in the 14th book of his Chronicles, tells us, that, in the 4th year of the CCIIId Olympiad, (which answers exactly to that of our Lord's death,) 'there was the greatest eclipse of the sun that had ever been before, insomuch that at noon-day the stars were seen in the sky;' by the authority of Thallus <sup>t</sup>, a Greek historian, who, in his third book, speaks of the darkness, that

The reality  
of the dark-  
ness at our  
Lord's cru-  
cifixion.

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I i

accompanied

<sup>o</sup> Matth. xvi. 10.

<sup>p</sup> Luke xiv. 48.

<sup>q</sup> Mal. iii. 1. &c.

<sup>r</sup> Bishop Smallbrooke's Vindication, p. 146.

<sup>s</sup> Vid. Orig.

cent. Celf lib. 2.

<sup>t</sup> African. Catechog.

A. M.  
4037, &c.  
Ann Dom  
53, &c.  
from Mat.  
xx. 15 to  
the end,  
Mark xi.  
15. to the  
end, Luke  
xix 4. to  
the end, and  
John xii.  
19. to the  
end.

accompanied our Saviour's death, and which he, in like manner, called an eclipse; by the appeal which Tertullian<sup>u</sup>, and others, make to the Roman Archives (where the account that Pilate sent to Tiberius, of the miracles which happened at our Lord's passion, was deposited) for the truth of this prodigious darkness; and, \* lastly, by the general consent of all Christian authors, for the space of the first six centuries, who, in treating this subject, have constantly made mention of this testimony of Phlegon and Thallus, together with this appeal to the Roman records, without the least hesitation, or diffidence of their truth: So that the only difficulty is, to know by what means this strange phenomenon was effected.

In what  
manner it  
was effect-  
ed: various  
opinions.

Phlegon and Thallus indeed, as they are cited<sup>v</sup> by Christian writers, seem to make this darkness a common eclipse, occasioned (as others are) by an interposition of the moon between the sun and the earth; and thence some have inferred, that there was nothing extraordinary in it. But as it is a thing very well known, that the Passover (when our Lord suffered) was always appointed at the full of the moon, and a thing naturally impossible, that an eclipse should happen when the moon is in this condition, we have reason to think, that this was an hasty conclusion which these two authors made, without ever bethinking themselves of the rules of astronomy; that finding, in the public records of the time of Tiberius, an account of a prodigious darkness which at noon-day made the stars appear in the firmament, this they suppose could have been effected only by an eclipse of the sun, and, upon such supposition, affirmed that it was so. But, for one circumstance unwarily advanced, it were madness to reject their testimony, which in other respects, exactly agrees with the account of the sacred writings.

Others, by the manner of their expression, seem to imply, that the sun, upon this occasion, with-held its rays, and, as it were, eclipsed itself, by restraining its lustre from issuing forth; never considering, that light in the sun is no accidental thing, nor any quality which it can suppress or exert as it thinks proper. To shine is as necessary to it, as is its being: nor can its rays meet with any ob-  
struction

<sup>u</sup> Apolog. c. 21.  
vindicated.

\* Whiston's Testimony of Phlegon  
<sup>v</sup> Calmet's Dissert. sur les tenebres.

fruition, but when some opaque body or other intervenes between us and them; and therefore, when the fathers, in conformity to the style of the Scripture, say, that the sun or the stars withdrew their shining, this must be looked upon as a figurative and popular manner of expression, which seems to give these celestial bodies a kind of free action, thereby to make us more sensible of the absence or suspension of their effects.

Others therefore, with more probability, think, that as the sacred history says nothing of the sun, this darkness, which it takes notice of, was occasioned by a great number of condensed clouds, which gathering in the air, intercepted the light of the sun, and, for the space of three hours, produced the same effect that once happened in the land of Egypt, a darkness that might be felt. This hypothesis makes the matter very easy, but placing the whole miracle in the quick formation of the clouds at such a point of time, and the speedy dispersion of them after such a continuance: only we must suppose, that <sup>2</sup> by the whole earth, which the evangelist tells us was covered with this darkness, we are to understand the land of Judea only, in which sense the phrase does not unfrequently occur in Scripture.

And indeed, <sup>3</sup> as the other wonderful things which came to pass at our Saviour's passion, such as the trembling of the earth, the rending of the rocks, the opening the graves, and tearing the vail of the temple, were transacted at Jerusalem, or at most in Judea only; so have we reason to believe, that the darkness which accompanied these miracles was of no greater extent than they; because the chief design of this uncommon appearance in the heavens was, to convince the Jews who blasphemed our Lord, and his disciples who believed on him, both then present at his crucifixion, that notwithstanding all the humiliation to which he voluntarily submitted, he was in reality the great creator of the universe, and <sup>\*</sup> even while he was hanging on the cross, the ruler and director of all its elements and motions.

I i 2

God

A. M.  
4037. &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10 to  
the end,  
Mark xi. 15.  
to the end,  
Luke xii.  
45 to the  
end, and  
John xi. 10.  
to the end.



<sup>2</sup> Ἐπὶ πᾶσαν τὴν γῆν, Matth. xvii. 45.    <sup>3</sup> Origen. in Matt. tract 35.

<sup>\*</sup> From the astronomical tables, some that are versed in this kind of knowledge, have informed us, that on the same day, when our Saviour died, about three in the afternoon, *i. e.* immediately

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10. to  
he end,  
Mark x. 15.  
to the end,  
Luke xix.  
45. to the  
end, and  
John xii  
10. to the  
end.

That the  
presence  
and predic-  
tions of  
Christ did  
not recel-  
sure the  
blindness  
of the Jews.

God indeed, as he is an omniscient being, cannot but foreknow all the actions of mankind, and therefore, when he pleases, may foretel any of them; but then, <sup>b</sup> if his foreknowledge, or predictions, did so far influence the will of men, as to lay them under a necessity of doing what he foreknew, or has foretold they shall do, all freedom in human actions must be destroyed; consequently all vice and virtue must be empty names, because none can be blamed for doing what he could not help; nor does any one deserve to be praised, who does only that which he cannot avoid: And consequently again, all future rewards and punishments must be discarded; because, as it would be unjust to punish one man for that which was not in his power to avoid, so would it be unreasonable to reward another for doing such actions as he found himself constrained and compelled to do.

When therefore we find the evangelist declaring, that <sup>c</sup> *the Jews could not believe, because Isaiah <sup>d</sup> had said, God had blinded their eyes, and hardened their hearts,* we must not suppose that this prophecy was either the cause or motive of their infidelity. It was simply a prediction, and, as such, laid upon them no manner of necessity or compulsion. Such prophecies indeed always include a tacit condition, which preserves to man the liberty of choice; and if, in their event, they prove certain and infallible, it is only because God certainly and infallibly foreknows the future bad dispositions of the people of whom he speaks, and has a clear prospect of that blindness and obduration which their perverseness brings upon them.

In

mediately after the miraculous darkness which began at noon, and lasted three hours, there was a natural eclipse of the moon, in which half of its orbit was obscured: So that this day produced a literal accomplishment of two remarkable prophecies: that of Joel, *The earth shall quake before them, the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining,* chap. ii. 10. and that of Amos, *In that day, saith the Lord, I will cause the sun to go down at noon, and will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation,* chap. viii. 9, 10. *Cabnet's Commentary.*

<sup>b</sup> Whitby Annotations on John xii. 38.  
39, 40.

<sup>d</sup> Isa. vi. 9.

<sup>c</sup> John xii.

In relation to the Jews in particular, it is certain that our Blessed Saviour did not think that his heavenly Father had, by an action or prediction of his, made it impossible for them to believe on him; <sup>e</sup> for, had he thought so, he would never have exhorted them (as we find he does in the verses just going before) <sup>f</sup> *to walk in the light, and believe in the light whilst they had it*; and that to this good purpose, that they *might become the children of light*; because every exhortation to do a thing which we know to be impossible, must not only be vain and delusory, but (if we know that impossibility to proceed from a divine judicial act) repugnant likewise to the will of God, which, to suppose our Lord capable of, is the height of blasphemy.

Since, therefore, in the eastern phrase, a person is said to do that which he only permits to be done, God's blinding the eyes, and hardening the hearts of the Jews, must mean no more, than his suffering them to blind their own eyes, and harden their own hearts; which, upon the mere subduction of his grace, without the infusion of any perverse inclinations from him, they would not fail to do. And, accordingly, we may observe, that the same evangelist, in another place, speaks of their obduration and blindness as their own act and deed: *For <sup>g</sup> this people's heart is waxen gross, says he, and their ears are dull of hearing, and their eyes have they closed, lest, at any time, they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them.*

Whoever considers the series of the sacred history, may soon convince himself, that the miracle which our Saviour wrought on the barren fig-tree, happened about the eleventh day of the Jewish month Nisan, on Tuesday, very probably before the Passover; for the Passover, we know, was kept on the fourteenth day of Nisan, which answers to the latter end of our March: And that, at this time, there were figs in Judea ripe, and fit for gathering, we have some authority to believe.

When Moses sent away the spies to search the land of Canaan, it was, we are told, <sup>h</sup> *in the time of the first ripe grapes,* <sup>i</sup> *and they returned from searching after forty days,* and

<sup>e</sup> John xii. 35, 36.  
xiii. 15.

<sup>f</sup> Whitby, *ibid.*

<sup>h</sup> Numb. xiii. 20.

<sup>g</sup> Matth.

<sup>i</sup> *Ibid.* ver. 25.

A. M.  
4237, &c.  
Ann Dom  
33, &c.  
from matt.  
xx. 10.  
to the end,  
Mark xi. 15.  
to the end,  
Luke xix.  
45. to the  
end, and  
John iii.  
19 to the  
end.

A. M. and brought from thence <sup>k</sup> *pomegranates and figs, as well*  
 4037, &c. *as clusters of grapes.* Now, the Septuagint version says,  
 Linn. Doct. that it was in the spring when these spies set forward;  
 33, &c. and Philo, in his life of Moses, seems to be of the same  
 from Matt. opinion. Supposing then that it was about the middle of  
 xx. 10. the spring, which, in Judea, began about the middle of  
 to the end January, that the spies set out, and that they were gone  
 Mark xi 15 the spring, that the spies set out, and that they were gone  
 to the end, forty days, it will follow, that they returned some days  
 Luke xix. before the Passover; and if the figs, which they brought,  
 45. to the as well as the grapes, were ripe and full-grown, then were  
 end, and they ripe in Judea in the very same time that our Saviour  
 John xii. is here said to look for them.  
 90. to the  
 end.

Solomon, in his book of Canticles, gives us a lively description of the spring; and, among other signs of its being come, makes mention of this, — That <sup>l</sup> *the fig tree putteth forth her green figs, and the vines, with their tender grape, give a good smell,* or (as it may more literally be rendered) *the fig-tree hath begun to give a flavour to her young figs, and the vines a good smell to the tender grape.* Now, if, in the middle of our January, the figs were so forward as then to give a flavour, it is reasonable to think, that, in so warm and fruitful a climate as Judea was, there might be ripe ones about the latter end of March, which is the precise time when our Saviour sought for them upon this fig-tree.

The truth is, there were in Judea fig-trees of different kinds; and, besides the ordinary sort, (which, <sup>m</sup> according to our Saviour, did not put forth its leaves until the near approach of summer,) the Jewish writers make mention of one early kind in particular, (called by them *Banth-shuath*;) which never wanted leaves, and very seldom fruit. Nay, Pliny <sup>n</sup> tells us of some sort of fig-trees in Syria (under which name he frequently comprehends Judea) that had always leaves, and when the fruit of the preceding year was gathered, the new fruit began immediately, and was growing all the winter long; and therefore we need less wonder at what the emperor Julian asserts, viz. that, at Damascus, in Syria, there was a sort of fig-tree, whose fruit, both old and young, grew together, and lasted beyond a year. From all which we may be allowed to conclude, that there might be figs in Judea fit to eat at the

<sup>k</sup> Numb. xiii. 23.  
 18.

<sup>l</sup> Cantic. ii. 13.

<sup>m</sup> Mark xiii.

<sup>n</sup> Natural History, lib. 13. c. 8.



the time when our Saviour went to look for some on this tree: And for this reason some have ° imagined, that without offering any great violence to the text, the original words ἡ γὰρ ἦν κκίρις σῦκων for *where he was*, or, in the place he then was in, *the time of figs was come*. And this, by the way, is enough to vindicate our Saviour in what he did, since there could be no injustice to the owner, (as some would suggest,) in ridding the ground of a tree which only incumbered it, and sucked its nourishment from it, without making any return.

Without entering into \* any other solutions: If there were two sorts of fig-trees in Judca, the one much earlier than the other, and thence two seasons of ripe figs, the one much later than the other, and (as it is natural to suppose) the latter much more common and plentiful than the former; the latter was properly called *the time of figs*, and the evangelist might very truly say, that, at the time of the Passover, *it was not yet come*, i. e. the common and ordinary season for figs was not come; though, admitting this to be one of the early kind, our Lord might well expect to find something upon it, since, by the speciousness of its leaves, it looked so promising at a distance.

He,

° Universal History, lib. 2. c. 11.

\* There is one, however, which we must not in this place forget to mention, viz. That by *the time of figs*, may well be understood, *the time of gathering them*, when they were full ripe, and must be gathered, otherwise they would fall from the tree; and that the words, *for the time of figs was not yet*, do not refer to those immediately foregoing, *when he came to it he found nothing but leaves*, (which ought to be included in a parenthesis) but to the sentence that went before, *he came, if haply he might find any thing thereon*, as he might very reasonably expect, because the fig-time, i. e. the season when figs were wont to be gathered, *was not yet come*, i. e. he came to the tree before people had gathered their figs. For we must observe further, that on the second day of unleavened bread, i. e. about five or six days before our Saviour's coming to this tree, the first-fruits of all that were then ripe were solemnly presented in the temple; nor were the owners of any trees permitted to gather in their fruits until that day was come; and, consequently, if no fruit-trees were as yet gathered, (upon supposition that this fig-tree was of the early kind,) our Saviour is not to be censured for expecting to find something on it; *Kiddler's Demonstration of the Messiah, part 2.*

A. 10.  
4237. &c.  
Ann Dom  
33 &c.  
from Mart.  
xx. 11.  
to the end,  
Mark xlv.  
to the end,  
Luke xix.  
45. to the  
end, and  
John xlv.  
12. to the  
end.

A. M.  
4037, &c  
Ann Dom  
33, &c.  
from Matt  
xx. 19.  
to the end.  
Mark xi. 15.  
to the end,  
Luke xix  
45. to the  
end, and  
John xii.  
19. to the  
end.

His sharp  
reproof of  
the scribes  
and Phari-  
sees vindic-  
ated from  
any breach  
of charity.

He, without all doubt, knew perfectly well, before he went up to it, whether it had any fruit on it or no; but as he intended to work a miracle upon it, and, by its speedy withering away, emblematically to shew his disciples the near approaching ruin of the Jewish nation; be it what it would, it answered his main end; but then it could not have been so fit a type and resemblance of the Jews, had it not been barren; nor exhibited their fate in so lively a manner, had it not been cursed, and so withered away.

The Jewish nation indeed, at our Saviour's coming, was, in all degrees and orders of men, sadly corrupted; but in none so much as in the scribes and Pharisees, who, pretending to be the doctors and expounders of the law, had vacated the obligation to almost all moral honesty, by the introduction of their false glosses and comments. Their great shew of outward sanctity, however, much ostentation in their prayers and piety, and punctual performance of the ceremonial part of their religion, gave them great authority among the people, and as high a conceit of themselves; insomuch that they expected a blind submission to their injunctions, and all imaginable tokens of respect and veneration, whenever they appeared in public; though, all this while, their pretended sanctity was but a veil to cover their vices, and inward impurity; an art to gain a reputation, by making the best of the shadow, while they wanted the substance of godliness.

Now, if such was the depravity of the scribes and Pharisees when our Saviour lived among them, none can doubt, but that, as he was a teacher sent from God, he had a proper authority to reprove them, since under the Mosaic law, this was a duty incumbent even on private persons, and what they could not, without a manifest breach of charity, decline: For *thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him*: Where we may observe, that, in the eye of this law, not to rebuke our brother is interpretatively to hate him; and therefore our Saviour stands in need of no further apology for reprovng the scribes and Pharisees, who had such a number of sins upon them, since there was no omitting that, without violating this command.

In his rebukes indeed there seems to be a spirit of severity, something that looks like anger, and several terms of diminution and disrespect. But then it should be consid-

dered, that as anger is a passion implanted in human nature, in it itself, and upon all occasions, it cannot be unlawful; nay, when employed about proper and deserving matters, such as the honour of God, and reverence due to his laws, the love of virtue, and the correction of vice, it is not only innocent, but highly necessary and commendable. For there is a tameness of spirit which deserves censure; and, in such cases as these, we even do well when we are angry.

<sup>q</sup> In like manner, it may be observed, that terms of disparagement and reproach are, in some cases, allowable; and, more particularly, when men (as St Paul expresses it) *are rebuked sharply, to render them sound in the truth.* From the mouth of a superior they are often of use, sometimes of necessity, to rouse and awaken stupid men; to make them more effectually both sensible and ashamed of their follies; to expose the horrid absurdity of pernicious opinions, or the flagrant enormity of wicked practices; and, in short, are hardly ever discommendable, where charity is at the bottom; and an high authority in the reprover gives such language countenance.

Now, as none can call in question our Saviour's authority, if he thought it convenient to make use of such severity in his reproofs of a set of people, that most justly deserved it; so need not any be offended at his denouncing so many woes against them, when he finds God giving the prophets of old, sent to his priests, who were negligent in their duty, and corrupted in their morals, (just as they were now,) instructions to address them in the self-same manner; *Thus saith the Lord God, Wo be unto the shepherds of Israel, that do feed themselves; should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flocks, &c.* And again *Wo be unto those pastors that destroy and scatter the sheep of my pasture. Thus saith the Lord, Ye have scattered my flock, and driven them away, and have not visited them.* And if inferior prophets were commissioned to make such denunciations, much more might this great Messenger of the covenant (who was both invested with supreme power from the Father, and perfectly knew what was in every man's

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K k

heart,

<sup>q</sup> Stanhope on the epistles and gospels, vol. 3.<sup>r</sup> Tit.

i. 12, 13.

<sup>s</sup> Ezek. xxxiv. 2. &c.<sup>t</sup> Jer. xxxiii. 1, 2.

A. M.  
4937. &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10.  
to the end,  
Mark xi.  
15. to the  
end, Luke  
xix. 45. to  
the end,  
and John  
xii. 19. to  
the end.

A. M.  
4037. &c.  
Ann Dom  
33. &c.  
from Matt.  
xx. 10.  
to the end,  
Mark xi.  
15. to the  
end, Luke  
xix. 45. to  
the end,  
and John  
xii. 19 to  
the end.

And why  
that is call-  
ed a new  
command-  
ment.

What is  
meant by  
the Abomi-  
nation of  
desolation,  
mentioned  
in Matt.  
xxiv. 15.  
various opi-  
nions,

heart, and therefore could not miscal things) be allowed <sup>u</sup> to reprove, and rebuke with all authority, and without violation of that great law of charity, which is so peculiarly fitted to the evangelical institution, that, upon sundry accounts, it may not improperly be called a *new commandment*.

<sup>x</sup> This commandment indeed of *loving one another*, is by our Lord and Saviour so much enlarged as to the object of it, extending to all mankind, and even to our greatest enemies; is so greatly advanced and heightened as to the degree of it, even to the laying down of our lives for one another; and is so effectually taught, so mightily encouraged, and so much urged and insisted upon, that though it was a precept delivered by Moses, yet, considering in what manner the scribes and Pharisees had perverted the sense, and confined and discouraged the practice of it, it may well enough be said to have received in our Saviour a republication. And though it was not altogether unknown to other nations before, yet it was never so taught, so encouraged; never was such an illustrious example given of it, never so much stress and weight laid upon it, by any philosophy, or religion, that was ever before in the world.

There are three passages in the Prophet Daniel which mention <sup>y</sup> *the abomination that maketh desolate*; and to any of these our Saviour may be supposed to allude; for they are all predictions of the dissolution of the Jewish state, when the sacrifices and oblations should be made to cease. It is the sense indeed that our Saviour seems more to attend to, than the words of the prophecy; and because it was the custom of the Roman armies to have an eagle for their ensign, in which they placed a kind of divinity, and to carry their emperors images along with them, to which they paid a religious adoration, and therein committed such idolatry as was highly detestable to every Jew; <sup>z</sup> it is hence supposed, that *the abomination standing in the holy place*, means the Roman army, with these hated objects of their idolatry, besieging Jerusalem; and that it is therefore called a *desolation*, because it was appointed by Almighty God to lay the country, city, and temple of Jerusalem, desolate and waste; for so St Luke seems to have explained

<sup>u</sup> Tit. ii. 15.

<sup>x</sup> Tillotson's Sermons, fol. vol. 1.

<sup>y</sup> Dan ix. 27.—xi. 31.—xii. 11.

<sup>z</sup> Whitby's and Hammond's Annotations.

explained it by a parallel place, <sup>a</sup> *When you shall see Jerusalem compassed with armies, then know, that the desolation thereof is nigh.*

Jerusalem indeed may perhaps, in some places of Scripture, <sup>b</sup> be called the *holy place*; <sup>c</sup> but this is a title so peculiar to the temple, that we cannot but think, that our Saviour, in the application of the prophecy, intended it here; especially <sup>d</sup> since his disciples, by shewing the state-liness of its buildings, gave the whole rise to his discourse. But now, if we suppose the temple to be this holy place, we cannot see how the abomination here spoken of could be the Roman army, and their ensigns; because neither of these were ever in the temple, until the taking and sackage of the city, and could therefore, in this respect, be no presages at all. If we suppose the city of Jerusalem to be this holy place, it is certain that this abomination was lodged in it long before the approach of Titus with his army; because the Romans had, all along, a strong garrison over against the temple, in Fort Antonia, where their colours and standards were set up; nor can we readily conceive, why the military ensigns under Titus should be thought an abomination to the Jews, more than those under Pompey, Socius, and Cestius, who had all before him besieged Jerusalem.

These are some of the difficulties that attend the common interpretation; and therefore we should rather think, that the abomination and desolation here spoken of, should refer to that gross profanation of the temple which happened a little before the beginning of the siege of Jerusalem. While the Roman arms were in Judea, there were two contending parties in Jerusalem. <sup>e</sup> Some were for accommodating matters with an enemy so vastly superior to them in power, and from whom nothing less than utter ruin was to be expected at last; others again were for making no terms at all, but, in hopes of some strange deliverance, for standing it out to the last; and among these was a crew of ruffians and robbers, who, from their pretended concern for the honour of God, which they could not bear to see prostituted to Gentile power, were called *Zealots*. This gang of men seized upon the temple, and fortified it; and having got into their possession the en-

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gines

A. M.  
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33, &c.  
from Matt.  
xx. 10.  
to the end,  
Mark xi.  
15 to the  
end. Luke  
xix 45 to  
the end,  
and John  
xi. 19. to  
the end.

The right  
interpretation  
of it.

<sup>a</sup> Luke xxi. 20.

<sup>b</sup> Matth. iv. 5.; 1 Maccab. x. 31.

<sup>c</sup> Calmet's Commentary.

<sup>d</sup> Matth. xxiv. 1, 2.

<sup>e</sup> Joseph. De bello Jud. lib. 4.

A. M. 4037, &c.  
 Ann Dom 33, &c.  
 from Matt xx. 10 to the end.  
 Mark xi. 1 to the end, Luke xix 48. to the end, and John xii. 10 to the end.

gines which had been left in the country by Cestius Gallus, when he besieged the city about three years before ; with these they shot from the battlements of the temple upon the town, whilst those in the town shot likewise at them, by which means great numbers were killed on both sides, and the temple became thereby polluted with the blood of the slain that were within it, and by which means the daily service was intermitted, and the sanctuary, according to the Jewith notion of the word, *became desolate*. Here then was a sign peculiar, and what never had happened at any siege before, which our Saviour gave his disciples, in order to provide for their escape. Wars, famines, murders, massacres, divisions among desperate men, and invading cities by hostile troops, are no uncommon things in cases of this nature, and what the Jews, upon this occasion, knew too much of by woful experience ; but to have the sanctuary filled with armed men, who were after killed in the holy place, and who, by being brought into the courts of the temple, actually defiled it with the carcases and blood of the slain, (which were both of them to the highest degree abominable by the Mosaic law,) was the distinguishing mark of this calamity ; and when this once began to appear, the disciples were cautioned to decline the approaching storm, by making the best of their way out of Jerusalem ; which they could not have done so well, had they staid till the siege was formed ; and the Roman army had invested the town.

Infant baptism in use among the Jews :

That it was a custom among the Jews, before our Saviour's time, and (as they themselves affirm) before the beginning of the law, to baptize, as well as circumcise, any profelyte that came over to them from another nation ; and in case such a person had any infant children then born to him, that they, at their father's desire, were, in like manner, circumcised, baptized, and admitted as profelytes, is manifest from the incontestible evidence of their writers. The incapacity of the child to declare or promise for himself, was not looked on as a bar against his reception into the covenant ; but the desire of the father to dedicate him to the true God, was accounted available and sufficient to justify his admission : and the reason they give for this is, — That the things they were admitted to, were undoubtedly for their good ; for one may privilege a person, say they, though he be incapable of knowing it ; but

but one ought not to disprivilege any one without his knowledge and consent.

Now this gives great light to our better understanding the meaning of our Saviour, when he bids his disciples *go, and teach all nations, baptizing them*. Baptism he took, as the easier rite of the two; and, having converted it into an evangelical precept, made it the federal form of admission into his religion, as circumcision had been in the Mosaic dispensation; and, as he gave his apostles no directions in their commission concerning little children, it may justly be presumed, that, with regard to them, he left them to proceed just in the same manner as the church wherein they lived had been accustomed to do; and that was, to make them profelytes to his religion by baptism.

<sup>2</sup> That in the Jewish church infants were part of those who engaged in covenant with God, is evident from these words of Moses to all the people: *"Ye stand this day before the Lord your God; you, and your little ones, that thou shouldst enter into covenant with the Lord thy God, that thou mayst be a people to him, and he unto thee thy God: And that, in the Christian church, children, in like manner, are under the covenant of grace, is more than intimated in St Peter's exhortation to such persons as he had converted, that they would receive baptism, in order to make their children likewise capable of it, because <sup>1</sup> the promise was to them and their children; i. e. the promise of remission of sins, and of receiving the Holy Ghost, (mentioned immediately before,) which appertained to the covenant, belonged to them and their children. Now, if the promise and covenant belonged to the children, as well as parents, there is no question to be made, but that baptism, which is the seal of the covenant, and the visible confirmation of the promise, belongs to them likewise; and if infants have a covenanted right to baptism, we may safely infer, that Christ never intended to debar them of it; and that, consequently, though they are not expressly named, yet are they most certainly implied in the commission of *baptizing all nations*. For, since the universal includes all particulars, and children make up a considerable part of all nations, the words of the commission may reasonably be supposed to comprize them. Nor can we forbear thinking, but that, when we read of whole families that were bap-*

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4037, &c.  
Ann Dom  
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from Matt.  
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to the end,  
Mark xi.  
15, to the  
end, Luke  
xix. 43, to  
the end,  
and John  
x. 12 to  
the end

And intimated in the Christian church for several reasons.

<sup>2</sup> Hopkin's Doctrine of the two sacraments.  
xxix. 10. &c.

<sup>1</sup> Acts ii. 39.

<sup>1</sup> Deut.

A. M.  
4077, &c.  
Act. Dum  
33, &c.  
from Mat.  
xx. 10. to  
the end,  
Mark xi.

15 to the  
end Luke  
xix. 48 to  
the end,  
and John  
xii. 59. to  
the end.

Their inca-  
pacity for  
instruction,  
no valid  
objection.

tized, there must, of course, have been several children in them; because the word *οἶκος*, which, in this case, is rendered *household*, according to the observation of the learned, <sup>k</sup> is of a large signification, and takes in every individual person of the family, women as well as men, and children as well as grown persons.

<sup>l</sup> The adult, indeed, before they were admitted as proselytes to the Jewish religion, were to be instructed in the fundamentals of the law, in the weight and burden of it, and in the nature of its rewards and penalties, and so profess their submission to it; but then it must be observed, that these pre-requisites in the parent, who was capable of such instruction, did not exclude the children, then born, from the rite of baptism: so far from this, that, by the sentence of the Sanhedrim, the church was obliged to baptize them, as having a right to the ordinance by their parents' faith. And, in like manner, they who are arrived at a competent age and understanding, were to be instructed in the principles of the Christian religion, were to <sup>m</sup> *confess with their mouth the Lord Jesus Christ, and to believe in their heart that God had raised him from the dead*, before they were admitted to baptism. This was a condition required of them, because they were able to do it: but why this condition should exclude their children any more than it did the children of Jewish proselytes, (who were usually baptized together with their parents,) we cannot see.

Our children indeed cannot understand the nature and end of the ordinance of baptism; but neither were the Jewish children, at eight days old, able to know what the purpose of circumcision was. They had no actual faith of their own, but the faith of those who present them in the congregation, is imputed, and themselves are sanctified by being born of believing parents. They have no manner of room for repentance, but then they have innocence, which is a much better qualification; and tho' they cannot stipulate for themselves, yet have they proxies and sureties, (of <sup>n</sup> early institution both in the Jewish and Christian church,) to contract in their names, whose act is looked upon and accepted by God, as theirs. In the mean time, that infants, and young children, (though insensible

<sup>k</sup> Edward's Body of divinity, vol. 1. <sup>l</sup> Whitby's dissertation, added to his notes on Matth. xxviii. <sup>m</sup> Rom. x. 9.  
<sup>n</sup> Vid. Wall's Infant baptism, introduction, sect. 34. and part 1. c. 4. part. 2. c. 9.



fenfible of what is done for them,) may have favours conferred on them, and are capable of receiving spiritual advantages to their souls, is plain from that paffage in the evangelical history, where, when <sup>o</sup> *young children were brought to Christ, he took them up in his arms, laid his hands on them, and blessed them,* namely, by praying for a blessing, by pronouncing a blessing, and by actually conferring a blessing on them: and if they are capable of being blessed, why should they be thought incapable of being baptized, since baptism, in the main, is but a solemn benediction, as it instates us in the privileges and benefits of the gospel, such as adoption and grace, the pardon of our sins, and the acceptance of our persons? A. M. 4037. &c. Ann Dom 33, &c. from Matz. xx. 10. to the end. Mark xi. 15. to the end. Luke xix. 25. to the end. and John xii. 19. to the end.

In short, <sup>p</sup> the covenant of grace is a deed of gift, made to us by Christ, wherein he promises to bestow upon us eternal life and happiness: and, as it would be absurd to say, that a child's name ought not to be put in any deed or legacy, until he come of age to understand it; so it is equally absurd, and far more injurious, to exclude our children from this heavenly legacy, which Christ out of the riches of his goodness, has bequeathed unto them: especially considering <sup>q</sup> that the primitive church did all along, and <sup>r</sup> every national church at this day in the world, does admit their children into the Christian covenant by this ordinance; that <sup>s</sup> many of the most ancient writers plead the necessity of it, for the expiation of original guilt, and <sup>t</sup> speak of it as a great sin in parents, and others, that have opportunity, to suffer any child of theirs, or any other person under their care, to die unbaptized.

In relation to the other sacrament, there can be no great difficulty in our Saviour's words, if we will but admit, The true meaning of our Saviour's words in the institution of the Eucharist. that the scripture very frequently makes use of figurative expressions, and, in matters of a sacramental nature more especially, is apt to put the sign for the thing signified. <sup>u</sup> The three baskets are three days, <sup>x</sup> the seven good <sup>v</sup> kine are seven years, <sup>y</sup> the ram with the two horns are <sup>w</sup> the kings of Media and Persia, <sup>z</sup> Sarah and Agar are <sup>x</sup> the two covenants, and <sup>a</sup> the seven stars are the angels

<sup>o</sup> Luke xviii 15. <sup>p</sup> Hopkin's Doctrine of the two sacraments. <sup>q</sup> Wall's History of infant baptism, part 1 passim. <sup>r</sup> Ibid. part 2. c 8. <sup>s</sup> Ibid. part 1. passim. <sup>t</sup> Ibid. c 4. 6. 15. 18. &c. <sup>u</sup> Gen. xl. 18. <sup>x</sup> Ibid. xli. 26. <sup>y</sup> Dan. viii. 20. <sup>z</sup> Gal. iv. 24. <sup>a</sup> Rev. i. 20.

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Ann. Dom.  
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from Matt.  
xv. 10  
to the end,  
Mark xi.  
15. to the  
end, Luke  
x. 2. 45. to  
the end,  
and John  
xii. 19. to  
the end,

‘ of the seven churches,’ are instances of this kind: and when Moses, speaking of the paschal lamb, tells the Israelites, *b* *This is the Lord’s passover*, even before the Lord had passed over them, and smitten the Egyptians; and of the unleavened bread used at the paschal feast, *This is the bread of affliction, which your fathers did eat in the land of Egypt*; his meaning can be no other, than that these things were a representation and memorial of what had befallen their forefathers in Egypt. And therefore it is no wonder, that our Blessed Saviour, in the institution of this sacrament, should make choice of the like form of expression as was in use in the Jewish church upon the like occasion; and, consequently, that when he says, *This is my body*, and *This is my blood*, his meaning must be, that ‘ this bread in my hand, and the wine in this cup, do signify and represent ‘ to you my body and blood, and that, in eating and ‘ drinking of these, you are made partakers of my body ‘ and blood, *i. e.* of the real benefits of my death and passion.’

The absurdity of a literal interpretation,

‘ And indeed, if we consider, that our Blessed Saviour celebrated this sacrament before his passion, we shall soon perceive that his words could not possibly bear any other construction. For how could he hold himself in his own hand, or give his disciples his body broken, and his blood shed, when at this time he was alive, and no violence had passed upon him? *d* They saw his body whole before them, and knew that his blood was in his veins, and therefore could not but conclude, that what they eat and drank, according to the evidence of their senses, was bread and wine; for had they understood our Saviour’s words in their literal meaning, it is hardly imaginable, but that they, who, upon all other occasions, were so full of their questions and objections, would, upon the first hearing of this paradox, have started some such scruple as this:—‘ We ‘ see this to be bread, and that to be wine, and we see that ‘ thy body is distinct from both; we see that thy body is ‘ not broken, nor is thy blood shed: how therefore can ‘ these things be?’

The ancient apologists for our holy religion take notice, that this was one of the greatest accusations which the Heathens brought against Christians, that they did eat human flesh, which they endeavoured to refute, and constantly rejected,

*b* Exod. xii. 11.

*c* Tillotson’s Sermons in folio, vol. 1.

*d* Whitby’s Annotations on Matt. xvi. 26.

rejected, as the vilest calumny, and most abominable thing: But now, had they understood our Saviour's words in a literal sense, and thereupon made it an article of faith, that they did daily eat the flesh of the Son of man, with what sincerity could they (without all limitation or distinction) not only have denied, but even detested the doing so. Nay, nothing is more obvious, than that primitive writers continually ridicule the Heathens, for worshipping such deities as might be eaten; and instance particularly in the Egyptians, who made the same flesh which some of them did consecrate as a god, the food of others. But how can it possibly be conceived, that they should thus ridicule and expose the religion of Heathens, for that very thing which made so great a part in their own; or brand that, as the very extremity of madness and folly, when done by others, which their faith taught them was the highest act of religious worship, when performed by themselves? These things surely give us sufficient reason (with Scotus) to admire, that such an interpretation should be put upon this one article, as makes our faith contemptible to all that are guided with reason; and at the same time to assert, that, it is apparently against humanity, and against piety, to break with our hands, to tear with our teeth, and to devour, as we do common food, the flesh and blood of Christ; and that the scorn of atheists and infidels will never cease, until the doctrine, which established these positions, be banished from the Christian church.

Our own indeed, that the whole stress of the Christian cause lies upon the truth of our Lord's resurrection, and that all proper methods of convincing the world were necessary upon this occasion; but then it should be considered that our Lord being now, after his resurrection, to act according to the majesty of the divine nature, and not according to the infirmities and condescension of the human, it did not so well comport with the dignity he had assumed, to converse publicly, or to submit himself to the censures, and fresh affronts of his enemies. But allowing it had been consistent, yet the unbelieving Jews (especially the chief-priests and rulers) were of all men most unworthy to have so extraordinary a way of conviction afforded them.

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<sup>c</sup> Whitby's Annotations on Matt. xxvi. 26.

<sup>f</sup> Ibid.

<sup>g</sup> Jenkins's Reasonableness of the Christian religion, vol. 2.

<sup>h</sup> Tillotson's Sermons.

A. M.  
4037, &c.  
Ann D. in  
33, &c.  
from Matt.  
xx 15 to  
the end,  
Mark xi.  
15. to the  
end, Luke  
xix. 45. to  
the end, end  
John xii.  
19 to the  
end.



A. M.  
4037. Sec.  
Ann Dom  
33, &c  
from Matt.  
xx. 10. to  
the end,  
Mark xi. 15.  
to the end,  
Luke xix.  
45. to the  
end, and  
John xii.  
x9. to the  
end.

They had already despised the evidence that was given them; and not only so, but maliciously imputed the plainest miracles that ever were wrought, to the power and operation of the devil. Now, if any thing can render men incapable of the favour of a farther conviction, such a malicious resistance of the evidence which our Saviour's miracles carried along with them, would probably do it; especially if we consider, that the greatest of all the miracles which he wrought in his lifetime, (I mean the raising Lazarus from the grave, after he had been dead four days,) was so far from convincing them, that though they could not deny the thing, they took occasion to resolve to put him to death: And therefore, what reason was there, that Christ should appear to them for their conviction, who had conspired to compass his death, even because they knew that he had raised one from the dead?

But supposing, for the present, that our Saviour had appeared publicly to the Jewish rulers; yet, since neither the darkness at his death, nor the earthquake at his resurrection; neither the declaration of the centurion on the one, nor the confession of the soldierson the other occasion, had wrought in them any remorse, we can hardly suppose, but that, had he so appeared, they would have offered to lay violent hands upon him, as they before designed against Lazarus, and for the same reasons: in which case, had our Saviour vanished out of their hands, (as doubtless he would,) what would they have concluded from thence, but that they had seen a ghost, a spectre, or apparition? And what conviction would that have wrought, but that their senses had been imposed upon by a magical illusion? And what effect would this have had upon their minds towards bringing them to a belief that Christ was truly risen? None at all.

In many of the Jews (especially their chief-priests and elders) the god of this world had so blinded their eyes, and hardened their hearts, that they would not have believed one title of our Saviour's resurrection; or, in case they did believe it, such was their malice and perverseness, that they would not have testified that they ever had seen him after his resurrection. <sup>k</sup> Now, they that are wicked enough to deny what they believe, will, at a pinch, deny also what they know to be true; and therefore, supposing that

<sup>i</sup> South's Sermons, vol. 5.

<sup>k</sup> Clagget's Sermons, vol. 1.

that our Lord had shewn himself to all his enemies, and to all the people, and but some of them (especially of the great men in authority) had denied that ever they saw him after his resurrection, this would have exceedingly weakened the testimony of those who vouched and confessed it: for he that appeals to the knowledge of another for the truth of a matter of fact, is so far from gaining, that he loses credit by the appeal, if the other person denies that he knows any thing of it. If therefore our Lord had appeared to his persecutors, (it being likely that his disciples would appeal to their knowledge,) they, by protesting the contrary, would have made a terrible advantage against the Christians upon that appeal. Herein, therefore, is manifest the wisdom of Christ, that, in making choice of particular witnesses, viz. such persons only as would be so far from dissembling their knowledge, that they would always be ready to seal their testimony with their blood, he hath settled the Christian faith upon a better foundation than if he had appeared in the temple, or in the midst of Jerusalem, to the whole people of the Jews.

The truth is, it is not the number of witnesses, but the character and qualifications of the persons, together with the evidence itself, in its full force and circumstances, that are chiefly to be regarded in matters of this nature. If but a few men can (as the apostles did) by undeniable miracles make it sufficiently appear, that what they say is true, and that God himself confirms the truth of it; they can appeal to every man's own senses before whom they work miracles, and make every one that sees them a witness to the truth of their doctrines. In this case, God himself bears witness to it; and what the high-priest said upon a very different occasion, every stander-by finds himself constrained to declare in this; 'What need have we of any farther witnesses? for we ourselves have heard of their own mouths,' (in the miraculous gift of tongues,) and seen with our own eyes, (in the many wonderful works which they have publicly wrought,) a full and authentic testimony of Christ's resurrection.

And this possibly may suggest the reason, why God permitted the apostle St Thomas to be so scrupulous and doubtful in this great article of our faith. He had been told, that our Saviour was risen from the dead, and the

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o the end,  
Luke xix.  
45, to the  
end, and  
John xii  
19, to the  
end.

truth of it had been attested to him by evidences beyond exception: <sup>m</sup> several companies, who had seen him and conversed with him several times; to whom he had exposed the sight and feeling of his wounds; to whom he had expounded the scriptures concerning himself; with whom he had broken the sacramental bread, and conferred on them the benediction of the Holy Ghost; all these, with all these convincing tokens, had told Thomas that Christ was risen: but Thomas's reply was, <sup>n</sup> *Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hands into his side, I will not believe.* It might indeed be urged before, that our Lord had not given all the proofs of his resurrection, that the nature of the thing was capable of; but <sup>o</sup> now, when nothing is left unasked, that the most sceptical doubts could pretend to desire; when the very apostles themselves had one of their number that held out a while, and they preached not this doctrine, until his scruples were removed; when even this doubter himself was no less vigorous and positive afterwards in asserting the truth of a point, which nothing but demonstration could make him believe; this takes off all imputation of credulity and easiness. It shews, that the apostles proceeded with great caution, before they embarked in the cause of Christianity, which could not but reap great advantages from this apostle's backwardness to believe; and therefore our church justly acknowledges, that <sup>p</sup> 'God, in his wisdom, suffered Thomas to doubt, for the greater confirmation of our faith,' according to that saying of one of the ancients, '*Plus nobis Thomæ infidelitas ad fidem, quam fides discipulorum profuit; quia dum ille ad fidem palpando reducit, nostra mens. omni dubitatione postposita, in fide solidatur.*' This disciple, in short, doubted, and was satisfied for us all. His former unbelief adds strength to the cause he pleads, and makes him a witness so much above exception, that the scruples, which in him were weaknesses, in those that pretend to follow him, and know his story, they will be wilfulness, and resolved infidelity.

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His story, indeed, and the means which (as we therein read) our Saviour made use of to convince him, will instruct us in this,—That, whatever changes our Saviour's

<sup>m</sup> Young's Sermons, vol. 2. <sup>n</sup> John xx. 25. <sup>o</sup> Stanhope on the epistles and gospels, vol. 4. <sup>p</sup> Collect. on St The-  
mas's day.

viour's glorified body might undergo after his resurrection, it was not altered, as to the properties of a body, whereof our outward senses are competent judges. To these senses it is that our Lord appealed; by these he composed the disciples, suspecting him to be a phantom; by these he satisfied the doubtful and incredulous; and by these the apostles make it their business to persuade the world, when they so frequently testify, that they <sup>a</sup> had seen and heard him, had eaten and drank with him. But now, if our Saviour's body was not subject to the same laws with other corporeal substances; if it could then pass through the doors in the manner of a spirit, and may at this time be, where our senses can discern nothing of it, though no other body can be so; then what satisfaction could Thomas receive in feeling his hands and side? or wherein would the strength of St John's argument lie, when he declares to his proselytes, <sup>r</sup> that he had seen, and heard, and his hands had handled of the Word of Life?

The indulgence indeed which our Saviour gave his apostles, to try all their senses upon him, gave them full satisfaction, both as to the materiality and identity of his body. But then, as all philosophy informs us, that no body can penetrate through another, we may reasonably infer, that when our Lord came to his apostles, on purpose, as it were, to convince them of the reality of his resurrection body, he did not glide into the room like a spirit, or phantasm, but, by his sovereign power, opened the door himself (even as the angel did the prison-gates to release Peter) secretly, and without the perception of any in the company, who might all then be at the upper end of the room perhaps, and employed in some such business as took up their whole attention. For <sup>s</sup> unless we can suppose, that our Saviour designed to invalidate the strength of what he said and did, to convince his apostles of the truth of his resurrection, we cannot believe, that at the same time he would do a thing (known and observed by them) which would in effect evacuate the force of all his proofs.

It is difficult, however, to imagine the reason, why our Saviour should so far condescend to his apostles, as to shew his hands and his feet, desiring them to handle them, when, not long before, he forbade Mary Magdalen to touch him, because

<sup>a</sup> Acts x. 41.

<sup>r</sup> 1 John i.

<sup>s</sup> Whitby's Annotations on John xx. 19.

A. M.  
1937, &c.  
Ann Dom  
33 &c.  
from Matt.  
xx. 10.  
to the end.  
Mark xi 15.  
to the end.  
Luke xix.  
45 to the  
end, and  
John xii.  
19 to the  
end.

And how  
he might  
go into the  
room un-  
perceived.

A. M. 4037, &c.  
Ann Dom 37, &c.  
from Matt. xx. 10.  
to the end.  
Mark xi. 15.  
to the end.  
Luke xix. 45. to the end, and  
John xii. 19. to the end.

That immediately after his resurrection, our Lord ascended into heaven.

because he was not yet ascended; unless we may suppose, that, after his resurrection, he might ascend several times, and that his first ascension was immediately ensuant upon it. Now, to make this more obvious, we must remember, that, a little before his passion, our Saviour foretold to his apostles his sudden ascent to his Father, and as sudden descent to them again: *Yet a little while, says he, and ye shall see me, and again a little while, and ye shall not see me, because I go to my Father*; and that afterwards, upon their surprize, and dispute about the meaning of the expression, *Jesus said unto them, Do you inquire among yourselves of what I said, A little while, and ye shall see me; and again, a little while, and ye shall not see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy, &c.* \* Now, if we compare this prediction with the event, how sad and disconsolate the apostles were upon our Saviour's death, and how refreshed and joyful they were soon after his resurrection; and consider withal, that this sorrow was to last till Christ had been with his Father, and then their joy to commence; we shall be inclined to believe, that what our Lord would be understood to say, is, that he was to go to his Father immediately after his resurrection, and then very soon to return to his apostles again, even the very same day in the evening.

And indeed, considering that Christ was our high-priest, it was necessary for him to ascend into heaven, as soon as his sufferings were finished. For, as the high-priest, under the law, was not only to slay the sacrifice, but to carry the blood, that moment, within the sanctuary, and there present it before God, to complete the atonement, and make intercession for the people; so Christ, having shed his blood, and offered his body on the altar of the cross, was immediately to ascend into the heavenly sanctuary, and there obtain for us the remission of our sins, and all the other benefits of his passion.

But this is not all. In several parts of Scripture our Saviour is invested with a régál, as well as sacerdotal character; but now, if, according to the testimony of the same Scripture, he could not exercise any supreme authority, until he was exalted to his heavenly kingdom; if he could

not

\* John xvi. 16.  
ton's Essays.

\* Ibid. ver. 19.

\* Mr Whis-



not <sup>y</sup> give gifts unto men, until he was ascended up on high; nor <sup>z</sup> send his Holy Spirit upon his disciples, until he was glorified, and had, by his intercession, <sup>a</sup> obtained that great promise of the Father; if he could not, I say, administer the affairs of his mediatorial kingdom, before he had conquered death by his resurrection, and had presented himself as a slain sacrifice and propitiation for the sins of the world, before the presence of the Divine Majesty; this makes it evident, that, on the very day of his resurrection, he must have ascended to heaven, because, in the evening of that day, we find him <sup>b</sup> giving a commission and instructions to his apostles; promising them the mission of the Holy Ghost; <sup>c</sup> blessing them in a solemn manner; <sup>d</sup> sending them as his Father had sent him; <sup>e</sup> giving them the power of remitting and retaining sins; and, afterwards, in Galilee, <sup>f</sup> assuring them, that all power was given him in heaven, as well as earth; and therefore commanding them to go, and teach, and baptize all nations, and promising his powerful presence with them, even unto the end of the world.

Now, if these exercises, both of the sacerdotal office and regal power, could not properly belong to our Saviour until his exaltation, then we have reason to suppose, that, in the morning of his resurrection, he privately ascended into heaven, to receive the reward of his humiliation in our flesh; and that the reason for his forbidding Mary to touch him, was, that by her officious embraces and importunity, she might not hinder him from ascending that moment, and (what was the crown of all his labour) carrying our glorified nature, as soon as possibly he could, into that blessed place where God's majestic presence appears, and where thrones, dominions, principalities, powers, angels, and archangels have their abode.

#### DISSERTATION IV.

*Of our Blessed Saviour's Doctrine, and the Excellency of his Religion.*

**T**HE completion of the prophecies relating to the promised Messiah, in the person and actions of our Saviour Christ, and the miracles which he wrought, in testimony of the Christian religion.

<sup>y</sup> Eph. iv. 8.

<sup>z</sup> John vii. 39.

<sup>a</sup> Acts ii. 33.

<sup>b</sup> Mark xvi. 15. &c.

<sup>c</sup> Luke xxiv. 50.

<sup>d</sup> John

x 21.

<sup>e</sup> Ibid. ver. 23.

<sup>f</sup> Matth. xxviii. 18. &c.

A. M.  
4037. &c.  
Ann Dom  
33. &c.  
from Matt.  
xx. 10.  
to the end,  
Mark xi. 15.  
to the end,  
Luke xix.  
45. to the  
end, and  
John xii.  
19 to the  
end.

And why  
he forbade  
Mary to  
touch him.

A. M. 4037, &c. Ann Dom 33, &c. from Matt. xx. 10 to the end, mark xi 15, Luke xix 45. to the end, and John xi. 19 to the end.

mony of his divine mission, and in conformity to what the Messiah was to do, were the subjects of the two preceding dissertations, as the great external evidences of the truth of our holy religion; and the internal evidence is, the goodness and perfection of those precepts relating to practice, which he hath enjoined, and of those doctrines relating to faith, which he hath taught us in the course of his gospel, and which, when duly considered, will manifest the excellency of the Christian religion above all others.

Now, the practical parts of our holy religion, or those precepts which were intended to direct us in our duty towards God and man, are such as either tend to the perfection of human nature, or to the peace and happiness of human society. Of those which tend to the perfection of human nature, some injoin piety towards God, and others require the good government of ourselves with respect to the pleasures of this life; and our business is, to shew, that all and every of these are both conformable to the dictates of right reason in their practice, and declarative of the wisdom of God in their appointment.

As it relates to the happiness of private persons.

§ 1. That we should inwardly reverence and love God, and express that reverence by external worship and adoration, and by our readiness to receive and obey all the revelations of his will; that we should testify our dependance upon him, and our confidence in his goodness, by constant prayers and supplications to him for mercy and help, both for ourselves and others; that we should acknowledge our obligation to him for the many favours and benefits which every day, every moment, we receive from him, by continual praises and thanksgivings; and that, on the contrary, we should not entertain any unworthy thoughts of God, nor give that honour and reverence which is due to him to any other; that we should not worship him in any manner that is either unsuitable to the perfections of his nature, or repugnant to his revealed will; that we should carefully avoid the profanation of his name, by customary swearing or cursing; and take great heed, that we be not guilty of the neglect or contempt of his worship, or of any other thing that belongs to him; in short, <sup>h</sup> that we should possess our minds with such a due sense of the majesty, and holiness, and justice, and goodness of God, as may make us, upon all occasions, thoroughly

<sup>g</sup> Tillotson's Sermons in folio, vol. 1.  
mons, vol. 1.

<sup>h</sup> Young's Sermons, vol. 1.

thoroughly fearful to offend him; of his majesty, lest we affront it by being irreverent; of his holiness, lest we offend it by being carnal; of his justice, lest we provoke it by being presumptuous; and of his goodness, lest we forfeit it by being unthankful. These are the general heads of those duties which every man's reason tells him he owes to God, and yet these are the very things which the Christian religion expressly requires of us; so that, in this part of Christianity, there is nothing but what exactly agrees with the reason of mankind.

In respect to the good government of ourselves, amidst the pleasures and enjoyments of this life, St John, when he tells us, that <sup>i</sup> *all that is in the world, is the lust of the flesh, the lust of the eye, and the pride of life*, distributes the irregular appetites of men into three kinds, voluptuousness, covetousness, and ambition, answerable to the three sorts of tempting objects that are in the world, pleasures, riches, and honours; but when our holy religion requires of us, that <sup>k</sup> *we should not walk after the flesh, but after the Spirit*; that we should, in short, <sup>l</sup> *walk decently, as in the day; not in rioting and drunkenness, not in chambering and wantonness; but <sup>m</sup> being holy in all manner of conversation, <sup>n</sup> abstain from fleshly lusts, which war against the soul*; when it gives us this strict caution, <sup>o</sup> *to take heed, and beware of covetousness; because a man's life, or the happiness of his life, consisteth not in the things which he possesseth*; and calls upon us so frequently <sup>p</sup> *to be meek and lowly in spirit, and not <sup>q</sup> to mind high things; to <sup>r</sup> let nothing be done through vain glory, but, in lowliness of mind, to let each esteem other better than themselves*; it is plain that it lays a prohibition upon all such irregular appetites and passions as are the bane of human ease and happiness, and enjoins such virtues and good dispositions as are not only highly reasonable, suitable to our nature, and every way for our temporal convenience and advantage, but such as dispose us likewise to the practice of piety and religion, by purifying our souls from the dross and filth of sensual delights.

2. In relation to the other sorts of precepts, which (as we said) tend to the peace and happiness of human socie-

A. M.  
4037, &c.  
Ann Dom  
33, &c.  
from Matt.  
xx. 10.  
to the end,  
Mark xi.  
15. to the  
end. Luke  
xix 45 to  
the end,  
and John  
xii. 19. to  
the end.



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And the  
peace of  
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<sup>i</sup> 1 John ii. 16.      <sup>k</sup> Rom viii 1.      <sup>l</sup> Ibid. chap.  
xiii. 13.      <sup>m</sup> 1 Pet. i. 15.      <sup>n</sup> Ibid. chap. ii. 11.      <sup>o</sup> Luke  
xii. 15.      <sup>p</sup> Matth. xi. 29.      <sup>q</sup> Rom. xii. 16.      <sup>r</sup> Phil. ii. 3.

A. M. ty, they are such as injoin all those virtues that are apt to  
 4037. &c. sweeten the spirits, and allay the passions and animosities  
 Ann Dom which sometimes happen among men. For when our most  
 33, &c. holy religion requires us, *to love our neighbour (i. e. every*  
 from Matt man in the world, even our greatest enemies) *as ourselves,*  
 xx. 10. and, in pursuance of this general precept, *if it be possible,*  
 to the end, and, *in pursuance of this general precept, if it be possible,*  
 Mark xi and *as much as in us lies, to live peaceably with all men; to*  
 15. to the be kind to one another, ready to gratify and oblige those  
 end, Luke that we converse with; to be tender-hearted and compas-  
 xix. 45 to sionate to those that are in want, and misery, and ready,  
 the end, upon all occasions, to supply and relieve them; to sympa-  
 and John thise with one another in our joys and sorrows; *to mourn*  
 xii. 19. to with *those that mourn, and to rejoice with them that rejoice; to*  
 the end. bear *one another's burdens, and to forbear one another in love;*  
 to be easily reconciled to them that have offended us, and  
 to be ready to forgive, from our hearts, the greatest and  
 most reiterated injuries that can be done us; it discovers  
 itself not only to be the most innocent and harmless, but  
 the most generous and best-natured institution that ever  
 was in the world.

In like manner, when our holy religion endeavours to  
 secure the private interests of men, as well as the public  
 peace, by confirming and enforcing all the dictates of na-  
 ture concerning justice and equity; by recommending the  
 great rule of doing to others what we would have them to  
 do to us, as the sum and substance of the law and the pro-  
 phets; by commanding obedience to human laws, which  
 decide men's rights, and submission to all government, un-  
 der pain of damnation; and by forbidding whatever is  
 contrary to these, viz. violence and oppression, fraud and  
 over-reaching, perfidiousness and treachery, breach of  
 trusts, oaths or promises, undutifulness to superiors, se-  
 dition and rebellion against magistracy and authority; and  
 if there be any thing else that is apt to disturb the peace  
 of the world, and to alienate the affections of men from  
 one another, such a sourness of disposition, and rudeness  
 of behaviour, censoriousness, and sinister interpretation of  
 things; in short, all cross and distasteful humours, and  
 whatever else may render conversation uneasy or unso-  
 ciable: When the laws of Christianity, I say, forbid these  
 vices and evil dispositions, and, upon every occasion, com-  
 mand the contrary virtues, *Whatsoever things are true,*  
*whatsoever things are honest, whatsoever things are just,*  
*whatsoever things are pure, whatsoever things are lovely,*  
*whatsoever*

s Philip. iv. 8.

whatsoever things are of good report, if there be any virtue, if there be any praise, requiring us to think of these things; we cannot but allow, that nothing can be devised more proper and effectual, to advance the nature of man to its highest perfection, to procure the tranquillity of men's minds, to establish the peace and happiness of the world, and (if they were duly practised) to make it, as it were, an heaven upon earth, than the precepts which we find recorded in the gospel: And (what is no small commendation of them) there is nothing in all these precepts, but what, if we were to consult our own interest and happiness, we should think ourselves obliged to do, even though it were never enjoined us; nothing, in short, but what is easy to be understood, and as easy to be practised by every honest and well meaning mind

A M  
4037. &c.  
Ann Dom  
33 &c.  
from Matt.  
xx. 10.  
to the end,  
Mark vi.  
15. to the  
end, Luke  
xix 45. to  
the end,  
and John  
xii. 19 to  
the end.

Some, indeed, have represented even the moral part of the Christian religion, as an heavy burden and grievous to be borne; difficult to be kept, and yet dangerous to be broken; that it requires us to govern, and keep under our passions, to contradict our strongest inclinations, and many times to deny ourselves even lawful enjoyments; that it enjoins us to forgive and love our enemies, *to bless them that curse us, to do good to them that hate and persecute us*; and (what is more) that it commands us to part with all the advantages of this world, and even to lay down life itself, in the cause of God, and the discharge of a good conscience. Hard sayings these, in some men's opinion, and such as our nature, in its state of degeneracy, is not able to perform. But this is for want of duly considering the obligation and tendency of such duties.

Some of the wisest Heathens, even by the strength of Self-denial. reason, were able to discover the general corruption of human nature; but then they were ignorant both of the rise and progress of it; whereas, by the Christian revelation, we are sufficiently instructed in both. Here we find the baleful venom of our first ancestors' transgression entailed on their posterity; here the perpetual strugglings of flesh and spirit, and that violence of passions and desires that so often carries us into excesses, which our sober and better sense cannot but disapprove; and here that general bent to evil and backwardness to good, which every one (but such as are obdurate and insensible) is forced both to feel and lament; and therefore since the gospel does not only shew us our disease, but the malignity and true original of it, there is good reason why it should be allowed to press up-

A. M.  
4037, &c.  
Ann. Dom.  
33, &c.

from Matt  
xx. 10. to  
the end.  
Mark xi.  
15. to the  
end, Luke  
xix. 4c. to  
the end,  
and John  
xii. 19. to  
the end.

on us the great duties of mortification and self-denial, as the best means within the compass of human power to cure us of it.

The Heathen sages, in the passage of their Hercules fighting with Antæus, seem to insinuate, that the only way to gain the mastery over our passions, is never to cease contending with them. Whilst Hercules grasped his adversary, and held him up in his arms, he could manage and master him with ease; but no sooner did he let Antæus touch the earth, but he got strength again, and was able to renew the combat. Antæus's touching the earth is morally no other, than an earthly affection permitted to its element, *i. e.* suffered to have its fill; at which time it gets strength, and grows masterly, and becomes less manageable than it was before: Whereas, to grapple with our desires, to hold them off from the reach of their quarry, and to restrain them even from the lawful measures of enjoyment, is the only way, both to bring them into subjection, and to confirm our government over them.

The truth is, every time that we indulge our appetites beyond what is convenient, we give away so much power out of our own hands, we strengthen the enemy for the next attack, and disable ourselves still more for resisting it; and therefore, as the Christian state is deservedly called a *warfare*, *i. e.* the necessary and continual engagement of our rational desires against our sensual, in order to bring them under, and keep them in obedience; and as in this warfare there must be no league, no truce, no laying down of arms, because the enemy is perfidious, and will never keep the peace; so are we never out of danger, but while we are actually fighting. The more we gratify our appetites, the more craving they will be, and the more impatient of denial; for every lust is a kind of hydropic distemper, and, in this case too, the more we drink, the more we shall thirst. If we give way to our passions, we do but gratify ourselves for the present, in order to our future disquiet; but if we resist and conquer them, we lay the foundation of perpetual peace and tranquillity in our minds; so that, in the whole, by retrenching our desires, especially when they prove exorbitant, we do not rob ourselves of any true pleasure, but only prevent the pain and trouble of farther dissatisfaction.

<sup>c</sup> Young's Sermons, vol. I.  
folio, vol. I.

<sup>u</sup> Tillotson's Sermons,

\* The ancient moralists, though they sometimes decried an insensibility of just provocations as a mark of an abject and little soul; yet upon no occasion are they so profuse in their praises, as where they speak of persons touched with a sense of injuries and indignities, and yet able, with a generous contempt, to overlook, and shew themselves above them; for the passing by, and forgetting such things, the being very hardly incensed, and very readily appeased again, is constantly set forth as one of the brightest virtues that give lustre to a brave and truly noble mind. And if such were the notions of Heathens, who professed to follow no other guide but the light of reason, surely the duty of loving and forgiving those that have injured and offended us, cannot be a task so very difficult to Christians, who, in matters capable of any tolerable construction, are required to put on that charity, <sup>y</sup> *which believeth all things, hopeth all things, endureth all things*; and, in the worst that can be, such a generous greatness of mind, as *puts away from us all bitterness, and wrath, and clamour, and evil-speaking, with all malice; such as should make us kind and tender-hearted, <sup>z</sup> restoring those that are overtaken in a fault in the spirit of meekness; and such as should prevail with us, <sup>a</sup> to forbear one another, and to forgive one another, even as God, for Christ's sake, hath forgiven us.*

And indeed, he who considers, that the very foundation of our religion is laid in the belief and profession of a pardon extended to the highest of all provocations, of love inconceivable to the worst of all enemies, and both these expressed and effected by a person the most highly injured, and in a method the most beneficial, the most amazingly kind; insomuch that no instance of generosity or goodness besides presents us with any thing like it, with any thing near it, with any thing fit to be named with it: He who considers this, I say, cannot but acknowledge, that the precept of loving and forgiving our enemies is peculiarly suitable to the condition of Christians, who owe all their hopes and happiness to it; and that it would have been absurd not to have obliged those men to a virtue, which they confess themselves so infinitely indebted to, and <sup>b</sup> which no man can think a grievous command, who considers the pleasure and sweetness of losing the glorious victory of overcoming evil with good, and in comparison thereof

\* Stanhope's Sermons at Boyle's Lectures, p. 171. <sup>y</sup> 1 Cor. xiii. 7. <sup>z</sup> Gal. vi. 1. <sup>a</sup> Eph. iv. 3. <sup>b</sup> Tillotson's Sermons, in folio, vol. 1.

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Mark xi.  
15. to the  
end, Luke  
xv. 45. to  
the end,  
and John  
xii. 19. to  
the end.  
Forgiving  
of enemies.

A. M.  
4087. &c.  
Ann Dom  
33, &c.  
from Matt  
xx 10. to  
the end,  
Mark xi  
15. to the  
end, Luke  
xix. 45. to  
the end,  
and John  
xi. 19. to  
the end.  
~~~~~  
and taking
up our
cross, all
answered.

these with the restless torments and perpetual tumults of a malicious and revengeful spirit.

3. The stoics of old represented their wise man, as no more concerned at the loss of his estate, his liberty, or life, than if they were the rattles or gewgaws of a child, which might afford him some little ease, and present diversion, indeed, but were by no means essential; or in any degree necessary, to his real happiness. This however is a slight too romantic to be credited. To lay down this life, and all the comforts of it, while men were so much in the dark about another, and to expose the body to sufferings, when doubtful, and in distrust about the soul, is too great an infraction upon self-preservation, because it is to part with one's all, at least our all in certainty and opinion: But to do this, when men know the reality of a future state, and the value of their immortal souls; ^d to fear him, who, when he hath killed, can cast both body and soul into hell, rather than them who can only kill the body, and after that, have no more that they can do; to receive, embrace, rejoice in ^e the light affliction, which is but for a moment, when thoroughly persuaded, that it worketh out for us a far more exceeding and eternal weight of glory; this is, not to destroy, but to save and profit ourselves, and what, in the affairs of this world, we esteem it our wisdom to do every day.

If by any sad accident our house happens to be set on fire, no man is to be blamed for doing his best to save his goods; but, when that is found impracticable, every wise man will chuse to leave all, and escape naked, rather than out of a foolish fondness for any furniture of value or curiosity, there stay and perish with it. Now this is no improper emblem of the case before us. When the fire of persecution breaks out among us, we have our Lord's permission, by all prudent and honourable methods to decline it; but when it comes at last to catch upon these earthly tabernacles, *i. e.* when our circumstances admit of no other choice, but either sinning or suffering, the loss of our lives, or the loss of our virtue, we owe it then, not only to God, but to ourselves, rather to quit this house of flesh, than bring the glorious inhabitant in it into danger of being buried in its ruins.

Upon the whole, therefore, this taking up our cross, or suffering upon the account of religion, is not chusing evil

as

^c Stanhope's Sermons at Boyle's Lectures. ^d Luke xii. 5.
^e 2 Cor. iv. 17.

as such, but chusing an infinitely less evil, which, in this respect, is a great good. It is not exposing ourselves, when we might be safe; but, where we cannot be safe in our whole persons, redeeming one part with another, the better with the worse: it is not sustaining a loss, but making an exchange; an exchange of fugitive and perishing goods, for lasting and substantial; and parting with something of less value, in order to receive another thing unspeakably better, and more desirable.

Thus it appears that the three great precepts, which are commonly objected against, as heavy impositions, are the necessary result of the state and circumstances wherein we are placed: that the duty of denying ourselves arises from the corruption of the nature we are born with; that of loving our enemies, from the very genius and foundation of the religion we live under; and that of taking up our cross, from such prudential considerations as make us always chuse the less evil; and are all so suited to the reason of mankind, that we find some of the best improvers of it prescribing the same rules to their disciples; † which is enough to convince us, that our Lord, who has opened the kingdom of heaven to all believers, ought not by any means to be accounted an hard Master, when he imposes no other terms than the Heathens thought fit to engage in, upon the mere spur of private conscience, or public shame; and that speechless, and without apology, a great part of the Christian world must needs stand in the day of enquiry, when it shall appear that Pythagoras, and Plato, and Zeno, could have their scholars run through such discipline, as is necessary to the character of a virtuous man, which those who profess Christ are not ashamed to call foolish and needless, only because it is displeasing.

4. The other part of the Christian religion is (as we said) those doctrines which were designed for the direction of our faith, in matters that were not sufficiently revealed before.

‡ That there is one supreme, absolute, and independent cause, and original of all things, eternal, infinite, all-powerful, all-sufficient, the Maker and Lord of all things, himself derived from none, made of none, begotten of none, proceeding from none; that by him all creatures, material and immaterial, visible and invisible, animate and inanimate, rational and irrational, mortal and immortal, in heaven and in earth, were made, or created out of nothing: That

having

† Young's Sermons, vol. 2. ‡ Clarke's Sermons, vol. 2.

A. M.
4037, &c..
Ann Dom
33. &c.
from Matt.
xx. 10.
to the end,
Mark xi.
15. to the
end, Luke
xix 45. to
the end,
and John
xii. 19. to
the end.



The doc-
trines of
Christia-
ni y.

A. M.
4037. &c.
Ann Dom
33, &c.
from Mat.
xx. 10. to
the end,
Mark xi.
15. to the
end Luke
xix. 45. to
the end,
and John
xii. 19. to
the end.

having made the world at first, he still governs it by his perpetual providence, insomuch that the most fortuitous accident does not happen, a sparrow does not fall to the ground, nor an hair from our heads, without his permission or direction; that, in the exercise of this his providence, every thing is submitted to his will; no strength can resist his power, no swiftness can flee from his presence, no secrecy can conceal from his knowledge, no art can evade his justice, and every creature participates of his goodness: That this infinite and almighty Being did, from all eternity, and long before any ages commenced, in an ineffable manner, (which the scriptures call *generation.*) communicate the essence of the Godhead so entirely to his Son, as to make him the same with himself, very God, of very God: That this eternal Son of God, having a being in the bosom of his Father, was partaker of his glory and power in the creation and government of the world, and, by the divine appointment, is our Saviour, Mediator, Intercessor, and Judge: That, having a tender compassion for sinful man, and willing to procure for him the grace of repentance, he voluntarily condescended to take our nature, with all its innocent infirmities, upon him: That, in this nature, (miraculously conceived, and born of a virgin,) he lived a life as we do, and was affected as we are, (but without sin,) revealed unto us his Father's will, and did many wonderful works in confirmation of his divine mission: That, after a life spent in doing good, he submitted, in his human nature, to a painful and ignominious death, that thereby he might make an atonement to God, and reconciliation for our sins: That, after a stay of three days in the grave, by his almighty power he raised himself to life again, conversed upon earth for the space of forty days, instructed his disciples in matters relating to his kingdom, and, at length, in the sight of a great number of spectators, ascended visibly into heaven: That, upon his ascension, he was exalted to the right-hand of God, where he now makes intercession for us, and is invested with all power and authority, wherewith he governs the whole church, and is hereafter to judge the whole world: That, upon his investiture, he soon sent down the Holy Ghost (the third person in the ever-blessed Trinity) to be the immediate comforter and director of his apostles, to lead them into all truth, to inspire them with the gift of tongues, and to impart to their followers such other gifts as might best serve the end of their ministry: That this Blessed Spirit still continues with all good

good men, and ^b by illuminating their understandings, rectifying their wills and affections, renewing their natures, uniting their persons to Christ, and helping the infirmities of their prayers with his own intercession, is the great sanctifier of their souls and bodies, in order to make them acceptable in the sight of God for ever: These, (together with the doctrines of the immortality of the soul, the resurrection of the body, and, after their re-union, an eternal state of misery or happiness in the other world) are the great and fundamental principles of the Christian religion and mysteries, (as the apostle ⁱ calls them,) *which have been hid from ages, and from generations, but are now made manifest to the saints.*

A. M.
4037, &
Ann Dom
33, &c.
from Matt.
xx. 10 to
the end,
Mark xi.
15. to the
end, Luke
xix 45. to
the end, and
John xii.
19. to the
end.

‘ But how are these things made manifest, (says the objector presently,) when, notwithstanding all the pretended light of revelation, they still remain obscure and unintelligible? Some articles of the Christian faith, such as the existence of a God, the dispensations of providence, the spirituality of our souls, a future state, and future judgment, we readily allow, because these are founded in the nature of things, and rise in the mind upon the disquisitions of reason; but, as for the stories of a trinity in unity, a co-equality in the Son, the incarnation of a God, and the propitiation made by the Man Christ Jesus, of these we can frame no manner of conception; and therefore you must excuse us, if we do not believe them; for where is the crime of not performing impossibilities, or of not believing what does not appear to us to be true?’

The objection against these doctrinal points.

It cannot be denied indeed, but that, in the Christian religion, there are many great mysteries, or doctrines of too much sublimity for the powers of reason, unassisted by revelation, to find out, or, when discovered, fully to comprehend; but this is no more than what we might reasonably expect, considering the nature and quality of the things it treats of. In its main intendment, it is a kind of comment upon the divine nature, or an instrument to convey right conceptions to the soul of man, as far as it is capable of receiving them. But now God, we know, is an infinite being, without any bounds or limitations of his essence; wonderful in his actions, inconceivable in his purpose, and inexpressible in his attributes: and how can such vast and mighty things be clouded in a little finite understanding?

Answered, from the consideration of the things themselves.

^b Pearson on the Creed,

ⁱ Col. i. 26.

A. M. standing? how shall our poor short faculties be able to
 4037. &c. measure the length of his eternity, the breadth and expan-
 Ann Dom. sions of his immensity, the heights of his prescience, the
 33, &c. depth of his decrees, and, least of all, the unutterable in-
 from Mat. comprehensible mystery of two natures united into one per-
 ix. 10. to son, and again, of one and the same nature diffused into a
 the end, triple personality? When a man that is born blind (as ^k
 Mark xi 13. one expresses it) shall be able, on hear-say, to conceive in
 to the end, his mind all the varieties and curiosities of colours, or to
 Luke xix. 45 to the draw an exact scheme of some fine city, or map of some
 end, and large province, then may we expect, in this degenerate
 John xi. 19. to the end, state of our understanding, to comprehend the ways of
 the Almighty, and by searching find out God. But, (to do
 justice to the argument on the other side,) as it would be
 extremely foolish and irrational, for a blind man to affirm,
 that there is no such thing as colours, or lines, or pictures,
 because he finds that he cannot form in his mind any true
 perception of them; so would it be equally, if not super-
 latively more unreasonable, for us to deny the great my-
 steries of our faith, because the plummet of our reason will
 not reach them.

While we continue in this state of imperfection, we
 must be content ^l to know in part. A full and adequate
 perception of these sublime mysteries is reserved, as a prin-
 cipal ingredient of our felicity and happiness above, when
 all the heights and depths, which we now stand amazed at,
 shall be made clear and familiar to us; when God shall
 display the hidden glories of his nature, the wonders of his
 providence, and the wisdom of his counsels; and, withal,
 fortify the eye of the soul to such a degree, as to make it
 able (as far as the capacities of an human intellect can be
 able) to behold, and take them in.

A distinc-
 tion be-
 tween
 things a-
 bove, and
 things a-
 gainst rea-
 son.

To have a right notion of the doctrines of our religion,
 however, we are to distinguish between those things that
 are above reason, and incomprehensible, and those that
 are against reason, and utterly inconceivable. ^m Some
 things are above reason, because of their transcendent ex-
 cellency, and distance from us; whereas those that are a-
 gainst reason involve a contradiction, and have a natural
 repugnancy to our understandings, which cannot conceive
 any thing that is formally impossible. And from hence it
 will follow, that though we neither can, nor should believe
 those

^k South's Sermons, vol. i.

^l 1 Cor. xiii. 12.

^m Bates's Harmony of the divine attributes,

those things that are contrary to our reason, yet we both may, and ought to believe those that are above it: And the reason is, ^{A. M.} because the only evidence we can give of our acknowledging the infallible truth of God, is by assenting to what he affirms upon his own authority. ^{4037, &c. Ann Dom 33 &c. from Matt. xx. 10. to the end, Mark xi. 13. to the end, Luke xix. 45 to the end, and John xii. 19 to the end.}

In assenting to a proposition whose truth we perceive from the reason of the thing, we do not assent upon any authority at all. To such a proposition we should assent, though it were affirmed by the most fallible man, nay, though it were affirmed by the most notorious liar; and, consequently our assenting to such a proposition is no manner of proof that we acknowledge the infallible veracity of God. This can only appear by our assenting to a proposition whose truth we do not perceive by any evidence from the nature of the thing; for here we assent upon the simple authority of God's affirmation, and our assent is an explicit acknowledgment of his absolute veracity. If then it be reasonable to expect, in a divine revelation, that God should require our acknowledgment of this attribute, especially, (and without such acknowledgment no revelation would be of any use;) and if this acknowledgment can appear only by our assenting, upon the authority of God, to such propositions as we cannot perceive the truth of by an internal evidence; it certainly cannot be incongruous to expect such propositions in a divine revelation. Nay, much more incongruous would it be, and ^{Why we ought to assent to the former, and why it is reasonable to expect such in a divine revelation.} a probable objection against the divinity of any revelation, if we should not find some propositions of this kind in it; because it is hardly conceivable, why God should make an external revelation of those things only, which, by a due exercise of our reason, he has enabled us to find out.

Seeing it is so far from being unreasonable, then, that it is highly expedient, and in some sort necessary, that there should be some propositions above the reach of human understanding, in every revelation that comes from God; if we can but shew, that in the Christian system there are no doctrines, but such as stand clear of all absurdity and contradiction, the more abstruse and mysterious they are, the more they deserve our belief; for this very reason, because, ^P if what is revealed concerning God were every way easy, and adapted to our comprehension, it could never reach, nor, with any fitness, represent that nature, which we all allow to be incomprehensible.

N n 2

The

ⁿ Rogers's Necessity of a Divine Revelation. Case of Reason.

^e Young's Sermons', vol. 2.

^e Lay's

A. M.
4237, &c.
Ann Dom
33, &c.
from Mat.
xx. 10.
to the end,
Mark xi 15.
to the end,
Luke xix.
45. to the
end, and
John xii.
12. to the
end.

No contra-
diction or
ambiguity
in any doc-
trines of
the Chri-
stian revela-
tion.

The holy Scriptures, for instance, teach us, that in the divine nature (which can be but one) there are three distinct persons, to whom we ascribe the same attributes and perfections, the same worship and adoration. This indeed is a doctrine above our comprehension, as to the manner how three should be one, and one three; ⁹ but still we affirm, that there is no contradiction in it, if we will but distinguish between numbers, and the nature of things. For three to be one indeed, is a contradiction in numbers; but whether an infinite nature can communicate itself to three different substances, without such a division as is among created beings, must not be determined by bare numbers, but by the absolute perfections of the divine nature, which must be owned to be above our comprehension. The holy Scriptures teach us, that the Son of God was made flesh, and dwelt amongst us; and that therefore our Redeemer was both God and man in one person. This, we own, is, in its nature, one of the great mysteries of godliness, as St Paul calls it; but then we must remember that, in reality, it is not much more difficult, than the union of the soul and body in all mankind, which, however unaccountable it may be to our reason and imagination, is too certain, in fact, to be called in question. Once more, the holy Scriptures teach us, that our Saviour Christ, who was both God and man in one person, became the Redeemer of the world, by offering himself a propitiation to God for sinners. This, in many respects, is a mystery too, and what we could not have known, had it not been revealed to us; but now that it is revealed, it is far from deserving the imputation of being absurd. ^r That all mankind are sinners, and have fallen from their primitive integrity, not only the Scriptures, but the constant experience of our own irregular appetites, is but too convincing a demonstration. Now, since this was our condition, and God was minded to rescue us from it, but entirely at liberty in what method to effect it; since the soul of our Saviour Christ was a free immaculate being, that might voluntarily suffer for us, if he pleased, and, by the dignity of his nature, enhance the value of his sufferings to the full pardon of our sins upon his Father's acceptance of a vicarious sacrifice; there appears nothing in this doctrine of Christ's satisfaction (now that we have it fully revealed to us) but what corresponds with common reason, and all judicial proceedings among mankind.

These

⁹ Stillingfleet's Sermons.

^r Whiston's Essays.

These are some of the principal doctrines that we, as Christians, profess; and being they are free (when rightly considered) from all appearance of contradiction, we may appeal to the judgment of any considerate person, whether it be not for the dignity and advantage of religion, that some articles of it should exceed the largest human comprehension; whether we should entertain the same awful impressions of the Divine Majesty, if the perfections of his nature and operations were only such as we could see to the end of; whether it does not raise the value of man's redemption, to have it brought about by miracles of mercy, not only without example, but even beyond our present understanding. Had all these things been less, we should indeed have known them better; but then so much as we abate of their mysteriouseffects, to bring them down to our capacity, so much we impair their dignity, and weaken the power of them upon our affections. It is therefore the very commendation (as we said before) and excellency of these doctrines, that they are so far above us; and we ought to esteem it an instance of the divine goodness, no less than wisdom, so to have tempered his revelations, that we want not knowledge enough to engage our piety and holy wonder, and yet have not so much as should destroy our humility and godly reverence; and, upon the whole, have reason to believe that it could not have been better, nay, probably, not near so well, if either less had been discovered to us, or less concealed from us.

The other doctrines, which in some measure were discoverable by the strength of reason, but have been set in full light, and cleared of all their ambiguity and doubtfulness, by the revelation of the gospel, such as that of the being of a God, the inspection of his providence, the supreme end of man, the immortality of his soul, the resurrection of his body, a future judgment, and an eternal state of happiness or misery hereafter, are so rational in themselves, and have so natural a tendency to what is the great end of all religion, the reformation of men's lives and tempers, that a very small illustration will suffice to recommend them. For,

What can be a more necessary and excellent foundation of true piety, than that doctrine which the Christian religion clearly and distinctly teaches us concerning the nature and attributes of *the only true God, who inhabits eternally,*

² Stanhope's Sermons

³ Clarke's Evidence.

A. M.
+ 37, &c.
And Dom
33, &c.
from Matt.
xx. 10.
to the end,
Mark xi. 15.
to the end,
Luke x. 2.
45 to the
end, and
John xii.
19. to the
end.
Put a great
deal of ma-
jesty and
dignity in
them.

The moral
tendency of
the moral
and civil
doctrines
of Chris-
tianity.

A. N.
6037, &c.
Ann Dom
33, &c
from Mat
x. 10. to
the end,
Mark xi 15,
to the end,
Luke xix.
45. to the
end, and
John xii.
12. to the
end.

nity, and yet humbleth himself to behold the things that are in heaven and earth? What can afford more comfort and security in all conditions of life, than the sense of a providence, (by which the very ^u hairs of our head are numbered,) concerning itself for our welfare, and, for that reason, bidding us ^x to be careful for nothing, but, in every thing, by prayer and supplication, with thanksgiving, to make our requests known unto God? What can be a more effectual means to wean us from the love of the world, and the allurements of sin, than to consider, that the proper and ultimate end of man is the fruition of God; and that though ^y it does not yet appear what we shall be, yet this we know, that when he shall appear, we shall be like him; for we shall see him as he is? What a greater incitement to purity and holiness, to love, and hope, and heavenly-mindedness, than the assurance given in the gospel, that when we are ^z dissolved, we shall immediately be with Christ; that ^a this corruptible shall put on incorruption, and this mortal put on immortality; that our souls, when they go hence, return to God that gave them, and our bodies, when laid in the dust, after a short repose, are to be raised in power, and ^b fashioned like unto Christ's glorious body? In fine, what stronger and more powerful motive to deter us from vice, and allure us to all kind of virtue, than the discovery we have of God's having ^c appointed a day, wherein he will judge the world in righteousness, and render unto every man according to his works; to them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil.' So that the articles of our Christian faith, you see, are far from being arbitrary impositions, ^d calculated for the exercise of our credulity, or the gratification of our idle curiosity, but have an immediate relation to practice. They are indeed the genuine principles and foundations of all human and divine virtues; and, ^e taken altogether, make a far more rational and consistent scheme of belief, than what the wisest ancient philosopher ever thought of, or the most opinionative modern unbeliever ever yet contrived.

But

^u Matth. x. 30.

^x Phil. iv. 6.

^y 1 John iii. 2.

^z Phil. i. 23.

^a 1 Cor. xv. 54.

^b Phil. iii. 21.

^c Rom. ii. 7. &c.

^d Archbishop Sharp's Sermons.

^e Clarke's Evidence.

But besides these doctrines, there are two ordinances peculiar to the Christian religion, which have an equal tendency to practice, and are so far from being vain and superstitious, ^f (as some are pleased to call them, that they carry their own plea and justification along with them. For what reasonable man can pretend to say, that it is any wise superstitious, for every member of the society which Christ has instituted, to be solemnly admitted into the profession of his religion by a plain and significant rite, intitling him to all the privileges, and charging him with all the obligations which belong to the members of that society as such, which is the design of one of the sacraments; or that it is unreasonable, or superstitious, for men frequently to commemorate, with all due thankfulness, the love of their greatest benefactor, and humbly and solemnly to renew their obligations and promises of obedience to him, which is the design of the other? But then, if we consider further the manifold benefits which we receive from these sacramental ordinances; that, by the former, we are admitted to the pardon of all our sins, the assistance of divine grace, the adoption of sons, and a title to a glorious inheritance; and that, by the latter, we have the covenant of mercy renewed, our breaches repaired, and our right to eternal happiness confirmed; that, in both, in short, we are made, and recognised to be, the children of God, and if children, then (according to that happy climax) are we heirs, heirs with God, and joint heirs with Christ, to the intent that we may be glorified with him: If we consider these great privileges, I say, we shall soon perceive the wisdom and love of our master, and only Saviour, in thus ^e opening to us a fountain for sin, and for uncleanness, and in thus giving us the ^h medicine of immortality, (as the ancients stile the Eucharist,) an antidote to preserve men from dying, and to give them a life that is everlasting.

But whatever inherent efficacy some may think fit to ascribe or deny to these sacred ordinances, it can hardly be thought but that, since (when they are duly observed) they are productive of many virtues and good dispositions; ⁱ since, in the sacrament of baptism, we profess our sincere belief in the truth of that doctrine which God the Father revealed

^f Vid. Christianity as old as the Creation ^g Zech. xiii. 1.

^h Ignat. epist. ad Eph.

ⁱ Barrow on the Sacraments.

A. M.
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Ann Dom
33, &c.
from Marc.
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the end,
M r k xi 15,
o the end,
Luce xix.
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John x i.
19, to the
end
The rea-
sonableness
and benefits
of the two
sacraments.

A. M.
4 37, &c.
Ann Dom
33, &c.
from Matt
xx, 10.
to the end.
Mark xi. 15
to the end.
Luke xx.
45. to the
end, and
John xii.
19 to the
end.

revealed by his Blessed Son, and confirmed by the miraculous operations of the Holy Ghost; in it declare our humble acceptance of the overtures of mercy and grace, purchased for us by our Saviour, and in this sacrament exhibited to us; in it acknowledge our obligations to all piety, righteousness, and sobriety, as loyal subjects, faithful servants, and dutiful children to God; and in it devote ourselves to the faith and obedience of God the Father, our great and glorious maker, of God the Son, our great and gracious redeemer, and of God the Holy Ghost, our blessed guide and comforter: And, in like manner, since a devout reception of the supper of our Lord exercises and excites in us an awful sense of mind, answerable to the greatness and holiness of him whom at that time we approach; an hearty contrition for our sins, which exposed our Saviour to such pains and agonies as are therein remembered; a fervent love and gratitude to him, for his wonderful goodness and love to us; a deep humility, upon the sense of our unworthiness to receive such testimonies of his favour; a pious joy, in consideration of the excellent fruits accruing to us from his performances; a comfortable hope of obtaining the benefits of his passion, by the assistance of his grace; and, lastly, an enlarged good-will and charity to all our brethren, as being made heirs of the same hope, and not only washed in the same baptism, but fed at the same table with ourselves: Since these, I say, are the graces and benefits which accrue to us by these holy ordinances, we cannot but applaud the wisdom of their institution, which affords such mighty helps to our Christian progress, and, by the blessing of God, are the happy instruments both of our living well, and of our living for ever.

From this brief review of the Christian religion, it appears, that the purity and practicableness of its precepts, the truth and sublimity of its doctrines, and the wisdom and piety of its sacramental institutions, cannot but recommend it to every man's conscience. that is neither bribed with vice, or unstartled with infidelity; for ² if our gospel be hid, if the beauty and excellency of our holy religion be hid, *it is hid to them that are lost, in whom the God of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ (who is the image of God) should shine unto them.*

And

¹ And now, methinks, we may, with some confidence, challenge any religion in the world, to shew us such a complete body and collection of doctrines, both speculative and practical; of mysteries more sublime, and rational withal, more agreeable to the divine nature, and more perfective of human understanding; and of rules and precepts that would make men more pious and devout, more holy and sober, more just and fair in their dealings, better friends and better neighbours, better magistrates, better subjects, and better in all relations, than what we find recorded in the gospel.

Were there no other argument of the divinity of the Christian religion, but only the excellency of the doctrines which it teaches, this would be enough to convince any considering man, that it came from God. ^m For, if it were nothing else but the result of natural reasoning, why should not other religions in the world, and other systems of morality, be as good as this? How comes the doctrine of Jesus Christ to excel those of all the famous legislators and philosophers in the world? How comes an obscure person in Judea to draw up such an admirable scheme of ethics, that whatever is laid down by the Lycurguses, and Numas, and Platos, and Aristotles, should not be comparable to it? How should he, in one or two years preaching, nay, in one short sermon, advance the practical doctrines to a greater height and perfection than ever they were brought to by any of the sects of philosophers, who had made it their business to study them for some ages? Most certainly, unless God had been assisting in contriving this new model of the morality of Jesus Christ, it is impossible that it could ever have equalled, much less so far exceeded that of the Grecian schools, which had all the human advantages that he wanted on their side.

It cannot be denied indeed, but that, almost in every age, there have been, in the Heathen world, some wise, brave, and good men, who have carried human reason to a great height; and in the study and disquisition of natural religion, have made no mean discoveries; but then there is room to suspect, that their discoveries of this kind were not so much owing to the strength and sagacity of their own reason, as to the traditions they might receive from their ancestors, or the conversation they might

A. M.
4037, &c.
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from Matt.
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the end,
Mark xi.
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end. Luke
xix. 44. to
the end,
and John
xii. 19. to
the end.



A. M. have with the Hebrews, who had all their instruction from
4037, &c. revelation.
Ann. Dom.

33, &c. That there were certain principles delivered by God to
from Mat. Noah, and by him propagated among his posterity, thro'
xx. 10. all ages and nations, is what we may easily conceive; and
to the end, thence we may suppose, that many points which seem now
Mark xi. to be deductions from natural reason, might have their
15. to the original from revelation, because things, once discovered,
end. Luke may seem easy and obvious to men, which they, notwith-
xix 45 to standing, would never of themselves have been able to
the end, find out.
and John
xii. 19. to
the end.

Whence
the Hea-
then philo-
sophers had
their know-
ledge.

However this be, it is certain, that, as the ancient philo-
sophers might borrow many helps from their knowledge
of the Jewish religion, which was the only revelation then
pretended to; so, ^a whoever compares the writings of la-
ter philosophers, of Epictetus, Antoninus, and some others,
who lived since the gospel got footing in the world, with
theirs who went before them, will find so manifest a dif-
ference, so much more unaffected solidity, and so near a re-
semblance to some of the most exalted Christian precepts,
as cannot well be accounted for, without supposing some
acquaintance with a set of principles, which they could not
but approve and admire, and affected to ingraft into their
own systems of morality, though they never expressly av-
owed the authority on which they stand. These were
great helps; and it is no wonder, that under the influence
of these they wrote so well. But if we look into the tracts
of those that went before them, and were unassisted by
revelation, we shall find them miserably ignorant of many
important points that are delivered to us with the greatest
perspicuity.

Their igno-
rance in se-
veral great
points.

They were ignorant (as we had occasion to shew ^o be-
fore) of the creation of the world, and the origin of man-
kind; ignorant of the rise of evil, or the cause of human
depravation; ignorant of any form of worship that might
be acceptable to God, and of any way to appease his dis-
pleasure; and quite ignorant of the method which he, in
his eternal counsel, had ordained for the recovery of lost
man, without any infraction upon his attributes. They
had but confused notions of the nature of the supreme be-
ing, and talked very inconsistently of the *summum bonum*,
or ultimate felicity of man. They taught but little of
God's exceeding love towards us, and desire of our hap-
piness;

^a Stanhope's Sermons at Boyle's Lectures
paratus the first, p. 18. & seq.

^o See Ap-

pinefs; and were entirely filent as to the divine grace and affiftance towards our attainment of virtue, and perfeverance in it. The immortality of the foul was to them a moot point; the certainty of a future ftate they were not well agreed in; and, as for the refurrection of the body, this, ^p in their very feats of learning, was thought a doctrine highly abfurd and ridiculous. So doubtful, fo ignorant, were they in thofe main and fundamental points, which are the great reftraints of our inordinate appetites; and therefore no wonder, if, ^q having their understanding darkened, (as the apoftle describes them,) and being alienated from the life of God through the ignorance that was in them, they gave themfelves up unto lasciviousnefs, and to work all uncleannefs with greedinefs.

Nay, well had it been, had they confined their lewdnefs and debauchery within private walls; but the misfortune was, that they entered their temples, and made no fmall part of their religious worfhip. * They deified the worft of men, a drunken Bacchus, an effeminate Hercules, a Romulus unnatural to his brother, a Jupiter as unnatural to his father. † They paid adoration, not only to the ghofts of fuch as thefe, but to birds, and beafts, and creeping things, and even to the devil himfelf, under images of fuch hideous forms and fhapes, as were frightful to behold. Nay, and in the worfhip of him, they made their

O o 2 altars

^p Acts xvii. ^q Eph. iv. 18, 19.

* Can any thing be fo ftupid, as to load the divine nature with fo many crimes and imperfections as the Heathen theology does; to make one God, and that the fupreme God too, an adulterer, and another a pimp; one goddefs a fcold, and another a whore; to flock heaven with flrumpets and Sodomites, and drunkards, and bafards; to make their deities fighting and quarrelling, difsembling and lying, to be lame, and blind, and old, and wounded? Can any thing be more foolifh, than the ftories of their theogony; of their gods, not only begetting children like men, but eating them like Cannibals; their battles with Titans and giants, and their running out of heaven for fecurity upon earth? What wretched filly ftuff is the hiftory of their demi-gods, or heroes of Perfeus, Thefeus, Orpheus, and all the other contradictory tales which we read of in Ovid's *Metemorphofes*, which is nothing elfe but a compendium of the Heathen divinity; *Nichols's Conference with the Theift*, vol. 2. part 4.

† Jenkins's *Reasonablenefs of the Chriftian Religion*, vol. 1.

A. M.
4037. &c.
Ann Dom
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from Matt.
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to the end,
Mark xi.
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the end,
and John
xii. 19. to
the end.

And grofs
impiety.

A. M.
4037, &c.
Ann Dom
33, &c.
from Matt
xx. 10
to the end,
Mark xi.
15. to the
end, Luke
xix. 45. to
the end,
and John
xii. 19. to
the end,

And wickedness.

altars smoke with the blood of human sacrifices, of their sons and their daughters; and that in some places, ever day, and, upon extraordinary emergences, (even as it is the practice of some Pagan countries at this very time,) in whole hecatombs. So blinded were the eyes of their understanding, and so hardened their hearts, against all tender impressions, by the deceitfulness of sin, and the insatiation of the devil.

Men may talk of the natural light and power of reason as long as they please; and the topic perhaps is well enough for popular eloquence to flourish upon; but when we appeal to experience, we shall soon find it empty boast, and pompous harangue. If ever there was a time when human reason might be a guide in matters of religion, ^s it was when our Saviour came into the world, or some time before; when knowledge of all kinds, and particularly the study of philosophy, was cultivated and improved with the greatest application, by the ablest hands; and yet it is hardly possible to read the first chapter of the epistle to the Romans, without amazement, and many mortifying reflections, to find rational creatures capable of so wretched a degeneracy, as to verify the apostles description of them, when he tells us, that they ^t *were filled with unrighteousness, fornication, wickedness, covetousness, maliciousness; were full of envy, murder, debate, deceit, malignity; were whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things; were disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful, and (what is worse still) not only did these things themselves, but took pleasure likewise in those that did them.*

In this light it is that the apostle represents the state of the Heathen world, while it was under the guidance of unassisted reason: and if our reason seems to guide us any better now; if it rejects those detestable deeds of darkness, and impious modes of worship, which it once revered and embraced, it is not because its faculties are in themselves any clearer or stronger than they were, but because it has submitted its weakness and ignorance, its pride and passions, to the light and authority of the Christian revelation. ^u Take but away the direction and restraint of this authority, and it will act just as it did, and relapse into the same extravagancies,

^s Bishop of London's second Pastoral Letter. ^t Rom. i. 29. &c. ^u Rogers's Necessity of Divine Revelation.

vagancies, the same impiety, the same folly and superstition, that prevailed on it before.

And if the Pagan religion, when supported with the highest improvements of human understanding, fell so far short of being a rational service, what shall we say to the Mahometan, which envelops itself in ignorance, and makes its main foundation the gratification of men's brutal lusts and appetites? One would really wonder how so corrupt an institution came to spread so wide in the world, but that there was a concurrence of circumstances, at that time, which did not a little contribute to its propagation.

* When Constantine and his followers had made the profession of the Christian religion not only safe but honourable, bishops grew ambitious, and minded nothing so much as their advancement to the best preferments. Schisms and heresies over-ran the church; rites and ceremonies were more esteemed than purity of heart; and a general corruption infected both clergy and laity alike. This juncture God in his just judgment permitted Mahomet to lay hold on, to set up a new religion, † which being a kind of medley, made up of Judaism, the several heresies then in the east, and the old Pagan rites of the Arabs, (with an indulgence to all sensual delights, and the enforcement of secular power and violence,) did too well answer his design in drawing or forcing men of all sorts to the profession of it; insomuch that it soon gave birth to an empire, which, in eighty years time, extended its dominions over more kingdoms and countries than ever the Roman could in eight hundred. And although it continued in its strength not above three hundred years, yet out of its ashes have sprung up many other kingdoms and empires, of which there are three at this day, the largest and most potent upon the face of the earth, viz. the empire of Turkey, the empire of Persia, and the empire of the Mogul in India, which God, in his all-wise providence, has permitted still to continue, for a scourge unto us Christians, who, having received so holy and so excellent a religion through his mercy to us, in Christ Jesus our Lord, will not yet conform ourselves to live worthy of it.

This we must observe, however, that God does not always approve those actions and designs, which, to demonstrate the wisdom of his providence, he is sometimes pleased

A. M.
4037. &c.
Ann Dom
33, &c.
from Mat.
xx. 10. to
the end.
Mark xi.
15. to the
end, Luke
xix. 45. to
the end,
and John
xi. 12. to
the end.

The folly
and impie-
ty of the
Mahome-
tan reli-
gion.
The occa-
sions of its
propaga-
tion.

* Grotius De verit. lib. 6
met.

† Prideaux's Life of Maho-

No argu-
ment for its
being from
God.
fed

A. M.
4077 &c.
Ann Dom
33, &c.
from Mat.
xx. 10. to
the end,
Mark xi.
11. to the
end Luke
xix. 45. to
the end,
and John
xii. 19. to
the end.

As appears
from com-
paring the
doctrines.

fed to permit and prosper; that a religion propagated by force, and supported by the methods of external strength, is so far destitute of any proof, that its original is from heaven; and that, when it contains such doctrines as are repugnant to the dictates of right reason, or the known properties and attributes of God, it can be the product of nothing else but human invention.

² When therefore we find Mahomet establishing his religion by the dint of the sword, persecuting with war all that would not submit to it, and threatening with no less than death all that pretended to dispute the least article of it; ^a whereas the Christian, quite otherwise, was planted in weakness and disgrace, in tears, and prayers, and patience, and watered with the blood of many thousands of its professors: when we find him allowing of fornication, justifying adultery, and talking of war, rapine, and slaughter, as things enjoined and commanded by Almighty God; whereas what we have learned from Christ and his apostles is, ^b *he possess every one his vessel in sanctification and honour; not in the lust of concupiscence; to live peaceably with all men;* and, instead of invading any other's property, ^c *to take joyfully the spoiling of our goods, knowing that we have in heaven a better and an enduring substance:* when we find him, the better to allure his followers, telling them ^d of pleasant gardens, curious fountains, delicate beds, and beautiful women with black eyes and fair complexions, in Paradise, with whom they shall enjoy continual pleasures, and solace themselves with amorous delights to all eternity; whereas we are told, that in the resurrection we ^e *neither marry nor are given in marriage, but are as the angels of God, in heaven,* where we shall come to company suitable to our glorified natures, ^f *to the general assembly and church of the first born, to the spirits of just men made perfect, to an innumerable company of angels, to God the judge of all, and to Jesus the Mediator of the new covenant:* When we compare these things together, I say, we shall find the one abhorrent to the nature of God, injurious to the dignity of mankind, and a contradiction to that eternal law of righteousness which is written in every one's breast; but the

² Ibid.

^a Stanhope's Sermons, at Boyle's Lectures.

^b 1 Thess. iv. 4. 5.

^c Heb. x. 34.

^d Prideaux's Life of

Mahomet.

^e Matth. xxii. 30.

^f Heb. xii. 23, 24.

the other agreeable to the notions we have of the supreme being, and consonant to the rational dictates of our nature.

If we proceed to compare the transactions of Christ's life with those that are related of Mahomet; how our Blessed ^s Saviour went about doing good, healing all manner of sickness and of disease among the people, giving sight to the blind, and feet to the lame, and life to the dead; how the miracles which he wrought were solemn and grave, acts of his love to mankind, and demonstrations of his omnipotence; and ^h how those who embraced his religion, in virtue of those miracles, were men of innocence and simplicity, who lived good lives, and feared God, and were therefore under the divine protection, secured from the deceivableness of error; whereas the followers of Mahomet were a gang of robbers and plunderers, void of all piety, and all humanity; himself a bold ambitious man, greedy of empire, and resolved to raise himself even at the destruction of his fellow-creatures; and the miracles reported of him, (such as ⁱ his cleaving the moon in two, the trees going out to meet him, the stones saluting him, the camel and the shoulder of mutton speaking to him, and his wonderful journey to heaven, with all the strange sights he there beheld,) are, to the highest degree, absurd * and ridiculous: If we compare these things together, I say, we shall soon perceive in whom the characters of a true prophet meet, and who is to be deemed the wicked impostor; whose religion was intended to civilize and sanctify human nature, and consequently is the gift

A M.
4037, &c.
Ann Dom
33. &c.
from Matt.
xx. 10.
to the end,
Mark xi.
15. to the
end, Luke
xix. 25. to
the end,
and John
xii. 19. to
the end.

The actions
and mira-
cles of Ma-
homet and
Christ.

* Matth. iv. 24.

^h Grotius de Verit.

ⁱ Prideaux's

Life of Mahomet

* What strange stuff do we find in the Alcoran about the angel of Death, whose head is so big, that from one eye to another is a journey of a thousand and seventy days; of the angels in the sixth heaven, one of which has seventy thousand heads, and as many tongues: of the cow supporting the earth, which has four hundred horns, and, from one horn to another, is a journey of a thousand years; of the angels which support the throne of God, and have heads so big, that a bird cannot fly from one ear to another; of the key of the treasury of one of Moses's subjects, which was so heavy, that it weighed down a camel; and of the wives and different shapes of angels, some of which are like men, others like horses, bulls, and cocks, &c. with many more nonsensical absurdities of the like nature! *Nichols's Conference with the Theist, vol. 2. part. 4.*

A. M.
4037, &c.
Ann Dom
33. &c.
from matt.
xx. 10.
to the end,
Mark xi.
15. to the
end, Luke
xix. 47. to
the end,
and John
xii. 19 to
the end.

And the in-
feriority of
the Jewish
religion,
compared
with the
Christian.
In relation
to our
knowledge
of God.

gift of God; and whose calculated to gratify the cruel and carnal appetites of rude barbarians, and consequently is the forgery of man.

The Jewish religion indeed derived its origin from heaven, and Moses seems to glory in the excellency of its institutes, when he asks the people, ^k *What nation is there so great, that has statutes and judgments so righteous as all this law which I sit before you this day?* and yet, if we were to descend to an examination, we should soon perceive, in many great discoveries, the pre-eminence of the gospel above the law.

1. That there is a God, and that there is but one God; that the only one God is incorporeal, invisible, immortal, eternal, omnipotent, omniscient, of infinite justice, wisdom, and goodness, the maker of heaven and earth, the supreme governor of the world, and of all things therein, and a gracious rewarder of those that seek him, is absolutely necessary to be known by all who would attain eternal life; and it cannot be doubted, but that the faithful, from the beginning, had this knowledge of God; but then, before the coming of Christ, they had not so certain, so clear, and so distinct a knowledge of these things, as we have now under the gospel. For, over and above the knowledge of these things, which the pious, before Moses, had either from a serious contemplation of the works of God, or from the tradition and instruction of the patriarchs, and which the Jews, in succeeding ages, had from the writings of Moses and the prophets; We, Christians, have a more clear, more distinct, and evident manifestation thereof from the books of the evangelists and apostles.

The faithful, under the Jewish dispensation, did, without doubt, believe God to be an invisible and omnipresent spirit; and yet his frequent appearances, sometimes under one resemblance, and sometimes under another, the building of an ark, a tabernacle, and temple, whither he was pleased to call his people together into his immediate presence, and to talk with them (as Moses ^m expresses it) face to face, must necessarily turn their eyes and minds towards the mercy seat; make them apprehend God shut up, as it were, within the holy of holies, and consequently perplex and obscure their notions of his spirituality and omnipresence: Whereas there is no room now, under the gospel,

^k Deut. iv. 8.

^l Smallridge's Sermons

^m Deut.

spel, for any gross conceptions of the Deity, when we are called upon, not to turn our eyes towards a visible tabernacle, but ^a to pray every where, in any place, *lifting up holy hands*; and are taught by Christ, ^o that *God is a spirit*, and that *they who worship him, worship him in spirit and in truth*.

The believers under the law were persuaded, that all things were ordered and governed by an all-wise and all-powerful being; and yet the most sagacious of them were not able to account for the justice of divine providence, in suffering the wicked to prosper, and the righteous to be afflicted. But now this difficulty every common Christian is able to solve, by the help of what he has learned from the gospel concerning the retributions of a future state; and can apply to all such cases the reflection made by Abraham, on the rich man's desire of some relief from Lazarus, ^p Son, remember that thou, in thy lifetime, receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

2. The nature and obliquity of sin is what men, in all ages, could not but perceive; but how to account for its cause and origin, they were at a strange loss: And therefore some imagined a pre-existent state, from whence they brought depravity along with them; while others devised two contrary principles, equally actuating the world, the one the author of all the good, and the other of all the evil they did. ^q *The wickedness of man (as Moses tells us) was great in the earth, and every imagination of the thoughts of his heart was evil continually*; but whether these expressions are to be extended to the whole race of mankind, and so are a proof of the general depravation, has been doubted by some: Whereas all such doubts must now be silenced by the plain assertions in the New Testament, that ^r by one man sin entered into the world, and death by sin, so that ^s by the offence of one, judgment came upon all men to condemnation; that all who are of the race of mankind, are sinners, ungodly enemies of God, children of the devil, and by ^t nature the children of wrath; that ^u when they would do good, evil is present with them, having a law in their members warring against the law of their mind, and bringing them into captivity to the law of sin;

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and

^a 1 Tim. ii. 8.^o John iv. 24.^p Luke xvi. 25.^q Gen. vi. 5.^r Rom. v. 21.^s Ibid. ver. 18.^t Eph. ii. 3.^u Rom. vii. 21, 23.

A. M.
4237, &c.
Ann Dom
33, &c.
from Mat. t.
xx. 13 to
the end,
Mark xi.
15. to the
end, Luke
xix. 45. to
the end, and
John xii.
19. to the
end.

The nature
of sin.

A. M. 4037. &c. Ann. Dom. 33, &c. and that this is the state of depraved nature, wherein men are born, and wherein those that live and die shall ^x be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

3. And as the gospel gives us a more distinct account of the origin and demerit of sin, so does it furnish us with a clearer discovery of the method whereby the guilt of it is atoned. Those who lived under the Mosaic dispensation, were saved by the same means of redemption, as we who live under the evangelical; but the mystery of our common redemption was not, in any degree, so fully manifested to them as it is to us: And hence it is, that the apostle compares the writings of the Old Testament to a ^y light, or (as the original is) to a candle shining in a dark place; but the revelation which was made by Christ in the gospel, to the day-dawn, and the day-star arising in our hearts. The revelation made to the Jews was to them a light, but a faint one; it shone, but in a dark place. The nativity; life, and death of Christ, the several offices of his mediocrity, the remission of our sins through his blood, the sanctification of our hearts by his Spirit, and the glories of the world to come, were taught them, not in words at length, but in figures, and a dark veil was over the writings as well as over ^z the face of Moses, so that the children of Israel could not stedfastly behold his doctrine, any more than they could his countenance. In a word, ^a they were saved, as well as we, by the blood of Christ; but there was as great a difference between their knowledge of the mystery of our redemption by the sacrifice of the death of Christ, and ours, as there was between that dark cloud wherewith God led the people at one time, and that pillar of light wherewith he guided them at another.

4. And as the gospel gives us clearer notions of the expiation of sin, so does it exhibit a fuller assurance of our being justified, or having our sins pardoned thereby. Religious persons, who lived before the coming of Christ, knew that they were sinners, and that they therefore had need of the mercy and favour of God, for the remission of their sins; but then, being not sufficiently instructed in the method of obtaining God's favour, they could not but groan

^x 2 Thess. i. 9.

^y 2 Pet. i. 19.

^z 2 Cor. iii. 7.

^a Smallridge's Sermons.

its atone-
ment.

Our justifi-
cation.

groan sorely under the weight of them. Severe curses were denounced in the law against all who should, in any case, transgress it; these curses were plain, and easy to be understood; but the promises of a pardon, through the merits of a Saviour, were more intricate and involved. When therefore the danger which threatened them was so apparent, and the methods of their escape so obscurely notified to them, it is no wonder if their fears did very much overbalance their hopes. Hence it is, that the spirit by which they were governed, is in the gospel represented as a spirit of bondage; but the spirit by which we Christians are influenced, is a spirit of adoption: *b* *Ye have not now, says the apostle, received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father; i. e. whereby we are as well assured of the love of God, as a child is sure of the affection of an indulgent father; as surely intitled to the joys of heaven, as an adopted son is to the inheritance of him who therefore adopted him, that he might make him his heir; for (as the apostle goes on to display the privileges of the Christian dispensation) the Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs with God, and joint-heirs with Christ.*

5. And as the assurances given us of this inheritance are greater, so, lastly, is the inheritance itself much more plainly revealed to us in the gospel, than ever it was before. Whatever could be learned of a future state from the light of reason, that, and much more, was known to the Jews; what, by reason and by revelation, was made known to the Jews concerning an immortal life, that, and much more, is manifested to us Christians. The texts in which a future state is revealed to the Jews, are few, and here and there thinly scattered in some particular books of the Old Testament; but there is no one book, scarce one chapter, in which this doctrine is not taught in the New. Those in the Old Testament are not so clear of ambiguity, but that they are capable of another interpretation; those in the New are so plain and perspicuous, that there is no room for the most ignorant to misapprehend, or the most impious to pervert them: And therefore it is with great justice that the author of the epistle to the Hebrews (who himself was excellently versed in the knowledge of the Jewish

b Rom. viii. 15. &c.

A. M. 4037, &c.
Ann Dom 33, &c.
from Matt xx, 10.
to the end, Mark xi. 15.
to the end, Luke xix. 45.
to the end, and John xii 19. to the end.

law) hath observed, that ^c *the law had only the shadow of good things to come, but not the very image of the things*; i. e. it did but obscurely and faintly typify the glories of heaven; not give us so bright an image, and so lively a representation of the rewards of another world, as is pictured out to us, and, in all its full proportion and lineaments, accurately described in the gospel.

^d Upon the whole, therefore, it appears how incomparably happy we Christians are under the gospel, above what the Jews were in the time of the law; God having placed us under the best of dispensations, under the clearest discoveries and revelations, and given us the most noble, rational, and masculine religion; a religion the most perfective of our natures, and most conducive to our happiness. And what indeed can be a nobler privilege, what a more generous and delightful pleasure, what a more powerful incentive to obedience, than for a rational creature clearly to discern the equity, the necessity, the benefit, the decency, and beauty of every action he is called upon to do: and thence to be duly sensible how gracious a Master he serves; one who is so far from loading him with fruitless and arbitrary impositions, that each command, abstracted from his authority who gives it, is able to recommend itself, and nothing required but what every wise man would chuse of his own accord, and cannot, without being his own enemy, so much as wish to be exempted from? ^e *Blessed are the eyes which see the things that ye see, (says our Saviour to his disciples, and in them, to all professors of his religion in succeeding generations). For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.* But in vain were these great privileges conferred on us, unless we make an answerable improvement of them; and far from *blissed* shall we be, when we come to appear before the dread tribunal, unless we endeavour ^f *in all things to adorn the doctrine of God our Saviour, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

CHAP.

^c Heb. x. 1.
of the Apostles.

^d Cave, in his Apparatus to the Lives
^e Luke 1, 23, 24. ^f Titus ii. 10, 14.

C H A P. V.

*From the Ascension of Christ, to the Completion of the Cause
of the New Testament, in all about 64 Years.*

THE HISTORY.

AFTER that our Blessed Saviour was ascended out of
 fight, the apostles and other disciples still stood gazing
 up to heaven, till two angels, in the shape of men, and
 gloriously apparelled, came, and informed them, that their
 Lord and Master, who was then departed into heaven,
 should, at the great day of judgment, in the same visible
 manner, come again from thence; whereupon they all re-
 turned to Jerusalem, full of joy and consolation; and, be-
 ing about an hundred and twenty in number, (besides
 Mary the mother of our Lord, and some other pious wo-
 men, who had attended him in his ministry,) they there
 spent their time in acts of religious worship, assembling
 daily in a certain upper room *, which they had made
 choice of for that purpose.

A. M.
4039, &c.
Ann Dom
33, &c.
from
Acts i. 10.
to the end

The apo-
stles at Je-
rusalem,
after our
Lord's af-
cension, e-
lect Matthi-
as into their
number.

Acts i. 10.
In Luke xiv.
51.

* Some annotators are of opinion, that the upper room,
 where the apostles and other believers so frequently met to-
 gether, was one of the chambers of the temple, which not
 only served for the use of the priests, but stood constantly open
 likewise for any religious assemblies. It is granted indeed,
 that in the temple there were several upper rooms; but then,
 that they belonged to any besides the priests and Levites, is an
 assertion destitute of proof; nor is it easy to conceive, how a
 company of poor fishermen and Galileans who were odious to
 the priesthood for their Master's sake, should be permitted to
 come in such numbers as the sacred history takes notice of, and
 to hold their assemblies, which were thought destructive to the
 established religion, within the verge of the temple. As, there-
 fore, it was a thing very common among the Jews, to have
 their oratories, or private chapels, on the tops of their houses,
 where they generally met to read the law, and to treat of any
 religious matters; so it is much more probable, that this was
 a room belonging to some private family, that were converts
 to the Christian faith, where, consequently, the apostles and
 other professors might meet to consult about the affairs of the
 church, and to pay their adorations to their heavenly Master,
 without fear of molestation: And, if conjectures may be al-
 lowed in matters of such uncertainty, it is not improbable that
 their

A. M.
4087, &c.
Ann Dom
33, &c.
from
Acts i. 10.
to the end.
Acts i. 15.

In one of these assemblies, St Peter reminding them, that the number of the apostles which our Lord had appointed was originally twelve, but that Judas, by his transgression, had forfeited that honour, thought proper to propose the choice of another person * to succeed in his place; and especially such an one as had been familiarly conversant with our Saviour from first to last; that so he might be a competent witness both of his doctrines and miracles, his life and death, and especially his resurrection from the dead. To this the company readily assented; and having appointed Joseph †, surnamed *Barabas*, and Matthias, one of the seventy disciples, for the two candidates, they solemnly implored the divine direction in what they were

their customary place of meeting was at the house of Mary, the mother of John, whose surname was *Mark*, because St Peter, upon his miraculous escape out of prison, is said to have gone directly thither, and there to have found several of his brethren gathered together, Acts xii. 12. *Eachard's Ecclesiastical History, Whitby's Annotations, and Calmet's Commentary.*

* The words, according to our translation, are these, — *That he might take part of the ministry and apostleship, from which Judas, by transgression, fell, that he might go to his own place,* Acts i. 25. Here several commentators and divines make several reflections on the modesty and charity of St Luke, the author of the Acts of the apostles, in that he does not say, that Judas was damned, but only, that he went to his place, without pretending to determine the matter; whilst others imagine, that this expression denotes a particular place of damnation appropriated to Judas, because of the heinousness of his crime. But if we consider the original, we shall find, that the words do not relate to Judas, but Matthias. Judas, by his transgression, had forfeited his share in the ministry; another was to be chosen into it: This person, when so chosen, succeeds him in his *κλήρον*, his lot, or portion of the ministry, and so is now to go to his *τόπον τὸν ἑαυτοῦ*, proper place or province. It is but then inclosing the words, *from which Judas, by transgression, fell,* within a parenthesis, and then they will have no relation to the following, *that he might go to his own place:* For these belong entirely to Matthias, or the person that should be chosen into the apostleship; and plainly denote, that he should go and take possession of the place or office which Judas had forfeited, and not at all that Judas should go to his place of punishment; *Hammond's Annotations, and An Essay towards a new Translation.*

† He was one of our Lord's first disciples, and is reckoned by

were going to do; and so, drawing lots, elected Matthias (upon whom the lot fell) into the number of the twelve apostles.

When the vacancy of the sacred college was thus filled up, the apostles and other disciples were all met together in their accustomed place, on the day of Pentecost *; when, on a sudden, a prodigious noise (much like the rushing of a loud impetuous wind) filled all the house where they were, and a kind of fiery vapour, or exhalation, formed into the figure of a man's tongue, but divided a little at the tip, sat on the head of each of them; whereupon they were all immediately filled with the Holy Ghost †, and, by its divine inspiration, began to speak in several different languages.

At

by the ancients among the number of the seventy. Some suppose that he was one of the brethren or relations of our Blessed Saviour, whom the gospels make mention of; and Papias relates one particular in his life, viz. That having on a certain time drank poison, it had no effect on him, as our Saviour had promised those who should believe on him. However this might be, it is certain, that he continued in the apostolic ministry to the end, and having suffered a great deal from the Jews, at last died in Judea, and there obtained a crown of martyrdom; *Calmet's Commentary*, and *Flcury's Ecclesiastical History*.

* This word is derived from the Greek *πεντηκοστή*, which signifies the *fiftieth*, because the feast of Pentecost was celebrated the fiftieth day after the sixteenth of the month Nisan, which was the second day of the feast of the Passover, Lev. xxiii. 15, 16. and for the same reason it is called *the feast of weeks*, because it was observed seven weeks after the Passover, Deut. xvi. 9. It was at first instituted, in order to oblige the Jews to repair to the temple of the Lord, there to acknowledge his dominion and sovereignty over all their labours, and there to render thanks to him for the law which he gave them on the like day, viz. the fiftieth day after their departure out of Egypt. In like manner, the Christian church celebrates the feast of Pentecost fifty days, or seven weeks, after the Passover, or the resurrection of our Blessed Saviour, to put us in remembrance, that the gifts of the Spirit were then poured out in a plentiful manner, as the first-fruits of our Saviour's ascension into heaven, and that the gospel began to be published by the apostles on the same day that the ancient law was given to the Hebrews; *Calmet's Dictionary*, *Pool's & Beaufohr's Annotations*.

† It is a question much debated, whether the *all* here mentioned

A. N.
3037. &c.
Ann Dom
33, &c.
from
Acts i. 10.
to the end.
And are all
filled with
the Holy
Ghost.
Acts ii. 4.

A. M.
4037, &c
Ann Dom
33, &c.
from
Acts i. 10.
to the end.

At this time, there were Jews of every quarter of the world sojourning in Jerusalem, besides proselytes, who, from almost all nations, came thither to the celebration of the feast; and no sooner did they hear of this miraculous event, but they began to wonder, not a little, how persons illiterate, and all born in the land of Galilee, should be able, with so much facility, to speak the languages of the several countries from whence they came; but others, who were willing to elude the force of the miracle, imputed their talking at this wild extravagant rate (as they called it) to the power and strength of new wine*.

Hereupon

tioned relates to the whole hundred and twenty, who are said to have been present at this time, Acts i. 15 or to the twelve apostles only: And in some measure to solve this, we may observe, that when the apostles came to appoint the seven deacons, they ordered the assembly to look out among them men full of the Holy Ghost, Acts vi. 3. which plainly implies, that there were several persons among them remarkable for such extraordinary gifts; yet we cannot suppose any time so proper for their reception of these gifts as this wonderful day of Pentecost. Nay, if the apostles themselves, by the imposition of their hands, could communicate the Holy Ghost to those whom they ordained ministers in particular churches; it seems unreasonable to think, that such persons as had been constant companions of Christ and his apostles, and were to be the great preachers of the gospel in several parts of the world, should not, at this time, be endowed with the like gifts. So that from hence we may, with St Chrysostom, and others, be allowed to infer, that 'the Holy Ghost fell, not only upon the apostles, but also upon the hundred and twenty, that were in company with them;' *Whitby's Annotations.*

* As it was not, at this time, the season for new wine, these scoffers may be supposed to mean no more than any strong agreeable liquor, whether natural, or made by art. The ancients, we are told, had a secret how to make a wine, which would preserve its sweetness all the year round, and which they generally used for a morning's draught:

—————Quoniam vacnis committere venis,
Nil nisi lene decet, leni præcordia mulsæ
Prolueris melius. ———

Hor. lib. 2. sat. 4.

But it seems incredible, that any men in their senses should think, that either wine, or any other liquor, should enable the apostles to speak all languages. And to declare the wonderful works of God. It is well conjectured therefore by our learned

Lightfoot,

Hereupon the apostles all stood up, and Peter, as president of the assembly, took upon him to confute this injurious calumny, by shewing the audience, ' That then it was early in the morning, not above nine * o'clock, and, consequently, no proper time to have eaten or drank any thing; that the present effusion of the Holy Ghost was a full completion of that famous prophecy in Joel, ^a where God had expressly promised it; that Jesus of Nazareth was the person who had poured down these extraordinary gifts upon his church; that from the testimony of holy David it plainly appeared, that God all along intended to raise him from the dead, and exalt him to his right-hand; and that the present mission of the Holy Ghost abundantly declared, that the same person whom they, by divine permission, had crucified, God had ordained to be both Lord and Christ.'

A. M.
4037, &c.
Ann Dom
33, &c.
from
Acts i. 10.
to the end.

Peter's
speech upon
this occasion
and
its success.
Acts ii. 14.

This sermon, though the first that St Peter made in public, was so very moving to the audience, that it converted no less than threethousand souls †; who thereupon were received

Lightfoot, that they who said this, were men of Judea, who, not understanding what the apostles spake in other languages, imagined that (as drunken men are wont to do) they babbled some foolish gibberish, which they could make nothing of; *Calmer's Commentary*, and *Beaufobre's* and *Whitby's Annotations*.

* This was the ordinary time for their morning sacrifice and prayer, before which they never used to eat or drink any thing. Nay, on their festival days, it was customary with them not to eat or drink until the sixth hour, i. e. noon time, that they might be more fit for, and intent upon the service of the day: And from this custom the apostle draws an argument, which, in those sober times, was thought to be conclusive; *Peol's Annotations*.

^a Joel ii. 21.

† A quick and plentiful harvest this! But it is highly probable, that, as Peter preached to the Jews of Judea in the Syriac tongue, the other apostles spake, at the same time, and to the same purpose, to the foreigners, in their respective languages; while the late sufferings of our Lord, the present miracle of languages, the authority of the speakers, and, above all, the efficacy of the Holy Spirit, contributed more than a little to this numerous conversion. The only question is, How such a multitude of converts could possibly be baptized in one day? To which some reply, That this rite of initiation into the Christian church was then performed by way of sprinkling.

A. M.
4^o 37, &c.
Ann Dom
33, &c.
from
Acts i. 10.
to the end.

received into the profession of the Christian faith by baptism; and, by their diligent attention to the apostles' doctrine afterwards, their constant attendance on public prayers, their frequent celebration of the Lord's supper, their cheerful intercourse with one another, their parting with their goods and possessions, and communicating to every one according to their necessities, (even to the love and admiration of all that beheld them,) were daily and hourly confirmed therein.

It's curing
the cripple,
and speech
thereupon.
Acts ii. 1.

Not long after this, as Peter and John, about * three o'clock

as it is among us; but whoever looks into history will find, that the form of baptism among the Jews was plunging the whole body under water; and that, in conformity to them, the primitive Christians did, and the Eastern church, even to this day, does administer that sacrament in this manner. There is no necessity therefore for us to suppose, that all these proselytes to the Christian faith were baptised in one day. St Luke delivers in the gross what might possibly be transacted at several times; for it seems indeed expedient, that those new converts should be a little better instructed in the principles of their religion, and the apostles more fully convinced of the sincerity of their change, before they finally admitted them into the number of the saints; *Eckard's Ecclesiastical History*, and *Cabnet's Commentary*.

* Though, by the death of Jesus Christ, all sacrifices, and other things required in the ceremonial law, were utterly abolished, and a new covenant introduced; yet, for fear of offending the weak, and estranging them from his religion, our Blessed Lord permitted his disciples to frequent the assemblies of the Jews, and, in some points, to comply with the observances of the law, until a more pure and spiritual form of worship could conveniently be established. This is the reason why we find the apostles so frequently in the temple at the stated hours of prayer; of which the Jews had three: the 1st, at the third hour of the day, which answers to our ninth, at which time they offered their morning sacrifice, *Exod. xxix. 39.* the 2d, at the sixth, i. e. our twelve o'clock, either before or after dinner, at which time we find Peter praying, *Acts x. 9.* and the 3d, at the ninth, or our three in the afternoon, when they offered their evening-sacrifice, *Acts x. 30.* These stated hours (as the Rabbins tell us) they received from their three great patriarchs; that of the morning from Abraham, that of noon from Isaac, and that of the evening prayer from Jacob. However this be, it is certain, that the royal Psalmist makes mention of these three times, *at evening, and at morning, and at noon, will I pray to thee*, *Psal. lv. 17.* and of Daniel it is recorded,

o'clock in the afternoon, were going into the temple to pray, they saw a poor cripple, who was forty years old, and had been lame from his mother's womb, lying at the Beautiful-gate *, and begging an alms of those that went in. Silver and gold (as Peter told the man) he had none to give him, but, (what was much more valuable) in the name of Jesus of Nazareth, he intended to heal him; and no sooner were the words spoken than the cure was effected. His joints were made strait, and his nerves became strong, so that he went along with the apostles into the temple, walking, and leaping, and praising God.

Every one knew that this was the person who had been the lame beggar at the temple-gate; and as he kept close by the two apostles, when the multitude, in much amazement, came flocking together to them in Solomon's porch †, St Peter took this occasion to inform them, ' That it was by the efficacy of the name of Jesus, (whom they had crucified, but God had raised from the dead,) and not by any power or holiness of their own, that

Q q 2

corded, that he *kneeled down three times a day, and prayed, and gave thanks*, Dan. vi. 10. 13.; *Calmet's Commentary*, and *Whitby's Annotations*.

* Several of the gates (as Josephus tells us) were plated all over with gold and silver, posts, front, and all; but this, which he calls the Corinthian gate, because it was made of Corinthian brass, did far surpass in glory those of gold and silver, being built with such art and sumptuousness, as well became the frontispiece of that place where the Divine Majesty vouchsafed to dwell; *De bello Jud. lib. 6. c. 6.* and *Whitby's Annotations*.

† Some are of opinion, that this porch, being one of those which Solomon built, had the fortune to escape (at least some part of it) when the Babylonians set fire to the temple; and that, though Herod the Great pulled it down, and rebuilt it in a more magnificent manner, it still retained its ancient name. It is certain, from Josephus, that the vast foundation of the east side of the court of the Gentiles, which Solomon built, was still subsisting in the time of the second temple; and as Herod, when he repaired that, made no alteration in this part of the work, the portico, or cloister, which, upon the same foundation, was built round this court, might, for that reason, be so great a price, and first founder of the temple, as to be called by Solomon's name; *Joseph. Jewish History, lib. 7. c. 15.* and *Calmet's Commentary*.

A. M.
4637, &c.
Ann Dom
33 &c.
from
Acts i. 10.
to the end.

A M. 437, &c. Ann Dom 33, &c. from Acts i. 10. to the end.

‘ this impotent man was made whole ; that their cruci-
 ‘ fixation of Jesus was, in some measure, a sin of ignorance,
 ‘ but his rising again, and advancement to a celestial king-
 ‘ dom, a sure evidence of his being the promised Messiah ;
 ‘ that the coming of such a Messiah, as well as the whole
 ‘ evangelical state, was all along foretold, not only by Mo-
 ‘ ses, but by every prophet that succeeded him ; and there-
 ‘ fore, as they were the professed descendants of the pro-
 ‘ phets, and heirs of the covenant ratified with Abraham,
 ‘ God had made the first overtures of mercy to them, in
 ‘ hopes they would receive the gospel of his beloved Son,
 ‘ and repent of the iniquities which they had done unto
 ‘ him.’

It's vindication of himself, &c. before the Sanhedrim. Acts iv. 1.

This was the purport of St. Peter's speech ; and such was its efficacy, that it converted no less than five thousand of its hearers. But as the apostles were thus busied in instructing the people, at the instigation of the * priests and Sadducees, the captain of the temple came suddenly upon them, seized them, and clapped them up in prison. The next morning the great Sanhedrim met ; who having summoned

† These were three different kinds of men, and, upon different accounts, prejudiced against the apostles. The priests were offended, because the apostles, whom they looked upon only as private men, undertook publicly to teach and instruct the people. The Sadducees were displeas'd, because, in testifying that Christ was risen, and become the first-fruits of them that slept, they effectually preached the resurrection of the dead ; a doctrine which these men detested. And the captain, who was placed with a band of soldiers near the temple, in order to guard it, seeing such a croud of people gather together about the apostles, began to be apprehensive of a tumult. But whether this captain was a Jew or a Roman, it is difficult to determine, unless we will acquiesce in what our learned Lightfoot, with some others, seem to assert, viz. that the priests kept watch in three places of the temple, and the Levites in twenty-one ; that to every one of these watches there was a chief and to them all one, who was eminently the ἀρχιερέως, the captain, or, ruler of the temple ; and that this captain is the very same, who, in Jewish writers, is so frequently called *the man of the mount*. Whereupon he supposes, that this captain was an officer of the high priest's, appointed to bring those who an way offended in the temple, (as the apostles were thought to do for having preached therein the doctrine of Christ) before the Sanhedrim, in order to be punished ; *Cornet's Commentary, Pool's and Whitby's Annotations.*

summoned the apostles before them, demanded of them, by what power they had wrought that miracle upon the lame man, and who it was that gave them authority to preach to the people? To which Peter, without the least hesitation, boldly replied, 'That their power and authority were both from Jesus of Nazareth, whom they had crucified, but God had raised from the dead, and thereby declared him to be the Saviour of the world'

A. M.
1757, &c.
Ann Dom
33, &c.
from
Acts i. 10.
to the end.

The miracle was indisputable. The man who had received the cure was standing by the apostles, and ready to attest the fact, and therefore the council had nothing to object against it; only, after they had ordered the apostles to withdraw, and consulted together what was proper to be done upon this occasion, they called them in again, and, in hopes of awing them into silence, gave them strict charge, not to teach any more in the name of Jesus. But to this they made answer. 'That since they had received a command from heaven, to declare to all nations what they had heard or seen, it was certainly their duty to * obey God, rather than them.'

Acts iv. 14.

This was a fair appeal to the consciences of their very judges; but their judges, instead of being satisfied with it, would probably have proceeded to greater violence, had not the people's veneration for the apostles put a restraint upon their malice: All that they dared to do therefore was, to repeat and enforce their menaces, and so dismiss them. When the apostles were come to their brethren, and had reported to them the treatment they had met with, they all joined in prayer to God for a supply of courage and assistance extraordinary, in that trying and perilous juncture; and, at the conclusion of their prayer, the house where they were was shaken with a mighty wind, as before on the day of Pentecost; whereupon they were instantly replenished with fresh measures of the Holy Ghost, and, notwithstanding all the threatenings of the Jewish rulers, found

* Whether or no this was an axiom commonly received among the Jewish rabbins, and therefore very pertinently here applied by the apostles to their angry judges, this is certainly true, that Socrates answered his accusers in this manner, 'O ye Athenians, I will obey God rather than you; Apol. p. 23. and that Arian delivers this as a general precept, 'When thy superiors command thee any thing, thou must remember that there is one above, who sees thee, and that thou oughtest rather to please him than man;' *Whitby's Annotations.*

found themselves invigorated to preach the gospel of Christ with more boldness and resolution than ever.

The charity at this time among believers was very large and extensive. Such of them as had houses, or possessions of any kind, sold them, and deposited the money in the hands of the apostles, by them to be distributed in due proportions, according to the necessities of their brethren.

This a certain Levite, a native of Cyprus*, called *Jesus*, but by the apostles surnamed *Barthabas*, or the *Son of consolation*, did with great readiness, and singleness of heart; and in imitation of him, Ananias and his wife Sapphira, pretending to devote all they had to the service of the church, sold their estate, but making a reserve of some of the money to themselves, they brought only part of it into the public fund, hoping thereby to impose upon the apostles. By the spirit of prophecy, Peter however perceiving their deceit, rebuked them severely for it, and by the miraculous power wherewith he was then invested, struck them both dead upon the spot; thereby to inject terror into the rest of the believers, and thereby to prevent the like hypocrisy and dissimulation among them for the future.

Miracles of severity were not however much practised by the apostles: acts of mercy were their proper province, and healing the diseased, and freeing the possessed, a great part of their employment; wherein the divine power so far attended them, that even the shadow of Peter passing by, cured the sick; who, in the very streets, were laid on beds

* Cyprus is a famous island in the Mediterranean sea, situate between Cilicia and Syria. It is reputed to be distant from the main land of Syria about an hundred miles, and about sixty miles from Cilicia; to be extended in length from east to west, about two hundred miles, and in breadth, sixty, and therefore to be one of the largest islands in the Mediterranean. The ancients were of opinion, that it took its name from the cypress trees, which grow there in great abundance. They celebrate it much for its fertility, as being sufficiently provided with all things within itself; for which reason they call it *the rich and happy island*: but so infamous was it for luxury, and all kinds of debauchery that it gave the name of *Cypria*, or *Cypris*, to Venus, who was the chief goddess of it, in the times of Paganism, when they used to consecrate their women to whoredom, and by a law compel them to lie with strangers, as did the Babylonians; *Cabnet's Dictionary*, *Wells's Geography of the New Testament*, and *Walby's Alphabetical table*.

A. M.
4037. &c.
Act. 11. 29.
84. &c.
from
Act. 1. 10.
to the end.

His punish-
ing Anani-
as and Sapphi-
ra with
death, and
causing di-
vers.

Act. 11. 32.
Ibid. v. 1.

Ibid. v. 12.

beds and couches, on purpose to receive the benefit of his salutary influence. Nor were these marvellous cures confined to the inhabitants of Jerusalem only, but the people of the several neighbouring towns and villages brought thither their sick, their lame, and possessed, who from the hands of the apostles never once missed of a cure.

Provoked at the fame of these cures, and at the success which they saw Christianity gained by the miracles and preaching of the apostles, the high-priest, and some others of the Sanhedrim, who were of the sect of the Sadducees, had them apprehended, and thrown into the common prison. But the next night an angel from heaven, having set them at liberty, encouraged them to proceed with boldness in their ministry, and ordered them even to go the next morning, and preach the doctrine of Christ in the midst of the temple; which accordingly they failed not to do.

In the morning the council being met, sent their officers to bring the apostles before them; but were not a little surprised, when the officers returned, and told them, that they found the doors of the prison shut indeed, and the keepers all upon their guard, but as for the persons whom they were sent for, there was not one of them to be found. This report put the whole court in great perplexity, until word was brought them, that the prisoners whom they wanted were preaching in the temple: whereupon the captain of the guard, with some other officers, went and intreated them to come before the council, not daring to offer any violence to them, for fear of being stoned by the people.

When the apostles were brought before their judges, and the high-priest demanded of them, how they durst presume to preach a doctrine which so lately had been interdicted them, they returned much the same answer that they had done once before, viz. 'That they were bound to obey God rather than man; that Jesus, whom they had murdered, was undoubtedly the true Messiah; and that of his resurrection, and ascension into heaven, both they, and the Holy Ghost, (whereby they acted,) were authentic witnesses.' Which so exasperated the high-priest, and some other of the rulers, that, upon their ordering them to withdraw, their first resolution was, to have put them to death. But this was prevented by the wise ad-

vice

A. M.
4017. An.
Ann. Dom.
32. Sec.
from
A. D. 1. 10.
to the end.
The apo-
stles
to prison
refused
to enter by
an angel,
and by
his inter-
position of
Gaius et,
escape with
mourning.

A. M.
2037, &c.
Ann Dom
33, &c.
from
2261. to
to the end

vice of a certain Pharisee, named *Gamaliel* *, who, from some examples in former history, represented to the court, 'That if the apostles were no better than impostors, their fraud and fallacy would quickly be discovered; but that if they acted by a proper authority from God, it would badly become the wisdom of that assembly to contend with the Almighty, in persecuting his servants:?' And by this speech he so far diverted the indignation of the council, as to have the sentence (at first designed against the

* This was the Gamaliel at whose feet Paul was brought up, Acts xxii. 3. and some of the ancients are of opinion, that he was tutor likewise to two other apostles, Barnabas and Stephen; and for this reason it is reported of him, that when that proto-martyr suffered, he encouraged the Christians to go by night, and carry off his body, for which purpose he lent them his chariot, and allowed them a burying-place in his own estate, about eight leagues distant from Jerusalem. He certainly was a doctor of great repute among the Jews, and was therefore usually called *Rabbin Gamaliel*, a title of the highest eminence, and never given, say they, to any more than seven. He is supposed to have been the grandson of Hillel, and either uncle or cousin to Nicodemus, of whom we read in the gospel, John iii. 1. &c. for thirty-two years to have continued the Nasi, or president of the Sanhedrim; and to have died about ten years after the destruction of Jerusalem. Christian authors make no doubt but that he embraced the faith of Jesus, but at what time he became a convert, or by whose hands he was baptized, they no where tell us. To reconcile his conversion, however, with what the Jewish writers relate of his being at the head of the Sanhedrim so long, they affirm, that he was a Christian even when that assembly sat upon the apostles, and that the apostles, persuaded him to continue in it, and not to discover his religion, that thereby he might be capable of doing more service to the church. But the author of the Acts has noted the true reason of his speaking in favour of the apostles, viz. that as the Sadducees, after our Lord's resurrection, became the apostles greatest enemies, because they *preached through Christ the resurrection of the dead*, Acts iv. 2. to Gamaliel, who was a Pharisee, and consequently a stiff assertor of the resurrection, did therefore give his advice for the dismissal of the apostles; even as we find the Pharisees afterwards, almost in the same words, pleading for St Paul preaching the same doctrine, viz. that they ought not to molest him in what he did, *lest they should be found fighters against God*, Acts xxiii. 9. *Calvert's Commentary*, and *Waltby's Annotations*.

the apostles lives) changed into a corporal punishment. The court accordingly having ordered them to be scourged, and charged them very strictly never to teach any more in the name of Jesus, dismissed them; and the apostles went away greatly rejoicing, not so much that they had escaped death, as that they were accounted worthy to suffer shame and punishment, for the name of their dearest Lord and Master.

The great increase of believers, and access of money to the common fund for the relief of their poor, made the institution of another order of men in the Christian church highly necessary. For when the Hellenists * complained, that in the distribution of the charity money, an undue preference was given to the Hebrew widows, whilst theirs were too frequently neglected, the apostles, who had matters of greater importance upon their hands, and were not at leisure

A. M.
4037, &c.
Ann. Dom
33, &c.
from
Acts i. 10.
to the end.

They elect seven deacons, and upon what occasion.
Acts vi. 5.

* Some are of opinion, that these Hellenists, or Grecians, (as our translations render them,) were originally Gentiles, first converted to the Jewish, and afterwards to the Christian religion, even as the Hebrews here mentioned were originally Jews. But though it be allowed, that Gentiles of all nations are frequently called *Hellenists*, yet it no where appears, that they are styled *Hellenists*. And that these Grecians must mean something different from the common Hellenists, or Greeks, is evident from the case of St Paul, who when he came to Jerusalem, and disputed *πρὸς τοὺς Ἑλλήνιστας*, against the Grecians, they went about to kill him, Acts ix. 29. whereas, had they been strangers of other nations, they durst not have attempted to kill a Jew among a nation of Jews, without bringing him to their tribunal. It is reasonable therefore to believe, that these Hellenists were originally Jews, and descended from such as, in the several calamities that beset the Jewish state, were either forced, or chose to leave their own country; and settling at Alexandria, and other places where only the Greek tongue was spoke, in process of time came to forget their own, and to make use of the Greek only, both in their common conversation and religious offices. Of this kind of Jews, we are told, there were great numbers in Jerusalem, where there was a synagogue particularly appointed for such as understood no other language than Greek, and where the version of the LXX was constantly read in their assemblies. As therefore the apostles had hitherto made no tender of the gospel to the Gentiles, the Hellenists here spoken of must necessarily mean such Jews, converted to the Christian religion, as had disused the Hebrew or Syriac, and spake the Greek language only; *Calmet's Commentary, Whitby's and Pool's Annotations.*

A. M.
4037. &c.
Ann Dom
33. &c.
from
Acts i. 10.
to the end.

fare to attend on this affair themselves, called the church together, and having ordered them to single out seven * men of great repute for their wisdom and prudence, as well as spiritual endowments, to be chosen stewards of the public stock, these they ordained to the office of deacons, by the solemnity of prayers, and the imposition of their hands. † The names of the persons who were ordained to this

* The words in the text are these,—*Wherefore brethren, look you out among you seven men, of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business,* Acts vi. 3. And indeed, in the whole relation of this matter, there is nothing that favours the authority of the laity in chusing persons to sacred offices: for though the choice of these seven was committed to them, yet was this done by the particular appointment of the apostles themselves, who specified the number and qualifications of the persons to be thus chosen, and who reserved to themselves their designation to this office, by the imposition of their hands. Acts vi. 6. And yet this part of the text, in many, or most of our English Bibles, is very erroneously rendered. For, from the year of our Lord 1638. to the year 1660, and in several since, it is printed, *whom ye may appoint,* &c. thereby devolving the power of ordination into the hands of the laity. The Bibles printed with this fault are these:— That in 8vo, by John Field, 1660; in 24to, by the assigns of John Bill, and Christopher Barker, 1674; in 8vo, by John Bill, and Christopher Barker, 1674.; in 8vo, at Edinburgh, by Andrew Anderson and partners 1673, and 1675; in 8vo, by John Bill, Thomas Newcomb, and Henry Hills. 1679; in 8vo, by John Bill, Thomas Newcomb, and Henry Hills, 1680; in 8vo, by the assigns of John Bill, and Thomas Newcomb, 1685; at Amsterdam, in folio. 1679. And in Baxter's Paraphrase; and in several others, the Greek word *καταστήσωμεν, εως* may appoint, is rendered *ye may appoint*. Whether this was by mistake or design, it may certainly be of dangerous consequence, as liable to deceive those who, though not unskilful in the Greek, may, through haste and inadvertency, depend upon the translation; *Whitby's Annotations,* and *Howell's History,* in the notes.

† The names of these seven deacons, we may observe, are all of Greek extract; from whence we may infer, that very probably they were all Hellenists; and that, consequently, by their designation, the church was desirous to give full satisfaction to the complaint of those whose widows had been before neglected. Of the two first of these, viz. Stephen and Philip, the sacred history has given us a sufficient account: but of the rest we have nothing certain; except we will admit of what the

Latin

this office, were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas, all taken out of the number of the seventy disciples whom our Lord had chosen; but of these the most eminent for the gifts and graces of the Holy Spirit was Stephen.

He preached the gospel with a noble courage and resolution, and confirmed it with many public and unquestionable miracles among the people, insomuch that by his means the Christian religion gained ground abundantly. Converts came in apace; and great numbers of the priests themselves laid aside their prejudices, and embraced the gospel. This zeal and success of his, however, soon awakened the malice of his adversaries to procure some members * of the most learned synagogues then in Jeru-

R r 2

salem,

A. M.°
4037, &c.
Ann Domi
33, &c.
from
Acts i. 10.
to the end.



Latins tell us of Prochorus, viz. that on the 9th of August, he suffered martyrdom at Antioch, after having made himself famous for his miracles; of Nicanor, that on the 10th of January, he suffered in the isle of Cyprus, after having given great demonstrations of his faith and virtue; of Timon, that on the 19th of April, he was first thrown into the fire, and when he had miraculously escaped from thence, was fixed upon a cross at Corinth; of Parmenas, that on the 23d of January, he suffered at Philippi in Macedonia; and of Nicholas, that, either by design or indiscretion, he gave rise to the infamous sect of Nicholaitans, and therefore no Christian church has ever yet paid any honour to his memory. One thing we may observe in this place, viz. that much about the time of the institution of these deacons, James the Less, (so called to distinguish him from the other James, who was the son of Zebedee,) and for his eminent virtues surnamed *the Just*, was chosen bishop of Jerusalem, and for this reason preferred before all the rest, because he was a near relation, viz. a cousin-german, to our Blessed Saviour; *Calmet's Commentary and Dictionary*; and *Fleury's Ecclesiastical History*

* As there were people of all nations, proselytes to the Jewish religion, dwelling at Jerusalem, it is reasonable to conceive, that they had synagogues, or places appointed for prayer, for hearing the law, and pious exhortations, in their own languages. The Jews report, that there were no less than four hundred and eighty of these in Jerusalem, which were so many inferior churches, and subordinate to the temple, as their cathedral. These synagogues very probably were built and maintained by the several nations or degrees of people that resorted to them, and from these they had their names; as, the *Synagogue of Libertines*, i. e. of such as were denizens of Rome

A. M.
4027. &c.
Ann Dom
33, &c.
from
A&S i. 10.
to the end

Jerusalem, to dispute with him: but when they found their disputants baffled, and unable to withstand the force of those arguments which the divine wisdom inspired him with, they betook themselves to vile practices; and, having procured men of profligate consciences to accuse him of blasphemy, caused him to be apprehended, and, in a tumultuous manner, brought him before the Sanhedrim, in order to obtain a formal sentence of condemnation against him.

Whilst he stood before the council, the judges, and all the people then present, beheld a lustre and radiancy in his countenance, not unlike the appearance of an angel; and when he was indulged the liberty of speech, in a grave and severe oration, he endeavoured, not only to vindicate himself from the imputation of blasphemy, but, at the same time, by an historical deduction of the most memorable actions and events that had happened in the Jewish nation, from the time of Abraham to that of Solomon, he undertook to shew, ' That religion was not confined to the ' holy land, or the temple-service; that the law, for ' which they expressed so vehement a zeal, was unable to ' contain mankind within the bounds of their duty; that ' as their forefathers were all along a stubborn and rebellious people, and grievous persecutors of the prophets, ' who were sent to foretel the coming of the Messiah, so ' were they likewise a wicked and perverse generation, ' who in all things had equalled, but in this surpassed, the ' impiety of their ancestors, viz. that, contrary to that ' law which had been delivered to them by the ministry ' of

of the Cyrenians, the Alexandrians, &c. But it is to be observed of these synagogues, that they were not only places of religious worship but a sort of colleges or schools likewise, where persons were instituted in the law, and traditions of the Jews. The Jews, at this time, were dispersed in several foreign parts, and from these they sent their youth to Jerusalem to be educated in the synagogue or college peculiar to their respective countries. St Paul was of the province of Cilicia: and as it is reasonable to think that he studied in a college, either belonging to the country where he was born, or proper to his quality, as a freeman of Rome; there seems to be no incongruity in supposing that he might possibly be one, either of those Libertine, or Sicilian disputants, who entered the lists with St Stephen: *Whitby's* and *Beaufobre's Annotations*, *Stanhope on the gospels* and *gospels*; and *Cabanet's Commentary*.

‘ of angels, they had betrayed and murdered that very
 ‘ person who was sent into the world to fulfil it.’

A. M.
 4037, &c.
 Ann. Dom.
 32, &c.
 from
 Acts i. 10.
 to the end.

These last words, which were but too true, incensed the Jews to such a degree, that they fell upon him with the utmost expressions of their rage and fury; whilst he, regardless of what they were about, had his mind employed in the * delightful prospect of heaven, and the sensible appearance of the Blessed Jesus, in our glorified nature, standing at the right-hand of God; which when he had declared to all the company, the Jews were so enraged, that, raising a loud clamour, and stopping their ears against all cries for mercy, they unanimously rushed upon him, dragged him out of the city, and there stoned him to death; whilst he, having first devoutly † recommended his soul to God,

* Whether to afford St Stephen this delightful prospect, the opening of the heavens was real, (as it is believed to have been at our Lord's baptism,) or whether this, like other appearances to the prophets of the Old Testament, was represented to him by way of vision, as we cannot certainly know, so is it of no great consequence that we should. For, since a vision is described by those that are particularly curious in these matters, so be such a distinct and strong impression upon the faculty of the imagination, as sets the object before the man, as plainly as if it actually was present, and perceived by his bodily senses, [Maim. Mor. Nev. part 2. c. 26.] it is not to be doubted, but that either of these ways comes all to one, as to the certainty of the persuasion, and every other effect which we can suppose it is intended to produce in the mind of the person whom it actuates; *Starbop on the epistles and gospels.*

† In this prayer of our dying martyr, there are these four things observable. (1.) That he looked upon his soul as a substance distinct from his body; and, (2.) That it continued to exist after its separation from the body. (3.) That he declared our Blessed Saviour to be God omniscient, and omnipotent, able to hear and grant his prayer, and to preserve the souls commended to his care and protection. And, (4.) That the spirits received by him are in a state of safety and happiness. The time of this martyrdom is, by some, placed after our Lord's death, about eight months; by others, at the distance of about four; by others again, seven years. Eusebius is express, that it followed quickly after his election into the office of deacon. From St Chryostom, and some others, who
 speak

A. M. God, upon his bended knees, made loud intercession for
 4037, &c. his murderers, that the sin they were then committing
 Ann Dom might not be laid to their charge; and so gave up the
 33, &c. ghost: But his body was buried by devout men, (prob-
 from ably profelytes to the Christian faith,) who made great la-
 Acts i. 10. mentations over it.
 to the end.

Saul's vio-
 lence a-
 gainst the
 Christians.

Among the many that were thus enraged against Stephen, one particular person, who had but too great a hand in his death, was a young man of Cilicia, named *Saul*. He out of his great officiousness to have him executed, undertook to look to the clothes of the witnesses, who usually stripped themselves to throw the first stones, as the law directed, at the person who died by their evidence; and, out of his passionate concern for the traditions of the ancients, having procured a commission from the Sanhedrim, he immediately put it into execution. For he broke open houses, seized upon all who looked like the disciples of Jesus, and, without any regard to sex or age, scourged and hauled them away to prison, compelling them to blaspheme and deny Christ, and breathing out nothing but threatenings and slaughter where-ever he came; inso-much that most of the believers, except the apostles *, were forced to leave Jerusalem, and disperse themselves in the regions of Judea and Samaria, Syria and Phœnicia, Cyprus and Antioch, &c. preaching the gospel to the Jews that were in those places.

Peter's op-
 position to
 Simon Ma-
 gus.

Among those who were thus dispersed, Philip the deacon, the second in order after Stephen, came to Samaria, where,

Speak in his honour, we are to conclude, that he was martyred young; and from ecclesiastical history we are informed, that the place where he suffered, had a stately church built upon it by Eudocia, the empress, wife to Theodosius; *Stanhope on the epistles and gospels, vol. 1.*

* It is a very ancient tradition, mentioned by Clemens of Alexandria, that our Lord assigned twelve years after his ascension, for the conversion of the unbelieving Jews in Judea, lest any of them should say, that they had not heard of the glad tidings of the gospel; and Apollonius, who flourished at the same time, speaks of this *ὡς ἐκ παραδόσεως*, as delivered by tradition, that our Lord commanded his apostles, *not to depart out of Jerusalem for the space of twelve years*; which, if there be any truth in it, shews the reason why the apostles continued at Jerusalem, when the rest of the disciples were scattered abroad; *Whitby's Annotations.*

where, by his preaching and miracles, he converted many. In this place there was one Simon *, who, by his forcery and magical arts, had so strangely gained the veneration

A. M.
4937, &c.
Ann Dom
33, &c.
of
from
Acts i. 10.
to the end.

* This man was a native of Gitton, a village of Samaria, and a pretended convert to Christianity; but, upon his being rejected by the apostles, he soon turned apostate, and being a man of an ambitious and daring temper, in pure revenge, set himself in opposition to them, and became the first broacher of several abominable heresies. The account indeed, which, according to St Luke, this magician gives of himself is only this—That he was *μὴ τις τις*, some great person, as mountebanks usually represent themselves, and the opinion which his magical pranks had wrought among the Samaritans, only this:—That he was the great power of God; by which words perhaps they only meant some legate or minister of God, assisted by his mighty power: And yet from these words very probably, the fathers tell us, that he declared himself to be the prime God; the God above all principality, power, and virtue whatever; and that to the Samaritans, he was the Father; to the Jews, the Son; and to other nations the Holy Ghost. But, since the history of the apostles informs us, that he believed, and was baptized in the name of Jesus, it is difficult to conceive, how he should persuade the Samaritans, that he was God the Father; or the Jews, that he was the Son, or that Jesus, into whose name he was baptized; or the Gentiles, that he was that Spirit which he would have purchased with money. And therefore we may presume, that these venerable writers, out of their ardent zeal against this arch heretic, might be induced to magnify his arrogant pretensions above measure, by putting too strong an interpretation upon St Luke's words. However this be, it is certain, that he did not acknowledge Jesus Christ as the Son of God, but looked upon him as a rival, and pretended himself to be the Christ; that he held the world was not created by God, but made by angels, and therefore divine honours were due to them, as appointed mediators between God and men; that he accounted the ordinary worship of idols as a thing indifferent, and in times of persecution, that men might lawfully abjure the Christian faith; that he maintained an universal licence to sin, men might act as they were inclined, women might be in common, and that to press the observance of good works was inconsistent with the gospel-liberty. These were some of his principles; and in consequence of these, (as Irenæus tells us,) he and his followers lived in all lust and impurity, and wallowed in the most horrible and unheard-of bestiality *Calmet's Dissert. sur Simon le Magicien; Echar'd's Ecclesiastical History, and Cave's Life of St Paul.*

A. M.
4037, &c.
Ann Dom
33, &c.
from
Acts i 10.
to the end.

of the people, that he looked upon his diabolical illusions, as real operations of the power of God; but seeing great numbers of his admirers fall off from him, and embrace the doctrine which Philip preached, he, in like manner, pretended to be a convert, and, in hopes of obtaining some share of the miraculous gifts, which he could not but admire in the apostle, desired by him to be baptized.

Acts viii.
14.

The news of the conversion of so large a city as Samaria was soon brought to the apostles at Jerusalem; who thereupon sent Peter and John to confer the gifts of the Holy Ghost upon the new converts. The magician, perceiving that a power of working miracles, and speaking with tongues, was consequent upon the imposition of the apostles' hands, offered to give them money to enable him to do the like. But the offer St Peter rejected with scorn and detestation, denouncing an execration against him and his money; which so terrified the caitiff, that, possibly fearing to be made an example of dissimulation, (as Ananias was,) he begged the apostles' prayers to God for the pardon of his sin, and the aversion of those judgments which his denunciation seemed to portend. But how false and feigned his repentance was, the sequel of his history will shew.

Philip's
conversion
of the
Queen of
Ethiopia's
eunuch.
Acts viii.
26.

The two apostles, having thus confirmed the church of Samaria, preached the gospel in many of the neighbouring villages with good success, and so returned to Jerusalem; while Philip, being ordered by an angel who appeared to him, to go southward into the road which led from Jerusalem to Gaza *, he there met with an eunuch †, that

* We have before (in vol. 3. p. 200.) given an account of this city, and of the several revolutions which it underwent; and have only here to observe, that as there were two places of this name, one which was destroyed by Alexander, (say some the Great, and others Jannæus), and therefore called the *Desert*, and another, which, by Constantine the Great, was built in a place nearer the sea than the ancient city stood, it must be of the ancient city (whose ruins, as St Jerom informs us, were visible in his time) that the sacred historian is here to be understood: *Cabnet's Commentary*.

† This word is derived from the Greek *ἐπιθετης*, which signifies one who guards the bed; because generally, in the courts of the eastern kings, the care of the beds and apartments belonging to princes and princesses was committed to them; but more especially those of the princesses, who, in these countries, live

that waited on Candace * Queen of Ethiopia, who had been to pay his devotions at Jerusalem †, and was then upon

A. M.
4037, &c.
Ann Dom
33, &c.

live in great retirement, and remote from the sight and company of men. It is not to be denied, however, that this word is in scripture frequently set to signify any minister belonging to a prince, attending at his court, and employed more especially in some office belonging to the inner part of the palace, whether he be really an eunuch or not; but that the word in this place, is to be taken in its most natural and obvious sense, seems to be evident from hence, — That the same person who is here called an *eunuch*, is said to have been of great authority with the Queen of Ethiopia; which would have been needless, had the word *eunuch* here been intended to signify *any prime minister of state*. In relation to this eunuch, however, some Greek copies of repute read, that the Holy Ghost fell upon him (even as it did upon Cornelius) without the imposition of hands, by which means he was enabled to be a preacher of the gospel in Ethiopia, and other places. For, even to this day, the Abyssines make it their boast, that they received the Christian religion from him; and, accordingly, in their form of baptism, recite the history of his conversion: *Calmet's Dictionary and Commentary*.

Acts i. 10.
to the end.

* Some are of opinion, that the word *Candace* signifies *sovereign authority*, and that this was a common name for all the queens who reigned in the island or peninsula of Meroë, which is the country here called *Ethiopia*; (not the Ethiopia in Arabia, where the queen of Sheba dwelt, but the Ethiopia in Africa, which lay below Egypt;) and of whose government Pliny testifies, that it was generally in the hands of women, who, for several successions, assumed the name of Candace: And of this particular queen it is reported, that, by the preaching of this her eunuch, she was prevailed upon to turn Christian; *Whitby's Annotations*, and *Calmet's Commentary*.

† That this eunuch was a *profelyte of justice*, or one who, from Paganism had embraced the Jewish faith, to which he might be converted by those Jews who, from Alexandria, spread themselves into the African Ethiopia, is a reasonable conjecture, not only because he came so long a journey to worship at Jerusalem, probably at some great festival, but because Cornelius is expressly declared to be the first-fruits of the Gentiles; and, it is not unlikely, that the fame which he had heard at Jerusalem, of the crucifixion and resurrection of Christ, might be the reason of his reading the prophet Isaiah, who speaks more plainly of the times of the gospel than any other, and that particular chapter, which (as Abarbanel testi-

A. M.
4037, &c
Ann. Dom.
83, &c.
from
Acts i 10.
to the end.

upon his journey home. As he drew near to the chariot, Philip found him commendably employed in reading a passage in the 53d chapter of Isaiah, relating to the sufferings of the Messiah; and, when the treasurer expressed his desire of having the passage (which he did not so well understand) a little explained to him, and thereupon invited him into the chariot, Philip took this opportunity to preach unto him the gospel of Jesus Christ, and thereby to shew him, that not only the sense of that passage, but of several others in the ancient prophets, was fully accomplished in his person and transactions. This so fully convinced the eunuch, that, with much eagerness, he desired to be baptized into the Christian faith; which, when Philip had done, the Spirit of the Lord immediately transported him to Azotus*, from whence he proceeded as far as Cæsarea †, preaching the gospel in all the cities, while the Ethiopian


fies) all the Jewish rabbins did, with one mouth, confess, that it related to the sufferings of Messiah the king; *Whitby's Annotations.*

* That it was a common thing for the Spirit of God to convey his prophets of old from one place to another, as it were in an instant of time, is plain from Obadiah's words to Elijah, *It shall come to pass, that, as soon as I am gone from thee, the Spirit of the Lord shall carry thee where I know not,* 1 Kings xviii. 12. and from what the sons of the prophets say to Elisha, *Let these men, we pray thee, go, and seek thy master; lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain,* 2 Kings ii. 16. This very probably might be done by the ministry of some angel, here called *the Spirit*, or *power of the Lord*. And the reason that is commonly assigned for it, in the case of Philip, is,—That the eunuch had requested of him to go with him into Ethiopia; whereas God, having designed him to preach the gospel in other parts of the world, removed him in this extraordinary manner; and thereby not only prevented his compliance with the request, but gave the eunuch assurance likewise of his being a messenger sent from heaven; and, consequently, that the things which had been taught him, were true; *Calmel's Commentary, Whitby's and Pool's Annotations.*

† This city, in the Old Testament, 1 Sam. v. 1, 2 is called *Ashdod*, and is therein memorable for the temple of Dagon. It lies upon the Mediterranean Sea, about nine or ten miles north of Gaza; and, in the times when Christianity flourished in these parts, was made an Episcopal see, and continued a fair village till the days of St Jerom; *Well's Geography of the New Testament.*

Ethiopian pursued his journey with great joy and satisfaction of mind.

The dispersion of believers, which occasioned a propagation of the gospel in other countries, soon excited the furious zeal of Saul to procure proper letters * of authority from the high-priest of Damascus †, that in case he should

A. M.
4727 &c.
Act. Dom
33, &c.
from
Act. i. 19.
to the end.

Saul's mi-
raculous
conversion,
and the cir-
cumstances
of it,
Acts ix. 1.

* From hence it appears, that however the Jews were cramped in several privileges originally belonging to their nation, yet, even after they became a Roman province, their great council at Jerusalem had a Jurisdiction, which extended to all synagogues, even those that were out of Judea: and that the power of capital punishments was not so far taken from them, but that, either by their own authority, or at least the consent of the Roman governors, they might, in some cases, inflict them; *Calmet's Commentary*, and *Whitby's Annotations*.

† Of the ancient history of Damascus, so far as we had occasion in the Old Testament, we have given some account before, vol. 4, p. 246, in the notes; and shall only here add a short abstract of what a late traveller of our own tells us concerning its present state, viz. ' That it is situated on an even plain, of so great an extent, that one can but just discern the mountains which compass it on the farther side; that it stands on the west side of the plain, about two miles distant from the head of the river Barrady, which waters it; it is of a long straight figure, about two miles in extent, adorned with mosques and steeples, as the manner of Turkish cities is, and encompassed with gardens (according to common computation) full thirty miles round: That the river Barrady, as soon as it issues out from between a cleft of the mountain Anti-Libanus into the plain, is divided into three streams, whereof the middlemost, and biggest, runs directly to Damascus, through a large open field called *Ager Damascusus*, and is distributed to all the cisterns and fountains of the city; while the other two (which seem to be the work of art) are drawn round, one to the right-hand, and the other to the left, on the borders of the gardens, into which they are let (as they pass along) by little currents,) and so every where dispersed: That the houses of the city (whose streets are very narrow) are all built, on the outside, with no better materials than either sun burnt brick, or Flemish wall; and yet it is no uncommon thing to see the gates and doors adorned with marble portals, carved and inlaid with great beauty and variety; and, within these portals, to find generally a large square court, beautified with fragrant trees, and marble fountains, and compassed round with splendid apart-

A. M.
437, &c.
Ann Dom
33, &c.
from
Acts i. 10.
to the end.

should find any there, whether they were men or women, professing the Christian faith, he might bring them bound to Jerusalem, there to be punished. But as he was upon the road, and now drawing near to Damascus, all on a sudden, about mid-day, a most amazing gleam of light, far exceeding the brightness of the sun, was darted from heaven upon him, and those that were with him, and threw them all for fear prostrate upon the ground. This light was accompanied with a voice in the Hebrew (or rather Syriac) tongue, demanding of him, why it was that he persecuted him so violently? And as Saul was uncertain from whence the words came, 'I am Jesus of Nazareth,' continued the voice, 'whom thou persecutest; but it is 'in vain for thee to resist the decrees of Providence; and 'therefore be no longer refractory, but obey the commands that shall be given thee.' Whereupon Saul, in a terrible dread and agony, desiring to know what he was to do; 'Go to Damascus,' replied the voice, 'and there 'thou shalt know my will.' Those that accompanied Saul in his journey were struck with fear and amaze-

ment,

ments: That in these apartments, their ceilings and traves are usually richly painted and gilded, and their duans (which are a sort of low stages, seated in the pleasantest part of the room, and elevated about sixteen or eighteen inches above the floor, whereon the Turks eat, sleep, smoke, receive visits, say their prayers, &c.) are floored, and adorned on the sides, with variety of marble, mixed in Mosaic knots and mazes, spread with carpets, and furnished all round with bolsters and cushions, to the very height of Luxury: That in this city is shewn the church of John the Baptist, now converted into a famous mosque; the house of Ananias, which is only a small grotto or cellar, wherein is nothing remarkable; and the house of Judas, with whom St Paul lodged, wherein is an old tomb, the supposed burying-place of Ananias, which the Turks hold in so much reverence, that they maintain a lamp continually burning over it.' This is the chief of the account which the ingenious Mr Maundrell gives us of the city of Damascus; and it may not perhaps be immaterial here to adjoin,—That the fruit-tree, called the *Damascen*, and the flower called the *Damask rose*, were transplanted from the gardens belonging to this city, as those branches of silk and linen, which go under the name of *Damasks*, were not improbably the first invention of its inhabitants; *Wells's Geography of the New Testament*.

ment, wondering that they should hear a voice *, and yet see no man speak, whilst Saul himself was so dazzled and overpowered by the light, that he quite lost his eye-sight, and was led by the hand into Damascus, where he continued for the space of three days, without taking any manner of sustenance.

A. M.
4037. &c.
Ann Dom
33, &c.
from
Acts i. 10.
to the end.

At this time there was in the city a certain disciple named *Ananias* †, whom the Lord in a vision commanded to go and find out Saul, then lodging at the house of one Judas, a Jew, and by the imposition of his hands to cure him of his blindness. Ananias was startled at the name of the man, and, to excuse himself, alledged his violent persecutions of the church, and with what a wicked intent he was then come to Damascus: but to this the vision replied, That he was appointed by God to be a powerful instrument in the propagation of the gospel, both among the Jews and Gentiles; and how much soever he had persecuted Christianity heretofore, he was now become a zeal-
ous

Acts ix 10.

* In Acts xxii. 9. it is said expressly, that the men who were with Saul *heard not the voice of him that spake to him*; but as the words *ἤκουσεν* and *ἠκούσθη*, both employed in these passages, will admit of different significations, they will be easily reconciled, by saying,—That the people who accompanied Saul, heard a sound, a noise, a thunder in the air, (for to all these the word *ἤκουσθη* is applicable,) but did not hear any articulate words, or did not understand (for in this sense the word *ἠκούσθη* is often taken) what that noise or sound meant: in the same manner, as when a voice from heaven was addressed to our Lord, the people stood by, and heard it, said that it thundered, and others, that an angel spake to him, and perhaps none of them understood distinctly what it said, John xii. 29. *Hammond's*, and *Whitby's Annotations*, and *Calmet's Commentary*.

† Who this Ananias was, we have no certain information from antiquity. The apostolical Constitutions assert, that he was a layman; St Austin will have it that he was a priest; but OEcumenius, and some moderns, are of opinion that he was a deacon. The Greeks maintain, that he was one of the seventy disciples, was made bishop of Damascus, and having obtained a crown of martyrdom, was buried in the same city. However this be, it is certain, that in the place where he is said to have been interred there is a very fine church, which though the Turks have turned into a mosque, yet they still preserve a great respect for his monument; *Calmet's Commentary* and *Dictionary*.

ous defender of it, and even to die in testimony of its truth.

Encouraged with this assurance, Ananias repaired to the house where Saul was, with this joyful message, — ‘ That the Lord Jesus, who had appeared to him in his journey, had sent him, not only to restore his eye-sight, but to bestow upon him likewise the gifts and graces of the Holy Spirit, such as might qualify him for the ministry to which he was then appointed.’ And no sooner had Ananias ended his speech, than thick films, like scales, fell from the other’s eyes, whereupon he recovered his eye-sight, and, being baptized, for some days continued with the disciples at Damascus, preaching in the synagogues, and proving that Jesus was the Messiah.

After some stay at Damascus, he retired ^b into the neighbouring parts of Arabia Deserta †, where he first planted the gospel; and, in the beginning of the next year, returned to Damascus again, and there preached Christ publicly in the synagogues; so that all the Jews in that city were not a little amazed and confounded, both at the strange change in his opinions and proceedings, and the powerful efficacy of his arguings and discourses. Their malice however being incensed at having lost so considerable a champion, pursued him close. They contrived all possible

^b Gal. i. 17.

† The reader need not be told, that Arabia, which is one of the most considerable divisions of Asia, is distinguished into three parts, Deserta, Petraea, and Arabia Felix; or that the Deserta borders upon Syria, and is not far distant from Damascus. What we had rather observe to him is, — That, as we learn this passage of the apostle’s life from his own account only, Gal. i. 17. St Luke, who makes no mention of it in his history, in all probability did not accompany him in this journey; and this makes it the rather believed, that the intent of his going into Arabia was not to propagate the gospel, but to find out a retreat, where by meditation and prayer, he might sit and prepare himself for his future ministry; though it is hardly conceivable, how a person of St Paul’s zeal and activity could suffer himself to lie still amidst so many poor creatures that stood in need of his instructions and therefore others have supposed that the chief intent of his taking this journey was, to carry the glad tidings of the gospel into a country that had never heard of it before; *Cabnet’s Commentary.*

A. M.
4239. &c.
Ann Dom
35, & 3.
From
Acts i. 17.
to the end.

His preach-
ing at Da-
mascus,
and intro-
duction to
the apostles.

Acts ix. 23.

possible means to dispatch him; and, after many attempts to no purpose, ^c made their request at last to the governor, under Aretas †, king of Arabia, that he would gratify them in his destruction. Saul, however, had early notice of this, and, knowing that the gates were day and night strictly guarded to prevent his escape, from one of the houses that stood upon the city-wall, he was let ‡ down by the disciples in a basket, and so made the best of his way to Jerusalem.

A. M.
424, &c.
Ann Domi
37, &c.
from
A. M. 1. 10.
o the en 1.

Three years were now past and gone since the time of his conversion; but, notwithstanding this, when he came to Jerusalem, he found but a cold reception among many of the disciples, who were sensible of his former conduct, and, as yet, diffident of the reality of his change; until Barnabas ¶ who was privy to all his circumstances, having introduced him to the apostles Peter and James, vouched for his sincerity, and, by declaring the miraculous manner of his conversion and his zealous preaching at Damascus, dissipated all their doubts, and gained him the right-hand of fellowship, or an intimate communion with the apostles. Here he continued preaching with all boldness, and his sermons were so powerful, and disputations with the Hellenists so unanswerable, that they too, like the Jews at Damascus, formed designs against his life: which when

^c 2 Cor. xi. 32, 33.

† This Aretas, whose name is said to have been *Ænas* before he came to the crown of Arabia, was father-in-law to Herod Antipas, who some time after divorced his daughter, and made Herodias, his brother Philip's wife, the consort of his bed. But how this Aretas, who, in the beginning of his reign, by the insinuations of one Syllæus, fell under the displeasure of Tiberius, came to be possessed of the sovereignty of Damascus, the capital of Syria, which had been a long while a Roman province, we can no where learn; *Joseph. Antiq. lib. 10. c. 16.*

‡ This was so far from betraying any want of courage in the Apostle, that it was only putting in practice his Master's direction, *When they persecute you in one city, flee to another*, Matth. x. 23.

¶ Barnabas is supposed to have been an old acquaintance of St Paul's, and a fellow-student under Gamaliel; and, having been lately at Antioch, it is not unlikely that he might there receive the account of his conversion, and consequent behaviour, which made him the readier to become, upon this occasion, his guarantee with the apostles; *Cabnet's Commentary.*

A. M.
4037, &c.
Ann Dom.
33, &c.
from

Acts i. 10.
to the end.

when the brethren understood, they conducted him to Cæsarea †, from whence he sat sail to his own city Tarsus

† Some commentators are of opinion, that the place to which the brethren conducted St Paul, was Cæsarea Philippi, in the extreme northern parts of Palestine, from whence his way lay directly thro' Syria to Tarsus in Cilicia; but others, with more justness, have observed, that where ever mention is made in the New Testament of Cæsarea alone, and without any addition it is always to be understood of the Cæsarea which Herod the Great built, and whereof Josephus gives us the following account. ' There was a certain place, by the sea-side, formerly called *Straton's Tower*, which Herod looked upon as a very commodious tract of ground whereon to raise a city. Accordingly he drew his model, and set people to work, and in twelve years time finished it. The buildings were all of marble, private houses as well as palaces; but his masterpiece was the port, which he made as large as the Pyæum, (or port belonging to Athens,) and a safe station against all winds and weathers.—The city stands between Dora and Joppa two wretched sea towns, where there is no riding in the harbour with a south-west wind, which bears so furious upon the shore, that merchantmen are forced to keep off at sea many times, for fear of being driven a-ground. To encounter this difficulty of the place, Herod ordered a mole to be made, in the form of a half-moon, and large enough for a royal navy to ride in; which he did, by letting down stones of a prodigious size, fifty foot in length, eighteen over, and nine deep, (and some larger,) in twenty fathom water. This mole was two hundred feet in extent, whereof the one half served to break the setting in of the sea, and the other half for the foundation of a stone wall that was fortified with turrets; and underneath this was a quay, or landing-place, with a large walk upon it round the port, as a place of pleasure to take the air in.—The houses about the port were all uniformly built, of the most excellent sort of marble, and, in the middle of them, on a mount stood a temple, which served as a sea-mark to the mariners, and was celebrated no less for its materials than its workmanship. In this temple there were two statutes or images; one of Rome, and the other of Cæsar, from whom the city took its name; and, in this city, the contrivance of the very vaults and common sewers, laid at equal distances, and discharging themselves into the sea, was very wonderful.' Besides these, Josephus makes mention of a stone theatre, a spacious amphitheatre, and several other buildings; which made him, in another work of his, call it *one*

Tarfus *, and saw not Jerusalem till several years after.

A M^r
424^r, &c.
Ann Dom
37, &c.
from
Acts i. 10.
to the end.

The church at this time had peace, and flourished exceedingly. Saul diligently preached the word in Cilicia †, and Syria ‡; and Peter made a general visitation of all the saints in Judea, Galilee, and Samaria. In his progress he arrived at a town called Lydda §, where he cured one Æneas of a paralytic disorder, which had confined him to

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Peter raises  
his Partha  
from the  
dead.  
Acts ix. 35.

of the fairest cities in all Judea; *Joseph. Antiq. lib. 15. c. 13. De Bello, lib. 3. c. 14* and *Wells's Geography of the New Testament.*

\* This city is the same with what, in Hebrew, is called *Tarsbiff*; and as it stands in a plain, on the banks of the river Cydnus, it was all along, in ancient times, accounted so great a trading town, that all merchant-ships are in holy writ frequently called by the name of *ships of Tarsbiff*. In the times of the Romans it was a city of great note, as being not only the metropolis of the province of Cilicia, but honoured likewise with the privileges of a Roman colony, (which we find St Paul pleading in his own behalf, Acts xxii. 25. 28.) and with an academy, furnished with such eminent men, that Strabo scruples not to say, they excelled all others in polite learning and philosophy even those of Alexandria and Athens; and that Rome itself was beholden to this nursery of all sciences for its best professors; and therefore no wonder that St Paul, who had the first foundation of his erudition laid here, became so well instructed in the liberal arts, and so well acquainted with Hea-then authors; *Wells's Geography of the New Testament.*

† This was a province of Asia Minor, which lay on the northern coast, towards the end of the Mediterranean sea; and was therefore bounded by Pamphylia on the west, and Pieria on the east, the mount Taurus on the north; and the Cilician sea on the south; *Wells's Geography of the New Testament, and Whitby's Alphabetical Table.*

‡ Though Syria, by Heathen authors, is generally used in a large acceptation, and so comprehends both Phœnicia and the Holy Land; yet, as it commonly occurs in the New Testament in a stricter sense, it is bounded on the east by the Euphrates, on the west by Phœnicia and the Mediterranean sea, on the north by Cilicia, and on the south by Judea and Arabia Deserta; *Whitby's Alphabetical Table, and Calmet's Dictionary.*

§ Josephus tells us, that this was a village, not yielding to a city for greatness; *Antiq. lib. 20.* and he elsewhere expressly styles it a city, *De Bello, lib. 2.* It was burnt by Cestius, whilst

A. M.  
4047, &c.  
Ann Dom  
37. &c.  
from  
Act, i. 10.  
to the end



his bed for eight years, and thereby prevailed with the inhabitants of Lydda, and of Saron \*, a neighbouring town, to embrace the Christian profession. From Lydda he was intreated by two messengers to come over to Joppa, a noted port about six miles distance, upon the account of one Tabitha †, (in Greek called *Dorcas*;) a Christian woman, venerable for her piety, and diffusive charity, who was lately dead. When he came to the house, he found the body in an upper chamber, ready washed, and prepared for its funeral, and attended with many sorrowful widows, who durst not request of him to raise her from the dead, but by their tears and lamentations, and large commendations of her charity, sufficiently testified their desire; so that the apostle, having caused the company to withdraw, first kneeled down, and made his supplications to God; and then turning to the body, with one word speaking, raised her up, and presented her alive to her friends and relations: which gained him a great number of converts at Joppa, and encouraged him, for some considerable time, to take up his abode there, lodging in the house of one Simon a tanner.

Is sent for  
by Corne-  
lius, whom  
he converts  
and several  
other Gen-  
tiles, and  
justifies  
himself for  
so doing.

While he abode at Joppa, retiring one day ‡ to the top of

the men were gone from it to Jerusalem, to celebrate the feast of tabernacles; but, after the destruction of Jerusalem. it was rebuilt, and made one of the Jewish academies. By the Gentiles it was called *Diospolis*, or *the city of Jupiter*; but, by the Christians, in the times of the holy wars, it had the name of *St George's*, partly from a magnificent temple, which the Emperor Justinian there erected in honour of that saint, and partly from an erroneous opinion then prevailing among them, that in that place he obtained the crown of martyrdom; *Wells's Geography of the New Testament*.

\* Is a town adjoining to Joppa, giving name to the spacious and fruitful vale which reaches from Cæsarea to Joppa, and among the Rabbins is famous for its vines; *Wells's Geography of the New Testament*.

† The true reason why St Luke gives this interpretation of her Syriac name, seems to be this,—That as she was a Jewess, who spake nothing but Greek, she was called by her first name among the Jews, and by her second among the Greeks; for in both languages the two names signify the same thing, *viz.* a goat or a roe; *Whitby's Annotations*.

‡ At the dedication of the temple, Solomon had so oft and so solemnly requested of God, that he would hearken to the supplications

of the house about noon-tide to pray, after he had ended his devotions, he found himself hungry, but while the people were preparing his dinner, he fell into a trance, wherein was presented to him a large sheet, or table-cloth, let down as it were, by the four corners from heaven, wherein were creatures of all kinds, clean and unclean; and at the same time he heard a voice, calling him to kill and eat freely of them; which when Peter, a little too tenacious of the rites and institutions of the Mosaic law, declared his aversion to do, the voice rejoined, That what God had pronounced clean, he ought by no means to account common or unclean. This representation was made to him three several times, after which the sheet was again taken up, and the vision disappeared. But while Peter was revolving with himself what the meaning of this might be, three messengers knocked at the door, desiring to speak with him; and when they had delivered their message, viz. That Cornelius, a Roman, captain of a company in the Italian legion \*, then at Cæsarea, and a person of eminent virtue, piety, and

A. N.  
4041, &c.  
Ann Dom  
37, &c.  
from  
Acts i. 10.  
to the end.

*cations of his people, who should at any time spread out their hands towards that place, 1 Kings viii. 30, 38. that it thence became a custom among the Jews, whenever they were absent from Jerusalem, to offer up their prayers in places where they might have a free prospect towards it. Thus of Daniel it is recorded, that when he prayed, (as he did it three times a day) the windows of his chamber were opened towards Jerusalem, Dan. vi. 10. and therefore in all likelihood, St Peter being now at Joppa, went up to the roof of the house to pray for the same reason; Whitby's Annotations.*

\* The cohorts of the Romans, which the Greek renders *παῖρα*, and we, *band*, was a body of infantry, consisting of five hundred men, ten of which bands made a legion. And the manner in which the Romans distinguished and denominated their bands and legions was very various. Sometimes it was from the order of places; and so they were called the *first* or *second* band, according to their rank and precedency; sometimes from the commanders they were under; as, the *Augustian* and *Claudian* band, &c. because persons of that name did lead them; sometimes from their own behaviour; as, the *Vidrix*, the *Ferrea*, the *Conquering*, the *Iron* band, &c. by reason of the great valour which, in some sharp engagements, these had shewn; sometimes from the countries they were chiefly quartered in; as the *German* and *Pannonian* band, &c. and sometimes from the parts from whence they were gathered, as this of Cornelius is called the *Italian* band, because it was raised

A. M.  
4141 &c.  
Ann Dom  
37, &c.  
from

and charity, had, by an immediate command from God, sent to him; he the next day, with six other brethren from Joppa, went along with them, and the day following arrived at Cæsarea.

Acts i. 10.  
to the end.

Acts x 24

Cornelius, in expectation of his coming, had invited his friends and relations to his house, and as Peter drew near, fell down at his feet to worship him; but the apostle rejecting the honour, as what was due to God alone, entered into the house, and there made his apology to the company; viz. 'That though they could not but know, that it was not lawful for a Jew to converse (in the duties of religion especially) with those of another nation; yet, since God had now taught him to make no distinction, he very readily attended their pleasure, desiring to know the occasion of their sending for him.' Whereupon Cornelius made answer, 'That he did it upon the express command of God, who, by his angel †, had ordered him to send for him at Joppa, from whom he should receive some special instruction; and that for this reason they were all then met together, attending the commands which he had brought them from God.'

Hereupon

out of that country, and was a body of forces well known for their gallantry and great exploits among the writers of the Roman history; *Calmet's Commentary.*

† But if God was so very kind to Cornelius, as to send an angel to him, why did he not at the same time give that angel commission to instruct him in what he was to do, and to save his apostle a journey from Joppa to Cæsarea? Now, besides the honour which God, in this method of proceeding, designed to confer upon St Peter and his ministry, it is apparent, that hereby he intended to let us know, that we are not to expect extraordinary ways of instruction, where he hath instituted ordinary means. The angel, no doubt, might as readily have told Cornelius what he ought to do, as bid him send for Peter, and God could as easily have given him his Spirit at that time, as four days after; but then this would not have been so agreeable to the order which Christ had settled in his church. Christ had appointed his apostles to minister his ordinances; and therefore God did not suffer even an angel to break in upon this economy, but ordered St Peter to wait upon the centurion, that his divine mercy might not redound upon him only, but be extended to his relations and friends; *Whitby's Annotations.*

Hereupon St Peter began his discourse, and declared, A. M.  
4044. &c.  
Ann Dom  
40 &c.  
from  
Act. 1. 10.  
to the end.

‘ That now he perceived plainly, that God had made no distinction of persons and people, but that the pious and godly of all nations were to meet with acceptance ; that peace and reconciliation between God and man was a doctrine published by the prophets of old, and of late, since the time of John the Baptist, preached through Galilee and Judea ; that of this peace Jesus of Nazareth was the only mediator between God and man, as appeared by the divine powers and graces wherewith he was invested, and which he constantly exercised in doing good to mankind ; that of his life and actions, more especially of his crucifixion by the Jews, and resurrection from the dead, of his appearing to his disciples, and even eating and drinking with them after his resurrection, he and the rest of the apostles were chosen witnesses ; and that from him they had received, before his ascension, a command and commission, to publish to all nations under heaven, that he was the person whom God had appointed to be the great judge of all the world.’

While Peter was thus preaching to them, the Holy Ghost fell upon all that heard him, without the imposition of the apostle’s hands. This made the Jewish converts who came along with Peter, wonder not a little, that the gifts of the Holy Ghost should be poured upon the Gentiles ; but Peter perceiving it, ordered them \* immediately to

\* But whom did he order to do this? the Gentiles. It seems at first sight not a little absurd, that they who were not yet baptized themselves, should baptize others. Or were they some of those who came along with him to Cæsarea? These are generally supposed to be no more than lay-brethren, who were not permitted to baptize, but in cases of necessity. But, considering that St Peter was now upon his visitation through Judea, Galilee, and Samaria, it seems reasonable that he should carry some of his deacons (at least) along with him, to attend in such offices as these. Such was the beginning of the conversion of the Gentiles ; for that Cornelius and his company were the first fruits of the Heathen world, is evident from the injunction which our Saviour gave his apostles, *not to go into the way of the Gentiles*, Matth. x. 5. from the practice of those that were scattered abroad upon the death of Stephen, but preached the word to the Jews only, Acts xi. 19. from the wonder which the Jewish converts with St Peter expressed, when they saw, *that on the Gentiles also was poured out the gifts of the Holy Ghost*, Acts x. 45. and from the altercation which the brethren

A. M.  
4044. &c.  
Ann Dom  
40. &c.  
from

Acts i. 10.  
to the end

Acts xi. 1.

to be baptized, and (to instruct them more fully in their Christian profession) tarried for some considerable time with them.

When he returned to Jerusalem, the Jewish converts \*, who still retained their inveterate prejudice against the Gentiles, utterly condemned him for conversing so familiarly, and eating with them; but, for his apology, having given them a plain narrative of the whole affair, and the occasion of it, he concluded at last with this inference, 'That since God had been pleased to bestow upon these Gentiles the same privileges and marks of conversion that he had done on his select disciples, it would in him have been direct disobedience to the divine will, had he denied them admission into the church, or refused them his instructions and conversation;' which fully satisfied the audience,

brethren at Jerusalem had with him at his return, *Thou wentest in to men uncircumcised, and didst eat with them.* Acts xi. 3. which to some is a proof sufficient, that the door of faith was not opened to the Gentiles before the conversion of Cornelius; who (according to the account of some Latin writers) was made afterwards bishop of Cæsarea of Palestine, where he suffered martyrdom. But since Eusebius, who was bishop of that church, does not reckon him among the number of his predecessors, we have reason to suspect the truth of this piece of history; *Whitby's Annotations, and Calmet's Commentary.*

\* The ancient fathers are generally of opinion that the apostles themselves had no hand in this controversy; and some of them suppose, that the great fomentor of it was Cerinthus, whose heresy grew afterwards famous in the church. But if we consider how zealous the Jews, even after their conversion, were for their laws and customs, Acts xxi. 20, 21. how St Peter himself, before he received this vision, laid it down for a rule, that it was unlawful for a Jew to converse with an alien, Acts x. 28. and, even after this vision, how he withdrew from the believing Gentiles, for fear of the censure of those who came from Jerusalem, Gal. ii. 12. we cannot see why it should be inconsistent with the character of the very greatest of the apostles, to inquire into the reason of St Peter's conduct, which, according to their present persuasion, was not warrantable; since *this was a mystery* (as St Paul tells us) *which, in other ages, was not known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, viz. that the Gentiles should be fellow-heirs, and of the same body, and partakers of God's promises in Christ, by the gospel,* Eph. iii. 5, 6.; *Calmet's Commentary, and Whitby's Annotations.*



audience, and turned their displeasure against him into praise and thanksgiving to God, for having communicated the same mercy to the Gentiles that he had done to the Jews.

After the general dispersion which followed upon St Stephen's death, some disciples who were born in Cyprus, and Cyrene \*, having travelled through several countries, and hitherto preached to the Jews only, when they came to Antioch †, and there heard of the conversion of Cornelius, and others, they applied themselves to the Greeks ‡, who lived in that city, and, by the blessing of God,

A. M.  
4044. &c.  
Ann Dom  
40. &c.  
from

Acts i. 10.  
to the end.

Barnabas  
and Saul  
preach at  
Antioch.  
where the  
disciples  
were first  
called  
Christians.  
Acts xi. 19.

\* This was a city of great note, and once of such power, as to contend with Carthage for some pre-eminencies. It stood upon the western parts of Libya, properly so called; and, as it was the principal city, it sometimes gave the name of *Cyrenaica* to the whole country, which by the sacred writer is paraphrastically called *Libya about Cerene*, Acts ii. 10. The city itself is famous in prophane writers, for being the birth place of Eratosthenes the mathematician, of Callimachus the poet, and (in holy writ) of Simon, whom the Jews compelled to bear our Saviour's cross; *Wells's Geography of the New Testament*.

† This Antioch, to distinguish it from sixteen other cities, which, in Syria, and other countries, bore that name, was frequently called *Antiochia Epidaphne*, from its neighbourhood to Daphne, a village where the temple of Daphne stood. It was built, as some say, by Antiochus Epiphanes; as others, by Seleucus Nicanor, the first king of Syria after Alexander the Great, in memory of his father Antiochus; and was, after that, the royal seat of the kings of Syria. In the flourishing times of the Roman empire it was the ordinary residence of the prefect, or governor of the eastern provinces, and was also honoured with the residence of many of the Roman emperors, especially of Verus and Valens, who spent here the greatest part of their time. As to its situation, it lay on both sides of the river Orontes, about twelve miles distant from the Mediterranean sea; was, in former times, adorned with many sumptuous palaces, and stately temples, and, both by nature and art, fortified even to admiration; but, being taken by the Saracens, and afterwards by the Turks, it began to grow into decay, and is now in so desolate and ruinous a condition, that the patriarch has long since removed his dwelling to Damascus; *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.

‡ The learned Grotius is pretty positive, that, instead of *πρὸς τοὺς Ἑβραίους*, as it is in our vulgar copies, and denotes such

A. M. 4774, &c.  
Ann. Dom. 40. &c.  
from  
Acts i. 10.  
to the end

God, made great numbers of converts daily; infomuch that the apostles, who remained at Jerusalem, when they heard of this happy progress, sent Barnabas \*, a pious man, and endued with many excellent gifts, to assist the disciples, and confirm the believers in that city. The success of the gospel in so large a place was no small consolation to him: and therefore, having exhorted the brethren to hold fast the profession of their faith, he thence departed to Tarsus to find out Saul, and with him in a short time returned to Antioch; where, for the space of a whole year, they daily resorted to the places of public concourse, and gained converts so numerous and considerable, that in this city the disciples of Jesus Christ first obtained the honourable name of *Christians* †.

This

such Jews as spake the Greek language, we should read, *πρὸς τοῖς Ἕλλησι*, i. e. Greeks who were Gentiles; for which he produces, not only the Syriac, Arabic, and Latin versions, but the Alexandrian manuscript likewise, as indeed the whole series and purport of St Luke's discourse seems to require it. For, having given us an account of what happened to Cornelius at Cæsarea, he next proceeds to another piece of history of the like nature, viz. the conversion of several other Gentiles in the city of Antioch, which, when it came to be known at Jerusalem, confirmed the brethren in the belief of God's design to receive the Gentiles into the bosom of his church, and gave a great weight to what St Peter had testified concerning this matter; *Whitby's Annotations*, and *Calmet's Commentary*.

\* The Scripture acquaints us, Acts iv. 36. that his name was originally *Jesús*; that he was descended of the tribe of Levi, but born at Cyprus; and that, as he was the first who sold an estate, and put the purchase money into the common fund then applied to the sustenance of poor Christians, he very likely from that action received the name of *Barnabas*, which (according to St Luke's interpretation) signifies the *son of consolation*. But, besides the qualifications mentioned in the text, there were two other reasons that might induce the apostles to make choice of Barnabas, preferably to any other, upon this occasion: 1st, Because he was a great master of the Greek, which was the current language of Antioch, as being himself born at Cyprus, where that language only was in use; and, 2dly, Because the apostles thought it might be more agreeable to these first planters of the gospel in Antioch, (who were a great many of them natives of Cyprus) to have a fellow-labourer of the same country sent amongst them; *Calmet's Com.*

† Before this they were called amongst themselves, *brethren*, *saints*,

This opened an intercourse between Jerusalem and Antioch; so that, when certain persons, who at that time had the spirit of prophecy, were come from Jerusalem, and among them one named *Agabus* \*, had foretold, that there would shortly be a great famine in many parts of the Roman empire, (which accordingly happened in the fourth year of the reign of Claudius,) the Christians of Antioch determined to make a collection for their brethren in Judea †, which, upon the approach of the dearth, they accordingly

A. M.  
4047, &c.  
A. H. Dom  
43, &c.  
from  
Acts i. 10.  
to the end.  
Acts xi. 27.

*saints, disciples, believers, the faithful, and those that called on the name of Christ*; and, among their enemies, *Galileans, Nazarenes, and the men of the sect*; but now, by the conversion of so many Heathens both in Cæsarea and Antioch, the believing Jews and Gentiles being all made one church, this new name was given them, as more expressive of their common relation to their master Christ. And that it was given them in a solemn manner, we have reason to conclude from the propriety of the original word; for *χρηματισμοι* is commonly used with regard to *edicts* and *proclamations*, such especially as contain the people's professions of allegiance to emperors, and the privileges granted by them to the people; and therefore it seems not improbable, that the imposition of this name was done by a public act and declaration of the whole church, about the beginning of the reign of Claudius, ten years after our Lord's ascension, (as an ancient historian informs us,) whether Eusebius was at that time the bishop of Antioch or no; *Stanhope on the epistles and gospels*, and *Cave's Lives of the Apostles*.

\* Who this *Agabus* was, we have no account in any ecclesiastical history; only the Greeks tell us, that he was one of our Lord's seventy disciples, and as he is said to have suffered martyrdom at Antioch, accordingly they observe his festival on the eighth of March. But, in regard to the truth of this prophecy, Eusebius tells us, that the famine which he foretold, oppressed almost the whole empire, and was recorded by historians the most averse to the Christian religion, viz. by Dion Cassius, who calls it *a very great famine*, Hist. lib. 16. by Josephus, who tells us, 'that in Judea many perished for want of victuals,' Antiq. lib. 20. c. 2. and by Suetonius, who observes, that the emperor himself, upon this occasion, was so insulted by the people in the common market-place, that he was obliged, by a postern-gate, to retire into his palace; In Claudio, chap 18. *Calmet's Commentary*, and *Whitby's Annot.*

† The reasons why this supply was principally sent to Judea, might be, either because there the calamity fell heaviest, or because believers were like to find least pity there, or because

A. M.  
4047, &c.  
Ann Dom  
43, &c.  
from  
Acts i. 10.  
to the end.  
Acts xi 30.  
and chap.  
xii. 1.  
Peter's im-  
prisonment  
and mira-  
culous e-  
scape, to-  
gether with  
Agrippa's  
death.

cordingly did, and sent it to the elders by the hands of Barnabas and Saul. But, before their arrival at Jerusalem, Agrippa, the grandson of Herod the Great, (merely to ingratiate himself with the Jews,) raised a sharp persecution against the Christians. He ordered James, (the son of Zebedee \*, and brother of John,) commonly called *the Great*, to be beheaded; and, having apprehended Peter, and put him in prison, he set a guard of sixteen soldiers upon him, designing, immediately after the feast of the Passover, to bring him forth to the Jews, and, if they desired it, to have him executed. But the very night, before the day intended for his arraignment and execution, God sent an angel from heaven, who knocked off his chains †, opened

this was a fitting testimony of gratitude to the country, from whence the means of their conversion first came, according to that subsequent reasoning of St Paul's, *If we have sown unto you spiritual things, ought it to be accounted a great thing if we shall reap your carnal things?* 1 Cor. ix. 11. Stanhope on the epistles and gospels.

\* These titles are given the apostle, either upon the account of his age, or to distinguish him from another of the same name, who was bishop of Jerusalem, and is usually styled *the Less*. He was by country a Galilean, was born very probably either at Capernaum, or Bethsaida. He had his first institution (together with his brother John the Evangelist) under the Baptist; but how he disposed of himself after our Lord's ascension, it does not certainly appear. St Jerom makes him to have preached to the Jews of the dispersion; but that his labours carried him at all out of Judea, or even from Jerusalem itself, no authentic history informs us. That his zeal was very industrious and ardent there, no other proof is necessary, than that Agrippa, a great asserter of the Jewish religion, made choice of him for the first sacrifice to the fury of the people; but that his courage and constancy, at the time of his trial, was such, as even converted his accuser, made him come, and fall down at his feet, and heartily beg pardon for what he had said against him; and that, after the apostle had forgiven him, he, in the presence of the whole assembly, declared himself likewise to be a Christian, and so they were both beheaded together, is evident from the testimony of Eusebius, lib. 2. c. 6. who had this account (as he acquaints us) from the Institutions of Clemens of Alexandria; *Cave's Lives of the apostles*, and Stanhope on the epistles and gospels.

† That the manner of securing a prisoner was to have him fastened, by two chains, to two soldiers, or keepers, on each side

opened the prison-door, and, without the guards once perceiving it, carried him quite out; whereupon he went directly to the house of Mary \*, the mother of John, surnamed *Mark*, where several disciples were met together, and sending up their prayers to heaven for his deliverance. As he stood knocking without, a maid of the house, named *Rhoda*, perceiving that it was his voice, ran in, and acquainted the company, that Peter was at the door; but, when she persisted in the thing, they concluded rather, that it must have been his angel †, until, being let in, he related to them the whole manner of his miraculous escape; and, having ordered them to acquaint James, and the other brethren, with this good news, he withdrew himself to a place of more retirement and security.

## J u 2

In

side one, while two others stood guard at the prison-door, is very plain from the text in this place; but that some of these soldiers, converted to the Christian faith, should mark, and take away these chains, and give them to the bishop of Jerusalem; and that they should be kept as a treasure, not only through all the Jewish wars, but about four hundred years after, till Juvenal, bishop of Jerusalem, gave them to Eudoxia, wife to Theodosius the younger, who gave one of them to the church of St Peter in Constantinople and sent the other to Rome, is a legend that smells too rank of superstition to deserve the least credit; *Whitby's Annotations*.

\* This house stood upon Mount Sion; and according to Epiphanius, having escaped the destruction of Jerusalem by Titus, it was afterwards turned into a famous church, (called the church of Sion,) which endured for several ages; *Calmet's Commentary and Dictionary*.

† That the word ἀγγελος, or angel, signifies not only a celestial spirit, but also a messenger sent from one to another, we allow is manifest from several passages in Scripture; but that it cannot, in this place, denote a common messenger, is evident for this reason, viz. That the damsel could know St Peter no otherwise than either by his voice or face, which the company might believe his angel was capable of imitating; whereas St Peter could not but know, that no messenger from the prison (had he been allowed to send one) was able to do this: And therefore, since it was a vulgar opinion among the Jews, that good men had their tutelar angels, or at least that angels were sent down from heaven about their affairs, they, by this angel, might understand, either erroneously a guardian angel attending on him, or, agreeable to Scripture, an angel sent down from heaven to acquaint them with something relating to him in answer to their prayers; *Hammond's and Whitby's Annotations*.

A. M.  
4047, &c.  
Ann Dom  
42, &c.  
from  
Acts i. 10.  
to the end.

A. M.  
4047. &c.  
Ann. Dom.  
43. &c.  
from  
Acts i. 10  
to the end.  
Acts xii. 18.

In the morning, as soon as it was day, the soldiers, mistaking their prisoner, were in the utmost confusion; and Agrippa, finding himself disappointed in his wicked design, commanded the keepers to be put to death, as supposing them accessory to St Peter's escape, and so departed from Jerusalem to Cæsarea \*. While he was here, the ambassadors of Tyre and Sidon, relying on the interest they had with Blastus, the Lord High Chamberlain, came to solicit an accommodation of some difference that had lately happened between their states and the king, and that the rather, because, in this time of scarcity, their † country was in a great measure dependent on the king's dominions for its support, Agrippa, though highly displeas'd with them, appointed them a day of audience; and being dress'd in his royal robes, and seated on his throne, made such an oration, as the flattering multitude call'd *the speech of a god, and not of a man*; which he, with a secret pride and vanity, assuming to himself, was that moment struck by an angel with a mortification in his bowels ‡, of which, in a short time, he died.

About

\* Josephus who gives us an account both of this journey and the occasion of it, informs us, that ' he went down to the city of Cæsarea to perform the solemnities, and the games, which were there celebrated every Olympiad, to the honour of Cæsar, and that the nobles and governors of Syria repaired to that city for the same purpose; *Antiq. lib. 19. c. 7.*

† The Inhabitants of the countries of Tyre and Sidon, which were very narrow, and pent up by the Sea, took little pains in the cultivation of their ground. Their whole business and employment was commerce; and therefore they were beholden to Judea, Samaria, and Galilee, (which were all at this time under Agrippa's jurisdiction,) for most of the common necessaries of life, as appears from 2 Kings v. 9. 11. and Ezek. xxviii. 17.; *Calmel's Commentary.*

‡ In testimony of the truth of this piece of sacred history, Josephus relates the manner of this king's death, and what was esteem'd the occasion of it, in the following terms:—  
' Upon the second day of the the festival, Agrippa went early in the morning to the theatre, in a silver stuff, so wonderfully rich and curious, that the beams of the rising sun striking upon it, people's eyes were dazzled with the reflection, and, as the sparkling of the light seem'd to have something divine in it, it mov'd the spectators, at the same time, both with veneration and dread. Hereupon a crew of fawning parasites cried him up for a God, and beseech'd him in form to forgive

About the time of the death of Agrippa, Saul and Barnabas, having disposed of their contributions to the Christians in Jerusalem and Judea, returned back to the city of Antioch, and brought with them Mark †; but they had not

A. M.  
4047, &c.  
Ann Dom  
43, &c.  
from  
Acts i. 10.  
to the end.

forgive them the sins of their ignorance, when they took him only for flesh and blood, like another man; but they were now convinced (they said) of an excellency in his nature more than human. This impious flattery passed upon him without either check or repulse; but while he was in the vanity of this contemplation, lifting up his eyes, he saw an owl in the air over his head, sitting upon a rope, which he found, soon after, to be the presage of mischief to him, as it had been before of good luck: For he fell immediately into violent gripes and torments in his bowels, and in this agony, directing his speech to his friends about him, *Look ye, says he, your god is now condemned to die; and by this fatal necessity, I am about to prove all my flatterers to be a company of profligate liars, and to convince the world by dying, that I am not immortal;—but God's will be done.*—With these words his pain increased upon him, so that he was forced to remove into his palace; and, as it continued without any manner of abatement, at the end of five days it carried him off, in the 54th year of his age, and the 7th of his reign; *Antiq. lib. 19. c. 7.* Josephus indeed does not say, that he was eaten up with worms; but he tells us, that he had terrible pains in his guts, which, in the space of five days, might breed worms in him, as he confesses they did in his grandfather; *Whitby's Annotations.*

† This person, who is sometimes called *John Mark*, and at other times, simply *Mark*, or *John*, is very improperly confounded with the Evangelist St Mark. He was the cousin and disciple of Barnabas, and the son of a Christian woman, whose name was *Mary*, who had an house at Jerusalem, where the faithful and the apostles generally met. What part he bore in the propagation of the gospel, the Acts of the apostles inform us. Notwithstanding the difference between St Paul and Barnabas, which arose concerning him, St Paul speaks advantageously of him in his epistle to the Colossians, chap. iv. 10. in that to Philemon, verse 24. and in his second to Timothy, chap. iv. 11. The Greeks give him the title of an *Apostle*, and say, that the sick were cured merely by his shadow. Some make him the bishop of Biblis in Phœnicia; but others, with more probability, report, that he died at Ephesus; but as to the time or manner of his death, we are utterly in the dark; *Gabnet's Commentary.*

Saul and Barnabas preach the gospel in Cyprus, where they convert the governor, and Saul obtains the name of Paul.

A. M. 441, &c.  
Ann Dom 43, &c.  
from Acts i. 10.  
to the end.

not long been there, before God, by some particular inspiration, gave them to understand, that he had appointed them to carry his word into other places: Whereupon the church, that was at Antioch, betook themselves to fasting and prayer; and Simeon\*, Lucius†, and Manaen‡, men endued with a spirit of prophecy, laid their hands ¶ on them, and so sent them away to preach, where-ever the Holy Ghost should require them to go.

When

\* This Simeon, who is surnamed *Niger*, is supposed by some to be the same with Simon the Cyrenean, who bore our Saviour's cross; but for this opinion there is no other proof, than the similitude of names; which, in this case, is far from being exact, since St Luke always call Simon the Cyrenean by the name of *Simon* but Simon Niger by the name of *Simeon*; *Calmet's Commentary*.

† This Lucius is said by some to have been one of our Lord's seventy disciples, and by the apostles to have been constituted the first bishop of Cyrene: but of these and some other pretended passages of his life and death, we have no manner of certainty; *Calmet's Commentary*.

‡ This Manaen must needs have been a person of a considerable family and distinction because we find that he was brought up with Herod Antipas, the tetrarch, who put John the Baptist to death; and yet we are told, that he was one of the seventy disciples, and suffered martyrdom in Antioch; but when, or in what manner, we have no information; *Calmet's Commentary*.

¶ Some have imagined, that this imposition of hands was a solemn ordination of Paul and Barnabas to be bishops in the Christian church; but, besides the incongruity of an apostle's being ordained bishop by those of an inferior order, as prophets and teachers were, Acts xiii. 1. St Paul declares for himself, that he was an apostle, not of men, neither by men, but by Jesus Christ, Gal. i. 1. And as the apostleship comprehends in it all ecclesiastical power, this laying on of hands was not designed to give them any episcopal authority, as is pretended, but merely to recommend them to the grace of God, for the work which they were to fulfil, Acts xiv. 26. as being a ceremony that attended prayer and benediction, and other solemn actions, as well as ordination. Thus the children of Israel laid their hands on the Levites when they were separated to the service of Aaron and his sons, Numb. vii. 10. and thus our Blessed Saviour, when the children were brought to him, put his hands upon them, and blessed them, Matth. xix. 15. So that this imposition of hands upon Paul and Barnabas was precatory, not consecratory; designed to implore the blessing of heaven upon their

mission



When therefore they had departed from Antioch, they first came to Seleucia †, from whence they took shipping for Cyprus, and in the city of Salamis ‡ first began their ministerial office. Here they preached in the synagogues, and employed Mark, who was of their company, in several offices of the church, which they could not attend themselves. From Salamis they crossed the island of Paphos §, where the proconsul, or governor of the place, (who at that time was Sergius Paulus,) had his residence; a man of great wisdom and prudence, but unhappily seduced by a Jewish forcerer, named *Barjesus*. Upon their preaching there, the governor, being informed of something extraordinary, sent to the apostles to hear their doctrine. But the forcerer warmly opposed this, and used all possible methods to hinder his conversion: which when Saul perceived, he, in the governor's presence, having sharply rebuked him, denounced a judgment of blindness upon him; which being

A. M.  
4049 &c.  
Ann Dom  
45. &c.  
from  
Acts i. 10.  
to the end.  
Acts xiii a.

mission to the Gentiles, and not to ordain, or confirm them bishops of the church of Christ; *Miscell. Sac. vol. 2.*

† This city lay on the west, or rather a little north-west, of Antioch, upon the Mediterranean sea; and was so named from the founder of it, Seleucus, who was reputed to be the greatest builder in the world: for he is said to have founded nine cities, called by his own name; sixteen in memory of his father Antiochus: six by the name of *Laodice*, his mother; and three in honour of Apamea, his first wife; besides many others of great note in Greece and Asia, either new built, or beautified and repaired by him; *Wells's Geography of the New Testament.*

‡ This was once a famous city in the isle of Cyprus, opposite to Seleucia, on the Syrian coast; and as it was the first place where the gospel was preached, it was, in the primitive times, made the see of the primitive or metropolitan of the whole island. In the reign of the Emperor Trajan it was destroyed by the Jews, and rebuilt; but after that, being, in the time of Herodius, sacked, and razed to the ground, by the Saracens, it never recovered its former splendor, though out of its ruins is said to have arisen Famagusta, which was the chief place of the isle when the Turks took it from the Venetians in the year 1570; *Wells's Geography of the New Testament.*

§ This was another city of Cyprus, lying on the western (as Salamis did on the eastern) tract of the island, where Venus (who from hence took the name of *Paphia*) had her most ancient and celebrated temple, and where the Roman proconsul at this time had his seat of residence; *Wells's Geography of the New Testament.*

A. M. 4049. &c. Ann Dom 45, &c. ing immediately inflicted, convinced the præconsul, and converted him to the faith; and from this event (as some imagine) our apostle had the surname of *Paul* \* given him.

From the isle of Cyprus, St Paul and his company sailed to Perga in Pamphylia †; where Mark, not greatly liking this itinerant course of life, took his leave of the apostles, and returned to Jerusalem. At Perga they made no stay, but proceeded directly to Antioch in Pisidia ‡; where,

St Paul preaches at Perga and Lystra, where he cures a lame man, and thereupon he and Barnabas are taken for two gods.

\* It is very observable, that all along before this passage of the apostle's life, St Luke calls him by the name of *Saul*, but ever after by that of *Paul*; which makes some imagine, that he assumed that name to himself, in memory of his converting Sergius Paulus; just as the ancient Roman generals were wont to adopt the names of the provinces which they conquered. St Austin more than once asserts; that he took it out of a principle of humility, by a small variation changing his former name, whereby a proud, haughty king of Israel was called, into that of *Paulus*, which signifies *little*; and that, in conformity to this, he calls himself *Ἰλαχισοτερος*, Eph. iii. 8. (which is a word made by himself on purpose,) *less than the least of the apostles*. But the most rational account of the matter seems to be that of Origen, viz. that he being of Jewish parentage, and born in Tarsus, a Roman city, had at his circumcision two names given him, *Saul*, a Jewish, and *Paul*, a Roman name; and that when he preached to the Jews, he was called by his Jewish, and when to the Gentiles, (as he did chiefly after his time,) by his Roman name; *Calmet's Commentary*, and *Hammond's* and *Whitby's Annotations*.

† Pamphylia is a province of Asia Minor, which gives the name to that part of the Mediterranean-sea which washes its coasts, Acts xxvii. 5. To the south it is bounded by the Mediterranean, and to the north by Pisidia; having Lycaonia to the west, and Cilicia to the east: And as for Perga, a city of this province, it is memorable among the Heathens for the temple of Diana, who was thence called *Diana Pergæa*; and for the solemn festivals, which, in honour of her, were there annually observed; *Wells's Geography of the New Testament*.

‡ Pisidia is a small province in Asia Minor, bounded on the south by Pamphylia, and on the north by Galatia, having Lycaonia to the east, and Phrygia to the west. Its inhabitants are commended by Livy for their skill in war above other Asiatics, lib. xxxviii. c. 13. and its chief city was Antioch built by Seleucus, in honour of his father Antiochus, and, to distinguish it from others of the same name, usually called *Antiochia Pisidia*. *Whitby's Alphabetical table*, and *Wells's Geography of the New Testament*.

where, going into the synagogue, and being courteously invited \* to make a comment, or discourse, (as the custom then was,) upon the lessons out of the law and the prophets, that were just before read in the congregation, St Paul took this opportunity, in a long discourse, to shew, 'That Jesus was the true Messiah, foretold by the prophets, and declared by John the Baptist; that though he was barbarously treated, and crucified, and slain by the Jews, yet this was no more than what the same prophets had foretold would happen to the Messiah; that God's raising him from the dead, according to the predictions relating to the Messiah, and, after his resurrection, shewing him to multitudes of witnesses then alive, and ready to attest the truth of it, were the highest demonstrations of his being the Son of God, and that therefore, since forgiveness of sins and justification (which could not be attained by the law of Moses) were now tendered to them by their believing in Jesus, it nearly concerned them, as a matter of the last importance, not to neglect so great salvation.'


A. M.  
4049, &c.  
Ann Dom  
45, &c.  
from  
Acts i. 10.  
to the end.

This the congregation heard with great attention; and, as they were going out of the synagogue, the Gentiles desired of St Paul to speak again to them upon the same subject on the following sabbath; and several Jews, and proselytes, who believed, waited upon Paul and Barnabas for farther instruction. The next sabbath, the whole city flocked to the synagogue to hear the apostle's discourse; which when the unbelieving Jews saw, such was their envy and despite, that they not only opposed themselves with blasphemy against what St Paul preached, but, perceiving the progress which the gospel made, not in that city only, but in all the neighbouring country, they applied themselves to some female † proselytes of distinction, who,

\* What the service of the synagogue was, particularly as to the reading of the law and the prophets, and expounding thereupon, we had occasion to explain before, vol. 4 p. 546.

† Women, who being originally Gentiles, had embraced the Jewish religion; and of converts of this kind it is generally observed, that their zeal and superstition is usually blinder, and their attention to reason, in matters of religion, weaker, than what belongs to the other sex; insomuch, that some ecclesiastical writers have made it their remark; that there never was any heresy or schism in the Christian church, but what was either begun or fomented by women of wealth and distinction,

*Calmet's Commentary.*

A. M.  
4049, &c.  
A<sup>th</sup> Dom  
45, &c.  
from  
Acts i. 10.  
to the end.  
  
Acts xiv 8

by their interest with the principal men of the city, forced the apostles to depart to Iconium †; and after some stay there, (their malice pursuing them thither likewise,) caused them to hasten to Lystra; where they continued for some time, preaching the gospel to the inhabitants of that city, and to the people of the parts adjacent.

At Lystra there was a man named Æneas, lame from his birth, whom St Paul, perceiving, by his diligent attention to his preaching, that he had faith to be healed, immediately cured. This so amazed and transported the standers by, that, acknowledging a divine power in the miracle, they took them for two gods ‡, disguised in human shape; calling Paul, \* as chief speaker, *Mercury*; and Barnabas,

† This was the chief city of Lycaonia, a small province of Asia Minor, lying to the east, or north east rather, of Pisidia; and adjoining southward to Pamphylia and Cilicia. This city is said by Strabo to have been well built, and situated in the richest part of the province. It was once a place of such strength and consequence, that the Turkish kings of the Lesser Asia, when they were most distressed by the western Christians, made it the seat of their empire; and, at present, it is in so considerable a condition, as to be the residence of a Turkish Bashaw. The other two cities of this province are Lystra and Derbe; but of them we meet with nothing remarkable, except what the sacred story relates, *Wells's Geography of the New Testament*.

‡ That this was a common notion of the Heathens is evident, not only from that passage in Homer,

Καί τε Θεοί ξείνοισιν ἰοικόετες ἀλλοδαποῖσιν  
Παντῶν τελέθοντες ἐπισφρασί πάλλης.

Odyss. p. 435.

and that in Ovid.

— Summo delabor Olympo,

Et deus humana lustro sub imagine terras;

but even from the testimony of their philosophers; and therefore we find Cicero endeavouring to prove, that the gods must be of human shape, because they never appeared in any other form; *De nat. deorum*; *Calmet's Commentary*, and *Whitby's Annotations*.

\* The account which St Paul's enemies gave of him, is this,—*His letters are weighty and powerful, but his bodily presence is weak, and his speech contemptible*, 2 Cor. x. 10. His discourses indeed were not formed upon the plan of the Greek orators. The vain ornaments, which they were so fond of, as tending only to impair the strength and majesty of the truths which he taught, were by him held in great contempt; for *his speech and his*

nabas, perhaps for his gravity, or majestic looks, *Jupiter*. The priest of Jupiter therefore, as soon as he was acquainted with the matter, brought oxen, all adorned with garlands †, to the door of the house where Paul and Barnabas were, in order to sacrifice to them. But when the Apostles saw what they were going to do, they rent their clothes, and running in among the people, cried aloud, 'That they were mistaken in the object of their worship; that, notwithstanding the miracle they had wrought, they were no more than men; and that the chief end of their preaching was to turn them from these idolatrous practices, to the worship of the only true God, who, by his almighty power, had made heaven and earth, and, by his kind providence given all the blessings they enjoyed.' But, with all these arguments, it was as much as they could do to restrain them from sacrificing.

It was not long however before they turned to the other extreme: for some Jews, who had pursued the apostles from Antioch and Iconium, so far instigated the giddy multitude against them, that they took Paul, whom just before they would have adored, and stoned him, and then drew him out of the city, supposing him to be dead: but when

A. M.  
4050, &c.  
Ann Dom  
46, &c.  
from  
Acts i 10.  
to the end.



Paul stoned, but revives, and then returns to Antioch. Acts xiv. 19.

his preaching was not with enticing words of man's wisdom, but with demonstration of the Spirit and power, 1 Cor. ii. 4. St Jerom, who finds some fault with his style, as to its harshness, and want of purity, does nevertheless declare, that, when he reads him, every word seems like a clap of thunder, in *Catal. Scrip. Eccles.* And St Chrysostom, in his book *De Sacerdotio*, makes mention of the great admiration which his epistles had gained him, both among Jews and Gentiles. No wonder then that the people of Lystra, upon hearing his strong and unaffected eloquence, should take him for Mercury, who (according to the Heathen notion) was the constant companion of Jupiter, the teacher of men, and the interpreter of the Gods, *Cabnet's Commentary*.

† These *σικυαλα*, which may be rendered *crowns*, or *garlands*, some think, were to be put upon the heads of Paul and Barnabas, according to the heathen custom of crowning their gods; but it seems more likely, that they were to adorn the head and neck of the ox or heifer that was to be sacrificed; for so we read in Ovid.

Victim laeae carens, et praestantissima forma,  
Sistitur ante aras, vittis praesignis, et auro.

Met. lib. 15.

A. M.  
450, &c.  
Ann Dom  
46, &c.  
from  
Acts i. 10.  
to the end.

when the disciples came, (probably to inter his body,) he rose up, and went into the city for that night: but the next day he departed with Barnabas to Derbe; where having preached the gospel, and converted many to the faith, they thence returned to Lystra, Iconium, and Antioch; in which places, having confirmed the new converts in the belief and profession of Christianity, and, with fasting and prayer, and imposition of hands, ordained governors in every church, they recommended them to the special protection of God, and so took their leave.

From Antioch they passed through Pisidia, and thence came to Pamphylia; and, having preached to the people at Perga, they went down to Attalia\*, and from thence returned by sea to Antioch in Syria, whence they had set out about three years before, upon this holy expedition. Here they assembled the church together †, and, having given an account of their success, what miracles God had wrought

by  
\* Attalia, which takes its name from King Attalus, its founder, and, with a small variation, is still called *Statulia*, is a city of Pamphylia, which stands upon a fair bay, and is so commodiously seated for trade, that the Turks have preserved it from ruin, and, at this day, are very careful to keep its fortifications and castle in repair; *Wells's Geography of the New Testament*.

† St Luke gives us no manner of an account of what passed in the church from St Paul's returning to Antioch in Syria, which was in the 46th, to his deputation to the council at Jerusalem, which was in the 51st year of Christ. How he spent this intermediate time, we cannot tell; but sure we are, that his zeal for the Christian cause would not permit him to be idle; and therefore, we may suppose, that this was the opportunity he took to preach the gospel, not only through the provinces adjacent to Antioch, but through several other places, where Christ had not been named, that he might not build upon another man's foundation; Rom. xv. 20. Himself, in his second epistle to the Corinthians, acquaints us with many journeyings, and labours, and stripes, and imprisonments, that are not recorded in the book of Acts, particularly he tells us that five times he had been scourged by the Jews, and three times beaten with rods by the Romans; that thrice he had suffered shipwreck, and a day and a night had been in the deep, tossed to and fro in the sea, upon some plank, or broken piece of the ship, 2 Cor. xi. 23. &c. and a properer time for these sad events to befall him we cannot assign, than where the sacred history has made a vacancy in his life, *Calmet's Commentary*.

by their hands, and what a large door of faith he, by their ministry, had opened to the Gentiles, they suspended their journeyings for the present, and, for some considerable time, took up their abode among the disciples of this place.

While they continued here, some persons, coming from Judea, pretended to teach, that there was no salvation without circumcision \*, and the observance of the other legal ceremonies. Paul and Barnabas strongly opposed this doctrine; but, after many conferences and disputations, it was at length proposed, that the decision of the question should be referred to the general assembly of the apostles at Jerusalem †. This the whole church readily agreed to; and, having deputed Barnabas and Paul, together with some

A. M.  
4050 &c.  
Ann Dom  
45, &c.  
from  
Acts i. 10.  
to the end.

Paul and  
Barnabas  
sent from  
thence to  
Jerusalem,  
in order to  
settle a con-  
troversy,  
which ac-  
cordingly  
they did.

\* Those who maintained this position were Jews, of the sect of the Pharisees, Acts xv. 5. converted to Christianity, but still too zealous for the observance of the law; and their coming immediately from Judea, might make it the rather believed, that the necessity of circumcision, in order to salvation, was a tenet of the apostles'. It is to be observed, however, that the Jews themselves were of different opinions in this matter, even as to men's admission into their religion. For some of them would allow those of other nations, who owned the true God, and practised moral duties, to live quietly among them, and even without circumcision, to be admitted into their religion; whilst others would admit of no such thing. Thus Josephus tells us, that when Izates, the son of Helen, queen of Adiabene, embraced the Jews religion, Ananias, who converted him, declared, that he might do it without circumcision; but Eleazar, another eminent Jew, maintained, that it was great impiety, in such circumstances, to remain uncircumcised; and this difference of opinion continued among the Jewish converts after their embracing Christianity, some allowing Gentiles to become converts to Christianity, without submitting to circumcision and the Jewish law, whilst others contended, that without circumcision, and the observance of the law, their profession of the Christian faith would not save them; *Calmeſ's Commentary*, and *Beaufobre's* and *Whitby's Annotations*.

† St Paul, in his epistle to the Galatians, lets us into a circumstance that is not recorded in the history of the Acts, viz. that he went up at this time to Jerusalem by revelation, chap. ii. 2. for, as the prophets and teachers at Antioch had before separated him and Barnabas, by revelation, to preach to some

of

A. M. 4050, &c.  
 Ann Dom  
 46, &c.  
 from  
 Acts i 10.  
 to the end.

some others of their body, to go with the message, they conducted them part of their way; and the two apostles, in passing through Phœnicia \* and Samaria, took care to relate what success they had met with in the conversion of the Gentiles, to the great joy and comfort of all the brethren in those parts.

When they were come to Jerusalem, they first addressed themselves to Peter, James, and John, the pillars and principal persons in that place; who received them very kindly; and perceiving, by the account which St Paul gave them, that the <sup>d</sup> gospel of the uncircumcision was committed to him, as that of the circumcision was to Peter, they ratified it by compact and agreement, that Peter should preach to the Jews, and Paul to the Gentiles; and, upon calling of the council, wherein Peter declared his sense of the insufficiency of all legal observances to save those who could expect salvation only through the grace of the Lord Jesus Christ; and wherein Paul and Barnabas gave an account of the wonders and miracles which God had enabled them to work in converting the Gentiles, it was finally determined by St James, as bishop of the place, and president of the council, that the Gentiles who were converted to Christianity, should not be obliged to submit to the yoke of the law, but only abstain from fornication †, and from eating things offered to idols, things strang-

of the Gentiles, and they having fulfilled that work, returned to Antioch again, Acts xiv. 26. so it is probable that by another revelation made to the same persons, they were sent up to Jerusalem, as being the fittest to convince those of a contrary persuasion, by declaring what God had wrought by them among the uncircumcised Gentiles, and his acceptance of them without circumcision, or the observance of the law of Moses;  
*Whitby's Annotations*

\* This was a province of Syria, which, in the times of the New Testament, lay between the two rivers Elutherus to the north, and Cherus (or the *Kisbon* in Scripture) to the south. In the phrase of the gospel it is called the *the coasts of Tyre and Sidon*, because these two towns stood in the southern part of it; and for its great skill in navigation, and the invention of letters, (which according to Herodotus, were brought thence by Cadmus into Greece,) is justly celebrated by the ancients; *Wells's Geography of the New Testament*, and *Whitby's Alphabetical Table*.

<sup>d</sup> Gal. ii 7.

† That we are absolutely obliged to abstain from fornication no good Christian can seriously make a matter of dispute; for  
 how



led \*, and blood †, which, in the present circumstances of the church, were highly necessary. With this decree, which was drawn up in the form of an epistle, Paul and Barnabas were sent back to the church of Antioch; and

A. M.  
4054. &c.  
Ann Dom  
50, &c.  
from  
Act: i. 10.  
to the end.

how favourably soever the Gentiles might look upon it, or how much soever it might obtain among the Jews, under the name of *polygamy*, nothing is more plain, than that fornication was accounted an heinous crime under the Old Testament, and that the wisest of the Heathen world always esteemed chastity a virtue. However, since the greatest part of them acted as if they thought fornication a thing indifferent, and in many of their idolatrous festivals, made lewdness a necessary and principal ingredient, it hence came to pass, that the council at Jerusalem thought proper to insert this prohibition in their decree; *Beausobre's Annotations.*

\* The Heathens of this age used the same arts to seduce the Christians, and bring them to their temples, that the Moabites had formerly done to corrupt the Israelites, calling and inviting them to eat of the sacrifices which they had offered to their gods. To this purpose our Saviour, in his letter to the church of Pergamus, makes mention of some who held the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel to eat things sacrificed to idols, Rev. ii. 14. Great reason therefore had the council to forbid Christians this profane practice, because (as St Paul expresses his sense of the matter) *we cannot be partakers of the Lord's table, and of the table of devils*, 1 Cor. x. 21. i. e. it is highly unfit that Christians, who eat of the sacrament of the Lord's supper, should defile themselves with meats that have been sacrificed to what the Gentiles call *gods*, but are in reality no better than devils; *Whitby's Annotations.*

† The Jews had so strong an aversion to blood, that they accounted all who made use of it in food, as creatures sadly polluted, and gross transgressors even of the law of nature. The Gentiles, on the contrary, looked upon blood as the most delicious food of their gods, and thought that by eating of it, they entered into a more intimate communion with them: And therefore the prohibition of it was necessary for these two reasons: 1st, That no offence might be given to the Jewish converts, who would be loth to converse, much more to join in any religious offices, with persons who indulged themselves in such meats as they detested; and, 2dly, That the Gentile converts might be in no danger of relapsing into idolatry, which they possibly might do, if a toleration to eat things offered to idols were still indulged them; *Beausobre's Annotations*, and *Gabnet's Commentary.*

A. M. 4054. &c  
Ann Dom  
50, &c.  
from  
Acts i. 10.  
to the end.

with them the council joined Judas \* and Silas, two eminent men of their own number, that, by their testimony of what was transacted at Jerusalem, the false teachers might be silenced, and the believing Gentiles confirmed in the truth. Being arrived at Antioch, they assembled the church, and presented the decretal epistle to them, in the presence of the whole congregation: which when they had read, the Gentile converts rejoiced greatly to find themselves discharged from the burden of the law, and confirmed in their Christian liberty, by an apostolic decree.

While they were in Antioch, Judas and Silas were not idle; but being both men of excellent gifts in the interpretation of the Scriptures, they employed their time in confirming believers in the truth of Christianity; and, after a short stay, were, with all kindness and civility, dismissed by the church, in order to return to Jerusalem. But Silas, for some reasons, was unwilling to depart so soon, and chose rather to tarry with Paul and Barnabas, who, with several others of their fraternity, employed themselves in instructing those who had already received the Christian faith, and in preaching it to others, who had not yet embraced it, in this great and populous city.

Paul at Antioch  
reproves Peter  
for Judaizing.  
Gal. ii. 11.  
&c.

It was not long after the determination of the council at Jerusalem that Peter came to Antioch; where, using the liberty which the gospel had given him, for some time he conversed familiarly with the Gentile converts, eating with them, and living in the same manner as they did. But when some Jewish Christians, still tenacious of the ceremonial law, came from Jerusalem, for fear of offending or

\* It is generally thought, that Judas, who is surnamed *Barnabas*, was the brother of Joseph, or Joseph, who, together with Matthias, was proposed as a candidate for the apostleship; which Judas the traitor by his transgression had forfeited; and Silas is supposed to be the same person, that, under the name of *Sylvanus*, is mentioned in the title of both St Paul's epistles to the Thessalonians, and whom St Peter, in his first epistle, styles a *faithful brother*. St Luke Says of them both, that *they were chief men among the brethren*, Acts xv. 22. which gives us room to think, that they were of the number of the seventy, and might therefore be sent back with Paul and Barnabas, to carry the decision of the council to Antioch, because Paul and Barnabas, being strenuous asserters of the liberty of the gospel, might otherwise have been suspected by those of the contrary party, who maintained the necessity of circumcision; *Cabinet's Commentary*.

or displeasing them, he separated himself from the Gentile converts, and refused to eat with them; whereby he not only confirmed the Jews in their darling opinions, but filled the Gentiles likewise with new doubts and scruples. St Paul, who was not ignorant of what pernicious influence the example of so great an apostle might be, (especially when he saw Barnabas carried away with the stream of his dissimulation,) was not afraid, even in the face of the whole church, to reprove him sharply, for endeavouring to impose that yoke upon the Gentiles, which he, though a Jew, thought himself at liberty to shake off. But how St Peter received this reproof, we are no where told; and this indeed is the last time that we read of him in the history of the Acts.

A. M.  
4054. &c.  
Ann Dom  
50, &c.  
from  
Acts i. 10.  
to the end.

It was not long after this that Paul and Barnabas resolved upon visiting the churches which they had lately planted among the Gentiles. To this end Barnabas proposed to take his cousin Mark with them; which Paul would by no means agree to, because he had deserted them in their former journey; so that, after a warm dispute on both sides, they separated \* from each other; Barnabas, with his nephew, betook himself to Cyprus, which was his native country; and Paul (after he had been recommended to the blessing and assistance of God, by the prayers of the church,) made choice of Silas for his companion in his intended visitation of the several places where he had propagated Christianity.

Paul and  
Barnabas  
part, and  
take diffe-  
rent ways.  
Acts xv. 36.

Parting from Antioch, he travelled over the provinces of Syria and Cilicia, confirming the churches, and leaving with them copies of the synodical decree which had lately passed in the council at Jerusalem. Thence, very probably, he sailed to Crete †, where he planted Christianity,

Silas and  
Timothy  
accompany  
Paul thro'  
several  
countries.  
and, Acts xvi. 1.

\* From hence we may learn, not only that these great lights in the Christian church were men of the like passions with us, but that God, upon this occasion, did most eminently illustrate the wisdom of his providence, by rendering the frailties of two such eminent servants instrumental to the benefit of his church, since both of them thenceforward employed their extraordinary industry and zeal, singly and apart, which till then had been united and confined to the same place; *Stanhope on the epistles and gospels, vol 4.*

† This is one of the noblest bays in the whole Mediterranean sea, which had once an hundred considerable towns or cities in it, from whence it had the name of *Hevontropolis*, and, for

A. M.  
4054, &c.  
Ann Dom  
50, &c.  
from  
Acts i. 10.  
to the end

and, having constituted Titus to be bishop of the place, left him there to regulate such matters as the shortness of his stay would not permit him to do. From Crete he returned to Cilicia, and came to Lystra, where he met with a young man, named *Timothy*, whose father was a Greek \*, but his mother Eunice (from whom he had received all the advantages of a pious education, and an extraordinary skill in the sacred writings) was a Jewish convert. Him Paul designed to make the companion of his travels, and a special instrument in the ministry of the gospel: And, therefore, being willing, in indifferent matters, to accommodate himself to the humour of some particular men, he caused him to be circumcised, as knowing very well what a mighty prejudice the want of that rite would have been in the opinion and estimation of the Jews.

From Lystra, Paul, with his companions, passed through Phrygia † and Galatia, in which country he  
was

the goodness of the soil, and temper of the air, was likewise styled *Macarionus*, or *Macarionesus*, the *happy island*; for though the inland parts of it are very mountainous, yet are they extremely fruitful, especially of vines, called the *Muscadine*; though not so productive of corn. At present it is commonly called *Candia*, from its principal town, which bears that name; is situate over-against the mouth of the *Ægean sea*, or *Archipelago*; and while it continued in the hands of the Venetians, was an archbishop's see, great, rich, and populous; but since it came into the possession of the Turks, (which was in the year 1669,) it has lost all marks of its former happiness and grandeur; *Wells's Geography of the New Testament*.

\* The law of Moses (as Grotius understands it) forbade the Jewish males to marry with women of another religion; but did not forbid a Jewish woman to marry with a Gentile, (even as Esther did with Ahasuerus,) if so be he was a man of piety and moral honesty. To this purpose he observes, that Ezra, when he went about a reformation in this matter, made inquiry only into those males who had taken strange wives, chap. ix. and x. but none at all into the women who had taken strange husbands. It is certain, however, from Josephus that, in his days, the Jews looked upon both these practices as contrary to the true interpretation of their law, and therefore he calls Drusilla's marriage with Felix a *manifest contempt of it*; *Antiq. lib. 2. c. 5.* and *Whitty's Annotations*.

† It is a province of Asia Minor, having Bithynia to the north, Galatia to the east, Lycia to the south, and Asia to the

\* was entertained with great kindness and veneration, <sup>e</sup> as if he had been *an angel sent from heaven*; and hence he intended to have continued his progress in the Proconsular Asia, but that, by a particular revelation, he was forbidden as yet to preach the gospel there. Being therefore come to Mysia †, and attempting in vain to go into Bithynia ‡, he came to Troas, where he had a vision, commanding

A. M.  
4054. &c.  
Ann Dom  
50 &c.  
from  
Acts: 1 10.  
to the end.

the West. The inhabitants of this country (who are said to have been the inventors of augury, and other kinds of divination) were anciently more superstitious than the other Asiatics; as appears from the rites which they used in the sacrifices of Cybele, and other Heathen goddesses. They were noted for their effeminacy and lightness of conversation, as well as for their servile and stupid temper, which gave occasion to these proverbs, *Sero sapiunt Phryges*, and *Phryges plagis fieri solent meliores*; *Wells's Geography of the New Testament*.

\* It is a province of Asia Minor, bounded on the west by Phrygia, on the east by the river Halys, on the north by Paphlagonia, and on the south by Lycaonia. It took its name from Galatæ, or the Gauls, who under their captain Leonorius, (as Strabo informs us,) left their own country in Europe, and, having ranged over Italy and Greece, passed into the Asiatic continent, and brought a great part of it under their command; but being broken by Attalus, King of Pergamus, and driven out of other parts, they were at last confined to this province; where, in a short time, they established their own language, which (as St Jerom informs, in his Commentaries on St Paul's epistle to the Galatians) was in use in his time, and very much like that which the people of Triers or Treves, in the European Gaul, are known to speak: *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.

<sup>e</sup> Gal. iv. 14.

† It is a small province of Asia Minor, bounded on the north by Bithynia, on the east by Phrygia, on the west by Troas, and on the south by the river Hermus. It had its name very probably from the great quantity of beech-trees which grow there; but why its inhabitants came to be accounted base and contemptible even to a proverb, (as Tully in his oration for Flaccus has noted,) we cannot tell; *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.

‡ It is a region of Asia Minor, bounded on the north by the Euxine sea, on the south by Phrygia, on the west by the Propontis, and on the east by Galatia. It had its name (as most geographers suppose) from one of its kings, named *Bithynus*;

A. M.  
4254, &c.  
Ann Dom  
50, &c.

from  
Acts i. 10  
to the end

At Philippi  
Paul & Silas  
a spirit of  
divination,  
for which  
he and Silas  
are put in  
prison, but  
afterwards  
honourably  
dismissed.  
Acts xvi. 11.

manding him \* to direct his course for Macedonia †, and where St Luke seems to have joined him, and, for ever after, to have been his inseparable companion.

Embarking therefore at Troas, they touched upon the island Samothracia ‡, and the next day landed at Neapolis §, a port in Macedonia, from whence they travelled a few miles to Philippi ¶, a Roman colony. A little distant

was; but in what age he reigned, they give us no account. However, since the times of the New Testament, it has been made famous for the first general council held at Nice by the command of Constantine the Great, against the Arian heresy; and for the fourth general council held at Chalcedon, by command of the Emperor Martianus, for suppressing the heresy of Nestorius: *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.

\* This was a small country belonging to Phrygia Minor, according to Strabo, and lying on the west of Mysia, upon the Hellespont. It took its name from its principal city, which was a sea-port, about four miles from the situation of old Troy, so famous in the works of Homer. This city was built by Lyfimachus, one of Alexander's captains, who peopled it from the neighbouring places, and called it *Alexandria*, or *Troas Alexandri*, in honour of his master, who himself indeed began the work, but did not live to bring it to perfection; but in process of time, it lost that name, and both city and country was called *Troas* only: *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.

† This is a large province of Greece, bounded on the north by the mountains of Hemus, on the south by Epirus and Achaia, on the east by the Ægean sea, and on the west by the Æonian and Adriatic seas. Its ancient name was *Emmathia*; but, from the kings of Macedon, it was afterwards called *Macedonia*; and became famous in all histories, as being the third kingdom, which, under Alexander the Great, obtained the empire of the world, and had no less than an hundred and fifty nations under its command; *Whitby's Alphabetical Table*.

‡ It is a small island in the Ægean sea, lying west from Troas, over-against the coast of Thrace, from whence it has its name, to distinguish it from the isle of Samos, situate over-against Ionia. At present it is called *Samandracia*, and is said to have more commodious harbours than any other island in this sea: *Wells's Geography of the New Testament*.

§ This sea port, which stood very near to Thrace, belonged at first to that province, but was afterwards taken into Macedonia: *Wells's Geography of the New Testament*.

¶ This was one of the chief cities of Macedonia, lying to the

\* distant from the city, the Jews had a *Presencke*, or place of devotion, whither the apostle and his company used to resort for the exercise of their religion, and the preaching of the gospel to such as frequented the place. Here they found several devout women; and, among others, one named *Lydia*, a dealer in purple; whom, when they had converted, they baptized, as likewise her whole family; and she in return gave them an invitation to lodge at her house, during the time of their abode in that city.

As they were going to this place of devotion, they were frequently followed by a maid-servant, who being actuated by a spirit of divination †, proclaimed them to be


(as

the west of Neapolis, and formerly called *Dathos*, but afterwards taking its name from Philip, the famous king of Macedonia, who repaired and beautified it. In process of time it became a Roman colony: for the Romans (we must know) had two sorts of colonies; such as were founded in places where there had never been a city before or where a former city had been totally destroyed; and these were peopled with none but Romans; and such as were settled in cities already built, where those who had served in the wars, as well as any other Romans, that were willing to remove thither, had such a district of the town assigned for them to inhabit, and such a quantity of ground in the country for them to till and cultivate. Both these kinds of colonies (how far soever distant from Rome) enjoyed the privileges of Roman citizens, and were governed by the Roman laws. Of this latter sort was the city of Philippi, and had this honour conferred on it both by Julius and Augustus Caesar, very probably in memory of the two great battles that were fought in the plains adjacent, the former between Julius and Pompey the Great, and the latter between Augustus and Mark Antony on the one side, and Cassius and Brutus on the other, *Whitby's Alphabetical table*, *Calmet's Commentary*, and *Wells's Geography of the New Testament*.

\* Because the laws, very probably, would not permit them to exercise a strange religion within the city, *Whitby's Annotations*.

† The words in the original are πνεῦμα Ἰδδουρος. All commentators agree in this, that *Python* is a spirit, which divined, or foretold things to come. And they generally conclude, that the most famous Pythoness in the world was that at the temple of Delphi. In the midst of this temple there was a deep hole or pit, from whence proceeded a vapour that was apt to disturb the understanding. The woman, when she was to foretel any thing,

A. M.  
4853, &c.  
Ann Dom  
52, &c.  
from  
Acts i. 10.  
to the end.



A. M.  
4033, &c.  
Ann Dom  
57. &c.  
from  
Acts i. 10.  
to the end

(as indeed they were) the \* servants of the most high God, and preachers of the way to salvation. But Paul, well knowing that the Christian religion needed not the testimony of Satan to confirm it, commanded the demon, in the name of Jesus Christ, to come out of her. The demon

thing, was placed directly over this hole, on a brazen tripod, that so she might receive her enthusiasm *a secretis*, till being thus filled with the spirit, and retaining in memory the phantasms raised by the agitation of the demon, she pronounced her oracles, and foretold future events to those who came to consult her. Whether the Pythoness at Philippi was in this manner agitated, we have no manner of account: but certainly the apostle was highly commendable for dispossessing the spirit, since thereby he not only manifested the power of the name of Jesus, but rescued the poor woman likewise from a very troublesome inmate, if so be it affected her, as it is said to have done the Sybil in Virgil :

— Subito non vultus, non color unus,  
Non comptæ mansere comæ, sed pectus anhelum,  
Et rabie fera corda tument, majorque videri,  
Nec mortale sonans, efflata est numine, quando  
Jam propiore dei.

*Æneid. v.*

*Whitby's Annotations, and Calmet's Commentary.*

\* It may seem a little strange, that the devil, who is the father of lies, and had all the reason imaginable to vilify and decry St Paul and his companions, should here be tempted to tell truth in commendation of them. But for this he had his design. He knew full well, that if the Gentiles should believe the character he gave them, this would invalidate the apostles preaching and miracles, and, by supposing a confederacy between them, make the one be esteemed the effects of magic, and the other no better than doctrines of devils. He knew, in like manner, that if the Jews did not believe his testimony concerning the apostles, it would nevertheless leave a bad impression upon their minds, and make them entertain a suspicion of St Paul and his associates, for having the praise and approbation of the prince of darkness: and though this prince of darkness might possibly foresee that St Paul would give him no farther quarter, but instantly dispossess him; yet this might not at all deter him from his purpose, because he did not doubt, but that his ejection would draw upon the apostles and his friends a violent persecution, which was the ultimate of his wish; *Calmet's Commentary.*



mon was forced to obey; but immediately raised a storm against the apostles. For, when the masters of the maid saw, that, by this miracle, all their prospect of future gain from her divinations was gone, they apprehended Paul and Silas, and, having brought them before the magistrates, to them they insinuated, that as they were Jews \*, there was reason to believe, that they intended to introduce a religion and form of worship contrary to the laws of the Roman empire. Upon this slight occasion, the magistrates ordered them (though unconvicted) to be scourged; and, having committed them to close prison, gave the jailor strict charge to keep them safe; who thereupon thrust them into the inner dungeon, and made their feet fast in the stocks. But in vain was all his contrivance. While the apostles, at midnight, were singing hymns and praises to God, an earthquake suddenly shook the foundations of the prison; the doors flew open, and their chains fell off. The jailor, awakened at the noise, and supposing that the prisoners had made their escape, drew his sword †, with

A. M.  
4055, &c.  
Ann Dom  
51, &c.  
from  
Acts i. 10.  
to the end.

\* At the first appearance of the Christian religion, the Gentiles looked upon it as no other than a particular sect, or reformation of Judaism; because at that time, those who professed it, were descended from the same stock, born in the same country, observed, in the main, the same laws, adored the same God, and received the same scriptures. This was enough to denominate them Jews: And accordingly Suetonius, in his life of Claudius, c. 25. tells us, that the emperor banished all the Jews out of Rome, because they were always raising tumults at the instigation of one Chrestus: (for so he calls our Lord and Saviour Jesus Christ.) And, in like manner, the people of Philippi, to make Paul and Silas more odious to the magistrates, did not stick to acquaint them, that they were Jews, and intended some innovations in religion. For though, as yet, there was no express edict against Christians; yet there was an old law of the Romans, which required them to worship the gods of their own country only, *Tully, De leg. lib. 2.* And yet Christianity dissuaded them from this: *For we preach unto you, says St Paul, that ye should turn from these vanities to the living God, who made heaven and earth, Acts xiv. 15. Calmet's Commentary, and Whitby's Annotations*

† Among the Greeks and Romans both, self-murder was so common a thing, allowed by their philosophers, and practised by most of them, that we need not wonder to find the jailor, for

A. M.  
455. &c.  
Ann. Dom  
55, &c.  
from  
Act. 1. 10.  
to the end.

with an intent to kill himself; but being assured by St Paul to the contrary, he came trembling in; and, having taken the two apostles home to his own house, he washed their wounds, entertained them courteously, and gave such evident proof of his faith and repentance, as not only to be baptized himself, but to make his whole family likewise become profelytes to this persecuted religion.

The magistrates next morning, reflecting upon what they had done, would have dismissed the apostles privately: but the apostles refused to accept of their discharge, alledging, \* That they were not only innocent persons, but denizens \* of Rome; that as they had been illegally scourged and committed, their delivery should be as public as was the injury, and attended with a solemn retraction of what they had done.' The magistrates, when they heard that they insisted on their privileges, were not a little afraid; and therefore repairing to the prison, with all submission,

for fear of some severer punishment, in a ready disposition to commit it upon himself; *Whitby's Annotations.*

\* Silas might likewise be a Roman citizen; but, as St Paul was undoubtedly one, this was enough to justify the language which he uses. The only dispute is, How he came by this privilege? And to this some reply, That the city where he was born, for its faithful adherence to Julius Cæsar, was by him made a Roman colony, and all its inhabitants admitted to the usual rights and immunities of Romans. Others contend, that though Tarsus might, at that time, be made a free town; yet it was never a Roman colony, until the reign either of Caracalla or Heliogabalus; and that therefore the right of a Roman citizen was not common to all the people of the place, but only to some particular persons who might purchase it, as a title of honour, for them and their heirs for ever; of whom they suppose St Paul's father to be one: and that, upon this foundation, his son might very properly say, that he was born free. However this be, it is certain, that the quality of a Roman citizen was highly esteemed, especially in all Roman colonies, whereof Philippi was one. Every injury offered to such a one was looked upon as an affront against the majesty of the whole people of Rome; to bind him was a violation of the law, and much more to have him beaten; but to be scourged and bound, without being first legally heard and tried, was not only against the Roman, but against the laws of all nations; and the more public any such injury is, the greater is its aggravation, and the more solemn should its reparation be; *Beausobre's Annotations, Calnet's Commentary and Case's Lives of the Apostles.*

mission, desired them to leave the city; which the apostles after some conference with the converts in Lydia's house, were not averse to do.

From Philippi, Paul and his companions, passing through Amphipolis \*, and Apollonia †, came to Thessalonica ‡, the metropolis of Macedonia, where he disputed in the synagogues of the Jews three sabbath-days successively proving, from the predictions of the Old Testament, that the Messiah was to suffer, and rise again, and that the Blessed Jesus was this Messiah. Great numbers, especially of religious profelytes, and several women of the better rank and quality, were converted at his preaching: but the unbelieving Jews raised a tumult in the city, and went to the house of Jason § where St Paul lodged; but not finding him there, they seized Jason, and carried him before the magistrates, where they accused him of harbouring in his house persons disaffected to the Roman government, and who set up one Jesus in opposition to Cæsar. He, however, upon security for his good behaviour, was dismissed; and Paul and Silas (for fear of greater disturbances) were, by the brethren, conveyed next night to Beræa †. Here they found

A. M.  
4056. &c.  
Ann Dom  
52, &c.

from  
Acts i. 10.  
to the end.

At Thessalonia being opposed, he goes to Beræa, and thence to Athens.

\* This is a city of Macedonia, lying on the confines of Thrace; and so called, because it is encompassed by the river Strymon, the old boundary between these two provinces; *Wells's Geography of the New Testament.*

† This is another city of Macedonia, lying between Amphipolis and Thessalonica: *Whitby's Alphabetical table.*

‡ This was the metropolis or chief city of Macedonia, whose ancient name was *Thesna*, from whence the sea it stands upon took its name. Some are of opinion, that, being improved and beautified by Philip, King of Macedon, it was called *Thessalonica*, in memory of the victory which he obtained over the Thessalians; but Strabo. and some others, rather think, that it took its name from Thessalonica, the wife of Cassander, and daughter of Philip. At present it is called *Salonichi*; and is thought to retain something of its ancient wealth and greatness, having still a safe harbour for the benefit of commerce, and being still an archbishop's see of the Grecian church; *Calmet's Dictionary* and *Wells's Geography of the New Testament.*

§ The Greeks say, that he was afterwards made bishop of Tarsus in Cilicia.

† This was likewise another great and populous city of Macedonia, lying to the south of Thessalonica, and almost directly in the way of Athens; *Wells's Geography of the New Testament.*

A. H.  
4056, &c.  
Ann Dom  
52, &c.  
from  
Acts i. 10.  
to the end,

found the people in a better disposition to entertain the Christian doctrine; but yet not willing to take it merely upon the apostles' word, until they had examined the Scriptures, and found that their preaching agreed very well with the characters therein delivered of the Messiah; and then great numbers both of men and women of distinction were converted: but the Jews of Thessalonica, hearing of their success, came down to Beræa, and there raised such disturbances, that the brethren thought proper to send Paul privately away to Athens \*, while Silas and Timothy continued some time in the place to confirm the new believers, but, after that, had orders to follow him as soon as possible.

His disputes  
and preach-  
ing at A-  
thens, Acts  
xvii. 16.

While Paul waited for his company at Athens, he went about several parts of the city, to see the rarities of it, and where-ever he came, found abundance of superstition † and ignorant zeal, even for deities that themselves knew nothing of. This therefore he esteemed no improper place and time for him to apply himself to the discharge of his great work; and accordingly, he not only disputed with the Jews and profelytes in the synagogues every sabbath-day, but took all opportunities, where-ever he met with a convenient auditory, (and this he seldom missed of in the public forum, where people of all sorts daily resort-  
ed

\* This was one of the most renowned cities in the world, situate on the gulph of the Ægean sea, which comes up to the isthmus of the Peloponese, or Morea. in that district of Greece properly so called, which was named *Attica*, and was the parent of that dialect which is esteemed the purest and finest Greek. The city itself was the great seat of arts and sciences, and (as Cicero will have it) the fountain whence civility, learning, religion, and laws, were derived to all other nations: so universally flocked to by those that had the least kindness for the Muses and good manners, that he who had not seen Athens was accounted *a block*; he who having seen it, and not in love with it, *a dull stupid ass*; and he, who, after he had seen it, could be willing to leave it, fit for nothing but to be *a pack-horse*; *Wells's Geography of the New Testament*, and *Cave's Lives of the apostles*.

† Several of their own writers have made their remark, that Athens had greater numbers of deities and idols than all Greece besides; and Strabo, in particular, notes, that the Athenians were not more fond of strangers than forward to comply with any novelties in religion, and ready to entertain any foreign deities and rites of worship; *Cave's Lives of the apostles*,

ed to hear and tell news, which was the great business of their lives,) to instruct them in the coming of the Messias, and in the doctrine of a resurrection and a future state.

Athens was, at this time, the great academy of the Roman empire, and abounded with philosophers of all sects; but those which St Paul had chiefly to deal with, were the Epicureans \* and the Stoics, who treated him with a great deal of scorn and contempt; while others looked upon him as a setter-up of new gods, (supposing Jesus, and Anastasis, or the resurrection which he preached, to be two new unheard of deities,) and therefore brought him before their famous senate at Areopagus †. Here, in a most excellent discourse

A M.  
4056. &c.  
Ann Dom  
5: &c.  
from  
Acts i 10.  
to the end.

\* These two sects were not only contrary to each other in their tenets, but strangely averse to the Christian religion, both in their principles and practices. The Epicureans were so, because they found their pleasures and jovial humour, and their loose and exorbitant course of life, (consequent upon their disbelief of a God, a providence, and a future state,) so much checked and controuled by the strict and severe precepts of Christ; and because Christianity so plainly and positively asserted a divine providence, the subsistence of the soul, the resurrection of the body, and a state of rewards and punishments after death, which they absolutely denied. The Stoicks, on the other hand, though pretending to principles of great and uncommon rigour and severity, and such as had the nearest affinity to the Christian religion, yet found themselves aggrieved with it. For (besides their doctrine of fate which they made superior to their Jupiter) that meek and humble temper of mind, that modesty, and self-denial, which the gospel so earnestly recommended was so directly contrary to the immoderate pride and haughtiness of that sect, who were not ashamed to make their wise man equal, and in some things exceed God himself, that it is no wonder we find them treating a preacher of such doctrines with slight and disdain: *What will this babler say?* Acts xvii. 18. *Cave's Lives of the apostles.*

† This was a place in Athens, where the senate usually assembled; and took its name (as some think) from ἀρεός, which is the same as *Mars*, the god of war, who was the first person that was judged here for having killed Apollo's son. But, as ἀρεός does sometimes signify *fighting, murder, or violence* of any kind, and *παρῖς* is properly a *rock, or rising hill*, it therefore seems to denote a court, situated upon an eminence, (as the Areopagus was,) where causes of murder, &c. were tried. This court, at present, is out of the city, but in former times it stood almost in the middle of it. Its foundations, which are still standing

A. M. discourse, he endeavoured to convince them of their present errors and delusions, and to inform them who that true God was, whom they, under false notions, blindly worshipped. ‘ The deity to whom they had dedicated an altar, under the title of *the unknown God* †, was no other


4056. &c.  
Ann Dom  
52, &c.  
from  
Acts i. 10.  
to the end.

standing, are built with square stones of a prodigious size, in the form of a semicircle, and support a terras, or plat-form, of about an hundred and forty paces, which was the court where this senate was held. In the midst of it there was a tribunal cut in a rock, and all about were seats, cut likewise in stone, where the senate heard causes in the open air, without any covering, and (as some say) in the night-time, that they might not be moved to compassion at the sight of any criminal that was brought before them. For this judicature was so famous for its uprightnes, and held by all in such esteem and veneration, that when the Romans had conquered Greece, and sent their proconsuls to rule there, it was no uncommon thing for them to refer difficult causes to the judgment of the Areopagites. After the loss of their liberty, however, the authority of this senate (which used before to determine in all causes both civil and religious) declined apace; so that, in our apostle's time, the Areopagatus was not so much a court of judicature, as a common rendezvous, where all curious and inquisitive persons who spent their time in nothing else, but either in hearing, or telling some new thing, were accustomed to meet, Acts xviii. 21. But though their power, in other matters, was greatly impaired; yet they seem still to have retained the privilege of canonizing all gods that were allowed public worship; and therefore St Paul was brought before them as an asserter and preacher of such a deity as they had not yet admitted among them; *Cahnet's Commentary, Beaufobre's and Hammond's Annotations.*

† That the Athenians, in their public places, had altars without any names on them, and others inscribed to *unknown gods*, or demons, is evident from the testimony of Laërtius, who informs us, that when a great plague raged at Athens, and several means had been attempted for the removal of it, they were advised by Epimenides, the philosopher, to build an altar, and dedicate it, *τῷ προσχωμῆτι θεῷ*, to the proper and peculiar God, to whom sacrifices were due. In Vita Epimen. lib. 11. And the Athenians, (as Chrysostom supposes,) not knowing by what name to call him, erected an altar with this inscription. *ΘΕῶΙ ΑΣΙΑΣ, ΚΑΙ ΕΥΡΩΠΗΣ, ΚΑΙ ΑΙΘΥΗΣ; ΘΕῶ ΑΙΝΟΣΤΟ*  
*ΚΑΙ ΕΞΕΝΟ:* To the gods of Asia, Europe and Africa; to the

' other (he told them) than the great God, the creator  
 ' of all things, the supreme governor and ruler of the  
 ' world; that, as he was infinite in all perfections, it was  
 ' not to be supposed, that he could be confined within any  
 ' temple or human fabric, that any image could be made  
 ' to represent him, or that he could stand in need of their  
 ' gifts or sacrifices, who is the sole fountain of all the  
 ' blessings they enjoyed; that it was entirely from him  
 ' that they had either life, motion, or existence, as one of  
 ' their own poets \*, by calling them *his offspring*, acknow-  
 ' ledged; and therefore incongruous it was to think, that  
 ' their creator could be the work of their hands, as every  
 ' image of gold, silver, or stone was; that though his di-  
 ' vine patience had for a long time borne with men's blind  
 ' idolatries, yet now he expected a general repentance  
 ' and reformation from the world; especially since, by  
 ' the

A. M.  
 4256. &c.  
 Ann Dom  
 52, &c.  
 from  
 Acts i. 10.  
 to the end.



*the strange and unknown God*; whereby (as some imagine)  
 the Athenians intended the God of the Jews, who had  
 given such wonderful deliverances to his own people. Nor is  
 this conjecture unreasonable, considering, that the writings of  
 Plato, Pythagoras, and many others, are a plain proof, that  
 the Scriptures had been read by their philosophers, though not  
 being able to comprehend his divine nature and attributes,  
 they might call him *the unknown God*, in conformity perhaps  
 to the Hebrews themselves, who had the name of their God in  
 great secrecy and veneration, and, from the mouth of the  
 prophet, had received it as one of his distinguished titles, *Ve-  
 rily, thou art a God that hidest thyself. O God of Israel, the Savi-  
 our*, Isa. xlv. 15.; *Hammond's Annotations*, and *Cave's Lives of  
 the apostles*.

\* The poet whom St Paul means was Aratus, born in Ci-  
 licia, and consequently his countryman; and what he attri-  
 butes to Jupiter, the apostle applies to the true God: *We are  
 his offspring*. This indeed was no argument to the Epicurean  
 auditors, who held the poets in great contempt, because on all  
 occasions they introduced the gods, and taught the separate  
 existence of human souls; but it was of great weight to the  
 common people, who paid a mighty veneration to the poets,  
 from whose works some of the greatest philosophers then living  
 were wont to borrow citations, thereby to confirm and adorn  
 their discourses. To the honour of human learning, therefore,  
 we may observe, that in the New Testament, the Holy Ghost  
 is pleased three several times to make mention of the Heathen  
 poets; of Aratus here, Acts xvii. 2, 8 of Menander 1 Cor.  
 xv. 33. and of Epimenides; *Beaufobre's* and *Burkitt's Annotations*  
 and *Bentley's Sermons at Boyle's Lectures*.

A. M. 456, &c.  
Ann. Dom. 52, &c.  
from  
Acts i. 10.  
to the end.

‘ the publication of the gospel, he had fully evinced a future judgment, had appointed the holy Jesus to administer that judgment, and given us sufficient assurance of such his appointment, by having raised him from the dead.’ But no sooner had he mentioned the resurrection, than some of the philosophers \* mocked and derided him, whilst others † expressed their desire to hear him upon the same subject another time: And the good effect of his discourse was, that it converted several of the best rank and quality, among whom was Dionysius ‖, one of the senators of the Areopagus, and Damaris, whom the ancients, not improbably, account his wife.

At Corinth  
he converts  
Aquila and  
Priscilla,  
and writes  
his first e-  
pistle to the  
Theſſoni-  
ans.  
Its con-  
tent.

From Athens St Paul departed to Corinth §, where he found

\* These were the Epicureans, who believed no resurrection, no immortality of the soul, nor any future judgment, which St Paul here asserts; *Whitby's Annotations*.

† These were the Stoics, who maintained a conflagration and reviviscence of the world; held that souls might live long, though not always, in another state; and allowed something of future recompences, though with great fluctuation; *Whitby's Annotations*.

‖ He is said in his youth to have been bred at Athens, in all the learned arts and sciences, and at the years of five and twenty to have travelled into Egypt, there to perfect himself in the study of astronomy, for which that nation had the renown. When our Saviour died, he was at Heliopolis, where observing the miraculous darkness that attended his passion, he broke out into this expression.—‘ That certainly, at that time, either God himself suffered, or was much concerned for somebody that did.’ Returning to Athens he became one of the senators of the Areopagus: disputed with St Paul, and by him was converted, instructed, and consecrated bishop of Athens; where, having laboured much in the defence and propagation of the gospel and suffered a great deal in that cause, he crowned his life and confession with a glorious martyrdom, being burnt to death at Athens, in the 93d year of Christ; *Care's Lives of the Apostles, Stanhope on the epistles and gospels, and Calmet's Dictionary*, under the word.

§ Corinth, which was anciently called *Epirus*, was the capital of Achaia, and had its name from one Corinthus, who took and rebuilt it. Its situation, which is on the bottom of the isthmus, or neck of land, which joins Peloponnesus, or the Morea, to the main continent, made it capable of commanding all Greece; but its inhabitants, living upon two seas, which

drew



found a certain Jew, named Aquila \*, lately come from Italy, with Priscilla his wife, because the Emperor Claudius, towards the latter end of his reign, had made an edict

A. M.  
4057, &c.  
Ann Dom  
53, &c.  
from  
Acts i. 10.  
to the end.

drew the trade both of the east and west from all parts, were chiefly given to commerce; which procured them abundance of wealth; but then this wealth produced pride, ostentation, effeminacy, and all manner of vice in them. Lasciviousness, in particular, was not only tolerated here but, in some sort, consecrated, by the worship of Venus, and the public prostitution of those who were devoted to her. Here lived that famous, or rather infamous whore Thais, who exacted ten thousand drachmas for one night's lodging; which made Demosthenes cry out, *Nolo tanti emere paupertatem!* i. e. *I will not purchase what I must repent of at so dear a rate.* But what this city was most memorable for among Heathen authors, was its citadel, which was called *Acrocorinthus*, from its being built on an high mountain, or rock, and for its insolence against the Roman legates, which made L. Mummius destroy it; but in its conflagration, so many statues of different metals were melted down, that the remains of them made the famous Corinthian brass, which was accounted more valuable than either gold or silver. After this destruction it was restored by Julius Cæsar to its former splendor, and in a short time became the most beautiful city of all Greece, insomuch that the neat order of pillars, which are used at this day in the decoration of all fine buildings, took from this place the name of Corinthian pillars; *Whitby's Alphabetical Table, Calmet's Commentary, and Wells's Geography of the New Testament.*

\* Aquila was a native of Pontus, in Asia Minor, and, together with his wife Priscilla, (who is sometimes called *Prisca*) was made a convert to the Christian religion by St Paul at Antioch. When the apostle left that city, in order to return to Jerusalem, these two persons accompanied him as far as Ephesus, where he left them for some time to preach the gospel, and, by their example and instruction, to confirm the faithful in that church. Here it was, that they did him singular service, and for his life laid down their own necks, as himself acknowledges, Rom. xvi. 4. When he wrote his epistle to the Romans, they were returned to Rome, because he therein salutes them with great commendations; but when he wrote his second epistle to Timothy, they were come back to Ephesus; because in it he desires him to salute them in his name, 2 Tim. iv. 19. What became of them after this, we have no certain account, but it is supposed, that they continued at Ephesus until the time of their death, which, according to the Roman martyrologies, is set down on the eighth of July; *Calmet's Commentary and Dictionary.*

A. M.  
4057, &c.  
A. M. Dom.  
53, &c.  
from  
Acts i. 10.  
to the end.

dict \* to banish all the Jews from Rome ; and, having instructed them in the Christian faith, he took up his lodgings, and wrought with them, (for they by profession were tent-makers † as well as himself,) and ever Sabbath-day he preached in the synagogues, labouring to convince both Jews and Greeks, that Jesus was the true Messias.

Before Paul departed from Athens, Timothy, according to his request, came to him from Berea, and brought him an account, † that the new Christians at Thessalonica had been under great persecution ever since he left them. This obliged Paul to send him back again into Macedonia, in order to establish and comfort the brethren under their afflictions; which when Timothy had done, he took Silas along with him, and returned from Thessalonica with the joyful news of the steadfast adherence to the truth which that church had shewn in all its distresses. This was a matter of no small consolation to the apostle; who thereupon wrote his first epistle to the Thessalonians; ‡  
 † Wherein he highly applauds their courage and zeal, in  
 † the belief of the Christian religion, and exhorts them to  
 † a noble constancy and perseverance amidst their afflictions: Wherein he commends their charity to the believers of Macedonia, and gives them many instructions  
 † concerning

\* Suetonius, in his life of Claudius, makes the occasion of this decree to have been the tumults which the Jews (or Christians, who went under the notion of Jews) were perpetually fomenting in Rome. But as we find nothing of this in any other historian, it is rather supposed that this severity proceeded from the behaviour of some thieves in Judea, who had assaulted a servant of the Emperor's, named *Stephen*, taken from him the imperial baggage, and killed the Roman troops that were appointed to guard it: as both Tacitus, in his Annals, lib. 12. and Josephus, in his History of the Jewish Wars, lib. 2. have informed us; *Whitby's Annotations*.

‡ It was a received custom among the Jews, for every man, of what rank or quality soever, to learn some handicraft; for one of their proverbial expressions is, that *whoever teaches not his son a trade, teaches him to be a thief*: And in those hot countries, where tents (which were commonly made of skins, or leather, sewed together, to keep out the violence of the weather) were used, not only by soldiers, but by travellers, and others, whose business required them to be abroad, a tent-maker was no mean or unprofitable employ; *Stanhope on the epistles and gospels, and Pool's Annotations*.

† 1 Thess. iii. 1, &c.      ‡ Ibid. passim.

‘ concerning a good life and conversation : Wherein he  
 ‘ exhorts them to the practice of all purity and holiness, A. M. 4257, &c. At n Dom 53, &c. from Acts i. 10. to the end.  
 ‘ especially in the use of the marriage-bed ; to avoid idle-  
 ‘ ness ; to be diligent in their callings, and not immode-  
 ‘ rate in their grief for the dead ; and wherein he instructs  
 ‘ them in the doctrine of the resurrection, the manner of  
 ‘ Christ’s coming to judgment, and the obligation all were  
 ‘ under to make a timely preparation for it.’

Upon the accession of Timothy and Silas, St Paul He here makes some converts but is opposed by the Jews. preached the doctrine of Christ with fresh ardor to the Jews ; but when he perceived, that instead of attending to it, they only opposed it with blasphemous and opprobrious language, he openly declared his rejection of them, and purpose of applying himself to the Gentiles \*. However, before he did this, some persons of distinction among them, such as Crispus †, the chief ruler of the synagogue, and Stephanus and Gaius, together with their whole families, had embraced the doctrine of the gospel, and were baptised into the Christian faith. Among the Gentiles he made a multitude of converts ; and, by a vision from heaven, being encouraged to proceed in his ministry with boldness, under the divine protection, and in certain hopes of success, he there continued for the space of one whole year and six months.

During his stay in this place, the Jews made a general Acts xviii. 12. insurrection against him, and brought him before Gal-  
 lio

\* His words are. *From henceforth I will turn to the Gentiles,* Acts xviii. 6 and these at first sight seem to be a declaration, that he would leave off preaching to the Jews, where-ever he came, and wholly apply himself to the conversion of the Gentiles ; but by comparing his actions with the places where this phrase, or something like it, does occur, it appears, that he only intended to say, he would no longer preach to the Jews of that place ; for after this is said, we find him still entering into the synagogues, and preaching to the Jews, and calling upon them to hear the word, Acts xv. 8. and xxviii. 23. &c. *Whitby’s Annotations.*

† Crispus is said to have been made by St Paul bishop of Ægina, an island near Athens ; and Origen makes mention of one Gaius, a disciple of St. Paul, who by him was appointed bishop of Thessalonica ; but of Stephanus we have no other account than what we learn from the Acts of the apostles ; *Cabnet’s Dictionary.*

A. D. 11.  
4057, &c.  
Ann. Dom.  
53, &c.  
from  
Acts i. 10.  
to the end.

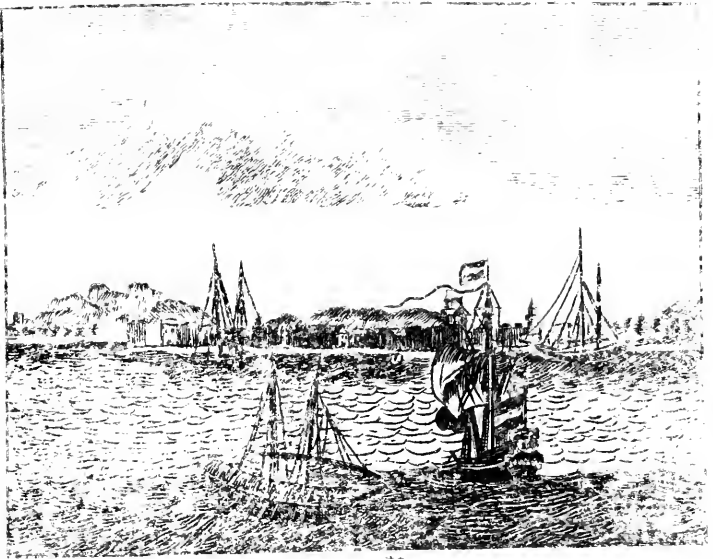
lio\*, who at that time was proconsul of Achaia, accusing him of attempting to introduce a new religion, contrary to what was established by the Jewish law, and permitted by the Roman powers. But as Gallio apprehended that this was a controversy which fell not under the cognisance of the civil judicature, he would have no concern in it, and therefore ordered his officers to drive them out of the court. Whereupon the common people took Sosthenes †, a ruler of the synagogue, and one of St Paul's chief accusers,

\* The name of this proconsul was once *Marcus Annæus Novatus*, but being adopted by Lucius Junius Gallio, he took the name of his adoptive father, and was brother to the famous Seneca, tutor to Nero. To him it is that that philosopher dedicates his book *De vita beata*; and of him the Roman historians give us the character, that he was a man of sweet temper and disposition, an enemy to all vice, and particularly a hater of flattery. He was twice made proconsul of Achaia; first by Claudius, and afterwards by Nero; but as he partook of his brother's prosperity when he was in favour at court, so was he a sharer in his misfortunes when he fell under Nero's displeasure, and at length was put to death by the tyrant, as well as his brother; *Calmet's Commentary, Pool's and Beausobre's Annals*.

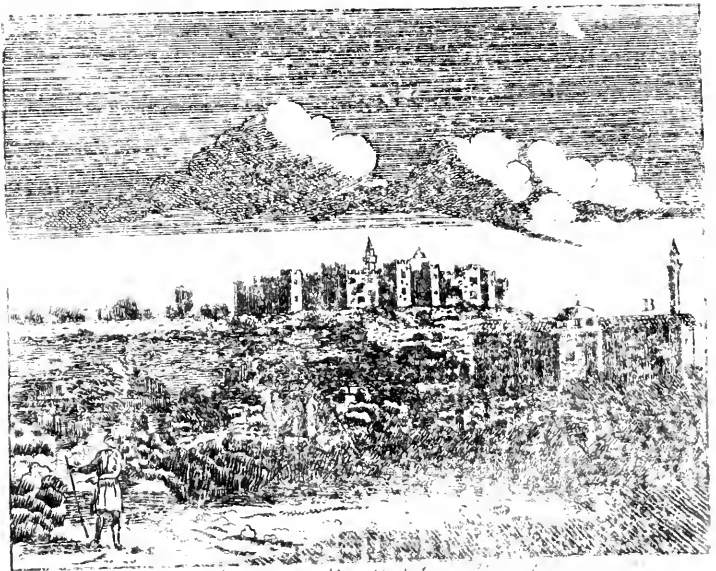
† Crispus, we read, was ruler of the synagogue at Corinth; and therefore we may suppose, either that there were more synagogues in that city than one or that there might be several rulers in one and the same synagogue; or that Crispus, after his conversion to Christianity, might be succeeded in that office by Sosthenes; but then we are at a loss to know who the people were that thus beat and misused him. The Greek printed copies tell us, that they were the Gentiles; and those who read the text thus, imagine, that when they perceived the neglect and disregard wherewith the proconsul received the Jews, they, to insult them the more, fell foul upon the ruler of their synagogue, who was at their head; whether out of hatred to them, or friendship to St Paul, it makes no matter. But others think, that Sosthenes, however head of the synagogue, might be a secret friend and disciple of St Paul, and that the other Jews, seeing themselves neglected by Gallio, might vent their malice upon him; for they suppose that this was the same Sosthenes, whose name St Paul, in the beginning of his first epistle to the Corinthians, written about three years after this scuffle happened at Corinth, joins with his own. It must be owned, however, that this opinion was not universally received, since, in the time of Eusebius, it was thought,

that





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A. The Castle B. The Church

Finch

Designed for the use of the ...

accusers, and beat him publicly before the tribunal. But this gave the proconsul no disturbance.

After this tumult was over, St Paul continued some time in Corinth, and, before his departure thence, wrote his second epistle to the Thessalonians: <sup>h</sup> 'Wherein he endeavours to confirm their minds in the faith, and to animate them courageously to endure persecution from the unbelieving Jews, a lost and undone race of men, whom the divine vengeance was ready to overtake: Wherein he rectifies the misinterpretation which false teachers had made of some passages in his former epistle, relating to the day of judgment, as if it were just at hand; and shews what events (especially that of the coming and destruction of the man of sin) must precede the approach of that day; and whercin, having craved their prayers in his behalf, and made his request to God in theirs, he concludes with divers precepts, especially to shun idleness and ill company, and *not to be weary in well-doing.*'

A M.  
4748. &c.  
Ann Dom  
54. &c.  
from  
Acts i. 16.  
to the end.

And from  
hence he  
writes his  
second e-  
pistle to the  
Thessalo-  
nians  
Its con-  
tents.

Having thus planted the church of Corinth, St Paul resolved to return into Syria; and, taking along with him Aquila and Priscilla, from Cenchrea, (the port or road for ships in the Archipelago, belonging to Corinth,) he sailed to Ephesus\*, where he preached a while in the syna-  
gogue

He goes to  
Jerusalem  
at the Pass-  
over by the  
way of E-  
phesus,  
and after  
that returns  
to that city  
again.

that the Sosthenes mentioned in the epistle, was one of the LXX disciples; and consequently, could not be the chief of the synagogue of Corinth twenty years after the death of Jesus Christ; *Beausobre's Annotations, Calmet's Commentary and Dictionary.*

<sup>h</sup> 2 Theff. passim.

\* Ephesus, the metropolis and principal mart of the Proconsular Asia, is situated upon the river Cayster, and on the side of a hill, which, toward the west, has the prospect of a lovely plain, watered and beautified with the pleasant circles of the river, turning and winding in so many curious mazes, that some travellers have mistaken it for the Meander; and this the rather, because the Turks gave it the name of the *Lesser Meanders*. Among Heathen authors this city was once much celebrated for its famous temple of Diana, which, for its largeness and workmanship, was accounted one of the seven wonders of the world. It is said to have been 425 feet long, 220 broad, and to have been supported with 127 pillars of marble, 70 feet high, whereof 27 were most curiously wrought, and all the rest polished. One Ctesiphon, a famous architect

A. M.  
4258, &c.  
2<sup>nd</sup> Dom  
54, &c.  
from  
Acts i. 10.  
to the end.

gogue of the Jews; but, being resolved to be at Jerusalem at the Passover, he could not be persuaded to stay longer. Leaving therefore Aquila and Priscilla at Ephesus, and promising (if God would permit) to return to them again, he set sail for Cæsarea in Palestine, and from thence proceeded to Jerusalem. After he had visited the church, and kept the feast, he went down to Antioch; and having there staid some time, he traversed the countries of Galatia and Phrygia, confirming, as he went along, the new-converted Christians, and so returned to Ephesus.

In his absence, Apollos, a Jew of Alexandria, eminent for his eloquence, and great knowledge of the Old Testament, came to Ephesus, and though he was only initiated by the baptism of John \*, yet being by Aquila and Priscilla

more

in his time, contrived the model of it; and that with so much art and curiosity, that it took up two hundred years before it was finished. even though it was built at the common charge of all Asia, properly so called. After it was finished, it was seven times set on fire; but once, more especially, on the very same day that Socrates was poisoned, 400 years before Christ; and; at another time, (when Erostratus fired it only to get himself a name,) on the same night that Alexander the Great was born. It was rebuilt, however, and beautified by the Ephesians, to which work the ladies of Ephesus contributed very largely. In the time of our apostle, it retained a great deal of its former grandeur; but, at present, it is only an heap of ruins, and the very place where it once stood, is so little known, that it affords matter of various conjecture to travellers. The only two buildings worth observation, are a strong and lofty castle, situated on an eminence, and a beautiful church, honoured with the name of *St John*. but now converted into a Turkish mosque. All the rest of the place is the habitation of herdsmen and farmers, who live in low and humble cottages of dirt, covered on the top with earth, and sheltered from the extremity of the weather by mighty masses of ruinous walls, the pride and ostentation of former days, and in these the emblem of the frailty of the world, and the transient vanity of human glory; *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.

\* The account which St Paul gives us of the baptism of John, our Saviour's forerunner is this, — *John verily baptised with the baptism of repentance, saying to the people, that they should believe on him who should come after him, i. e. on Jesus Christ*, Acts xix. 4. And herein he discovers a wide difference be-

tween



more fully instructed in the rudiments of the Christian religion, and baptized, he taught the word of God with great boldness, and a most powerful zeal. After some

A. M.  
4053, &c.  
Ann Dom  
54, &c.  
1616  
Acts i. 10.  
to the end,

tween the baptism of John and that of Jesus Christ, viz. that the baptism of John was a solemn rite of renouncing sins, and profession of obedience for the future; that it opened a way for a more perfect institution of the like nature, and exhibited Christ as the object of faith, and the master and guide which men ought to follow. For, being thus baptized, they were thereby led and consigned over to him, and qualified for the Christian baptism, which vastly exceeds the other both in dignity and efficacy. For here the Spirit accompanies the water; this confirms and completes that pardon of sins, and those assistances of grace, which belonged to no other washings, farther than as they were approaches to the Christian; which is therefore, by way of distinction and eminence styled, *the washing of regeneration, and renewing of the Holy Ghost*, Tit iii. 5. But if the baptism of John was so imperfect, how came it to pass, that, even twenty years after our Lord's ascension, this Apollos should have no knowledge of any other? or, being so well acquainted with the doctrine of Christ, to be able to teach others, how could he be ignorant of the necessity of his baptism? Now the only reply to this is, That Apollos might be one of those Jews, who, having received the baptism of John some two or three and twenty years before, might, soon after that, or before the miraculous effusion of the Holy Ghost on the Apostles at the day of Pentecost, remove from Judea to Alexandria, where, having not yet seen any of the gospel-histories that might possibly be published at this time, nor had an opportunity of conversing with any of the apostles, to gain farther information, he acquiesced in the baptism he had received until he came to understand better; unless we suppose, with St Chrysostom, (Hom. 40.) that God vouchsafed him (as he did Cornelius) the baptism of the Spirit. (which supplied the want of external baptism) both as an encouragement and recompence for his zeal in preaching the gospel. What became of this great preacher, after his return from Corinth to Ephesus, we have no manner of account, unless we may credit what St Jerom tells us of him, viz. that being dissatisfied with the division which his preaching at Corinth had occasioned, 1 Cor. iii. 7. he retired into Crete, with Zena, a doctor of the law; but that after St. Paul, by his letter, had appeased that dissension, he returned again to Corinth, and was made bishop of that city; *Stanhope on the epistles and gospels*, and *Cabinet's Commentary*.

A. M.  
4058, &c.  
Ann Dom  
54, &c.  
from  
Act. i. 10.  
to the end.

Where he  
baptizes fe-  
veral con-  
verts, con-  
fers on  
them the  
Holy  
Ghost, and  
cures dif-  
eases most  
wonderful-  
ly.

stay in Ephesus, he obtained commendatory letters \* from the brethren, and with them went over to Corinth, where he proved highly serviceable, and <sup>k</sup> watered what St Paul had before planted, confirming the disciples, and convincing the Jews, that Jesus was the true and only Messias promised in the holy Scriptures.

At St Paul's return to Ephesus, he found several disciples, as well as Apollos, who had received no more than the baptism of John, and had never once heard of the gifts of the Holy Ghost: however, when they were sufficiently instructed in the principles of Christianity, and solemnly admitted to Christian baptism, upon the imposition of the apostle's hands, they immediately received the Holy Ghost, in the gift of tongues, prophecy, and other miraculous powers that were conferred on them. For three months after this, St Paul went into the synagogues, and preached to the Jews, endeavouring, with much earnestness, to convince them, that Jesus Christ was the true Messiah, but when, instead of success, he met with nothing but refractoriness and infidelity, he left the synagogues, and, for the space of two years, instructed the Heathen converts, as well as all others who resorted to him, in the school of one Tyrannus †. By this means all the inhabitants of the Proconsular

\* That commendatory epistles, certifying the piety and orthodoxy of the person to whom they were given, and recommending him to an hospitable reception in the places which he travelled to, were an ancient custom in the primitive church, is evident from the testimony of several fathers, and other ecclesiastical writers; but whether they took their rise from *tesse hospitalitatis* among the Heathens, or from the Jews, among whom the same custom prevailed, is a point wherein the learned are not agreed; *Hammond's* and *Whitby's Annotations*.

<sup>k</sup> 1 Cor. iii 6.

† Among the Jews there were two kind of schools wherein the law was taught, private and public. Their private schools were those wherein a doctor of the law entertained his scholars, and were usually stiled *Houses of Learning*. Their public schools were those where their consistories sat to resolve all difficulties and differences of the law; but it seems most likely that the Tyrannus who lent St Paul his school to preach in, was not a Jew, but a Gentile; not a doctor of the law but some philosopher, or public professor of rhetoric, whom the apostle had converted; because, when he departed from the

Jews,

consular Asia had an opportunity of having the gospel preached to them, and of seeing it confirmed by miracles of an extraordinary nature, which St Paul was enabled to do; insomuch that if napkins, or handkerchiefs, were but touched by him, and applied to those who were anywise sick, or possessed with devils, they immediately received cure.

Seven brothers, the sons of one Sceva, a Jewish priest, who travelled from town to town to cure diseases, and cast out devils by their exorcisms \*, observing with what facility St Paul effected his miraculous cures and dispossessions, attempted themselves to do the like, and, to add greater force to their charms, presumed to change their form †, by invoking the name of Jesus over a demoniac. But here it pleased God to put a visible difference between those that applied this powerful name regularly, and with commission, and others, who, of their own heads, and for ill designs, dared to usurp it: for the demoniac, falling upon the exorcists, tore off their clothes, wounded their bodies, and scarce suffered them to escape with their lives. This was an event, which, when the Jews and Gentiles in Ephesus

Jews, and separated the disciples, Acts xix. 9. it is reasonable to think, that the place made use for their instruction, should appertain to a Gentile rather than a Jew; *Howell's Annotations.*

\* The word comes from the Greek *ἐξορκίζω*, which signifies to adjure, or use the name of God, with a design to drive devils out of places and bodies which they possess. And that the Jews had several incantations in use and veneration, which they had in greater credit, because of an opinion common among them, that they had been invented by Solomon, is evident from the testimony of Josephus. That even in our Saviour's time, exorcisms were very frequent among them, is manifest from these words of his, *If I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges,* Matth xii 27. And that they practised their exorcisms sometimes with success, is plain from the acknowledgment of Irenæus, who says, 'All things are subject to the Most High, and by invocation of his name, even before the advent of our Lord, men were saved from evil spirits, and all kinds of dæmons: *Calmet's Dictionary, and Commentary on Acts xix. 13. and Whitby's and Grotius on Matth xii. 27.*

† Their common form of incantation was, *In the name of the God of Abraham, Isaac, and Jacob.*

A. M.  
4058. &c.  
Ann Dom  
54, &c.  
from  
Acts i. to  
the end.

Ephesus came to know it, filled them with such a reverential fear, that none dared to mention the name of Jesus but with a profound respect; and that many who had addicted themselves to the study of magic \*, came, and confessed their sins, and publicly burnt their books †, which amounted to the value of above fifteen hundred pounds of our money. So prevalent was the gospel of God in these parts!

Peter's travels in  
preaching  
the gospel,  
and the  
contents of  
his first e-  
pistle.

While St Paul was thus diligently pursuing his ministry, St Peter was preaching the gospel to the Jews in several provinces of the Lesser Asia; and so travelling eastward, came at length to the ancient city of Babylon † in Chaldaea,

\* Ephesus, above all other places in the world, was noted of old for the study of magic, and all secret and hidden arts, insomuch that the *Ἐπίστα γράμματα*, or *Ephesian letters*, so often spoken of by the ancients, (which were certain obscure and mystical spells and charms, whereby they endeavoured to heal diseases and drive away evil spirits,) seem to have been first invented in this city; *Cave's Lives of the Apostles*.

† Though these books were of great value, yet we find they did not sell them, because they would not be gainers by these wicked arts, nor would they contribute by selling them, to the teaching of others the same arts; but they rightly adjudged them to the flames; to which they were condemned before by the laws of the empire; for they prohibited any to keep books of magic; and where any such were found, ordered, that their goods should be forfeited, the books publicly burnt, the persons banished, and (if of meaner rank) beheaded; *Whitby's Annotations*, and *Cave's Lives of the apostles*.

‡ Those who take Babylon in a mystical sense, understand by it Rome, from whence they suppose that St Peter wrote this epistle, not long after his coming thither; and for the confirmation of this, they tell us, that St John, in his book of Revelations, calls Rome by the name of Babylon, either from its conformity in power and greatness to that ancient city, or from its resemblance of it in idolatry, and oppression of God's people. Others, who still take it in a figurative sense by Babylon had rather understand Jerusalem, no longer now the holy city, say they, but a kind of spiritual Babylon, in which the church of God did, at this time, groan under great servitude and captivity; and to support this notion of the word, they produce the authority of some fathers, who understood that of the prophet, *We would have healed Babylon, but she is not healed*, in this sense, Jer. li. 9. But, as a mystical and figurative sense does not so well agree with the date of a letter, and to conceal the place from whence they wrote, was never the practice of any

Chaldea, from whence he wrote his first epistle, which is called a *catholic* or *general epistle*, to the converted Jews that were of the dispersion; and, 'after solemn thanksgiving to God for their call to Christianity, whereby they had obtained a lively hope of an eternal inheritance in heaven; he advises them to the practice of several virtues, as a means to make their calling and election sure; viz. That they should live in a constant worship and fear of God, and imitate their Master Jesus Christ in holiness and purity; that they should be diligent hearers of the gospel, and grow up to perfection by it; that they should lead exemplary lives among the Gentiles, abstaining from carnal lusts, and behaving themselves with modesty, thereby to convince their enemies, that calumnies were unreasonable; that they should behave themselves well under their respective relations, submitting themselves to their governors, whether supreme or subordinate; that servants should obey their masters, wives be subject to their husbands, and husbands honour their wives; that they should all love one another fervently and unfeignedly, bear afflictions patiently, live in union, and sympathise with each other in their afflictions; and, lastly, that the ministers and pastors of the several churches should take special care of the flocks committed to their charge, teach them diligently, and govern them gently, not seeking their own gain and profit, but the salvation of the people's souls.' This is the purport of the epistle, and the whole is written with a fervour and zeal not unbecoming so great an apostle. But to proceed with St Paul:

A. M.  
4058, &c.  
Ann Dom.  
51. &c.  
from  
Acts i. 10.  
to the end.

After a stay above two years in Ephesus, he determined to return into Macedonia and Achaia, and having wintered in Corinth, to pass thence to Jerusalem, where he purposed to celebrate the feast of Pentecost, and after that

Paul's stay  
at Ephesus,  
from  
whence he  
wrote his  
1<sup>st</sup> epistle  
to the Co-  
rinthians.  
Its con-  
tents.  
Acts viii.  
21.

any of the apostles, it is more natural to understand it of Babylon, properly so called, though whether it was Babylon in Egypt, where St Peter might preach the gospel. or Babylon, the ancient metropolis of Assyria, where, ever since the time of their captivity, great numbers of Jews were settled, we leave the inquisitive reader to determine; *Case's Lives of the apostles*; and *Beauséjour's Préface sur la 1<sup>re</sup> épître de St Pierre*.

A. M.  
461 &c.  
Ann Dom  
57, &c  
from  
Act. i. 19.  
to the end.

to proceed in his long intended journey to Rome. In pursuance to this design, he sent Timothy and Erastus \* before him into Macedonia, but himself stayed behind at Ephesus, very probably to answer a letter which Apollos, and some other brethren, had brought him from the church of Corinth, desiring his resolution of several points relating to marriage, and chastity, and some other subjects. The Corinthians were at this time, unhappily divided into parties and factions upon account of their teachers, each one preferring the person for whom he had received his instruction, and disparaging the rest. They committed great disorders in their love-feasts †, and celebrated the holy sacrament very irreverently. They were addicted to fornication; and one, in particular, had run into incest, in marrying his father's wife. They were unjust, and fraudulent in their dealings; they went to law at Heathen tribunals; and among them were found some, who were bold and profligate enough to deny the resurrection.

In

\* Erastus was very probably born at Corinth, and, as the apostle informs us, was made chamberlain of that city, Rom. xvi. 23. but being converted by St Paul, and resolving to pursue his fortune, he resigned his employment, followed him all along, until his last voyage to Corinth, in the way to Rome, where the apostle suffered martyrdom. The Latin writers say, that St Paul left Erastus in Macedonia; that he made him bishop of that province, and that he died a martyr at Philippi: but the Greeks, in their calendars, make him bishop of Paneas, near the sources of the river Jordan, give him the title of an *apostle*, place him in the number of the seventy disciples. and say, that he died in peace, after having gone over all the earth, preaching the faith of Jesus Christ: But not any of these produce one proof of what they say; *Calmet's Commentary*.

† These feasts of charity, which were in use among the primitive Christians in memory of the last supper, which our Blessed Saviour had with his apostles when he instituted the holy eucharist. were kept in the church towards the evening. after the common prayers were over, and the word of salvation had been heard. When this was done, the whole congregation eat together what every one had brought with him, in great simplicity and union, so that there was no distinction between rich and poor; and after a frugal and modest supper, they partook of the sacrament, and gave each other a kiss of peace, and so departed. But this custom as good and laudable as it was in its original, came in a short time, to be abused; *Calmet's Dictionary* under the word *Agape*.

In opposition to all this, the apostle (in what is called his † *first epistle to the Corinthians*) ' shows the equality of Christ's ministers, and their insufficiency for the work to which they are ordained, without the divine assistance; orders the incestuous person to be excommunicated, lest his example should infect others; blames their litigious law suits, as thinking it much better to refer their differences to some of their own body; propounds the first institution of the sacrament, and a previous examination of their lives, to bring them to a right use of it; answers their questions relating to marriage, celibacy, and meats offered to idols; and having added several things, concerning a decent behaviour, both of men and women, in their churches; concerning the gifts of the Holy Ghost, the excellency of charity, the gift of tongues, and prayer in an unknown language; he proves the truth of the gospel, and the certainty of a future resurrection, almost to a demonstration.'

About the same time it was that St Paul, in like manner, wrote his epistle to the Galatians †. For being informed, that

A. M.  
4261 &c.  
11th Dom  
57 &c.  
from  
A.C. i. 10.  
to the end.

His epistle  
to the Galatians, and  
that his con-  
tents.

† That this was an epistle written by St Paul the apostle, as is asserted in the first verse, was never once doubted in the church of God; but whether it was his first epistle to the Corinthians, has been a matter of dispute; because he says in it, *I have written to you an epistle*, chap. v. 9. which seems plainly to relate to a former epistle. But as none of the ancients ever ascribed to St Paul more than fourteen epistles, even including that to the Hebrews, no Christian writer ever cited any thing from an epistle of his to the Corinthians, supposed to be lost; and all the Greek scholiasts declare, that the apostle in these words speaketh not of another, but of this very epistle; the words *ἔγραψα ὑμῖν*, which we translate *I wrote*, should rather be rendered *I had wrote*, (it being a common observation of grammarians, that the Aorist is so called, because it is of an indefinite signification, sometimes used for the perfect, and sometimes for the plusquam-perfect tense, *I had wrote*.) but made some alteration in my letter before I sent it; *Whitby's Preface to the first epistle to the Corinthians*.

† St Luke, in his history of the Acts, acquaints us with two journies which our apostle took to Galatia: but his account of them is very short: He only says, that *Paul, Silas, and Timothy, went through Phrygia, and the region of Galatia*, Acts xvi 6. without relating any thing that there passed; from whence we may

A. M.  
 4661, &c.  
 Ann. Dom.  
 57, &c.  
 from  
 added to  
 the end.

that since his departure several impostors had crept in among them, who strongly insisted on the necessity of circumcision, and other legal rites, and greatly disparaged his authority, as being but a second-hand apostle, in comparison of Peter, James, and John, from whom they pretended to derive their instructions; in this epistle, ' He reproves ' them with some necessary warmth and severity, for suffering themselves so easily to be imposed upon by crafty ' artifices of seducers. He largely refutes those Judaical ' opinions wherewith they were infected, and by several ' arguments proves, that the slavery of the law brought a ' curse with it, was destructive of their Christian liberty, ' and incapable of procuring their justification in the sight ' of God. Among these reproofs and arguments, however, ' he mingles several exhortations full of paternal and apostolic charity; and towards the conclusion, gives them ' many excellent rules and directions for the conduct of ' their lives and conversations.'

The tumult, which  
 Demetrius  
 raised at Ephesus,  
 passed by the  
 recorder's  
 speech  
 Acts xix.  
 23.

A little before St Paul's departure from Ephesus, one Demetrius, a silver-smith, who dealt in making little models † of the temple of Ephesus, with the image of Diana

suppose, that his stay there was not long, either because he was called away by the Spirit into Macedonia, or because his preaching there at first was attended with such success, that they received him as an angel of God, or even as Christ Jesus himself, though he had then a great infirmity of the flesh, occasioned, very probably by some bodily sickness. This apostle, without all doubt, was the first who preached to the Gentiles in Galatia; but there is reason to believe, that before him St Peter had preached to the Jews of that province, as appears from the inscription of his epistle, *to the strangers, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia*, 1 Pet. i. 1. and it was certainly the Jews whom St Peter here converted, who, among the Gentile converts, raised the troubles which occasioned our apostle's writing this letter; *Beaufobre's and Colinet's Pref. for l'epitre aux Galates*,

† In the idolatry of the Heathens, they used to carry the images of their gods in procession from one city to another, which they did in a chariot consecrated for that purpose. But besides this greater, there was a less frame, wherein it was placed, by the Romans called *serculum*, not much unlike that which the Greeks called *axis*. a little chapel, representing the form of a temple, with an image in it, which being set upon the



ana included in them, perceiving, that if the Christian religion prevailed, this gainful employment of his would be totally ruined, called together a great number of the same profession, and, having represented to them the injury which St Paul, by his preaching every where against idolatry, was like to do, not only to the trade, whereby they subsisted, but to the honour and reputation likewise of the great goddess Diana \*, whom all the world adored, he so inflamed them with his speech, that immediately they cried out, *Great is Diana of the Ephesians!* And as the spirit of mutiny soon spread from the workmen to the rabble, it was not long before the whole city was in an uproar.

In this confusion, the people, seizing upon Gaius and Aristarchus †, two of St Paul's companions, hurried them to the theatre, with a design, very probably, to throw them to the wild beasts, as their custom was to treat malefactors ;

the altar, or other solemn place, and the leaves of the door opened, the image appeared, sitting or standing in state, and so was represented to the spectators. The making of these temples and images in miniature, was certainly a very profitable employ at Ephesus, because few people of distinction came to visit this great wonder of the world, who did not carry home with them some of these little models of it, not only as an evidence of the pilgrimage they had performed, but as a means likewise to incite their devotion to the goddess Diana : *Hammond's, Beaufobre's, and Pool's Annotations.*

\* The Heathens, who had their superior and inferior gods and goddesses, always placed Diana in the number of the former, which are all included in the two verses of Ennius :

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,  
Mercurius, Jovi, Neptunus, Vulcanus Apollo.

These were worshipped by the Gentiles of all nations ; but the inferior kind, who were called *Dii minorum gentium*, were only known and worshipped in some particular countries and places ; *Calmet's Commentary.*

† He was a Macedonian, and native of Thessalonica, who adjoining himself to St Paul, accompanied him to Ephesus, and there continued with him for the two years of his abode, partaking in all the labours and dangers of the apostleship. From Ephesus he followed him into Greece ; from Greece into Asia ; from Asia into Judea ; and from Judea into Rome ; where (as some say) he was beheaded with him in Nero's reign ; *Calmet's Commentary.*

A. M.  
4661, &c.  
Ann Dom.  
57, &c.  
Item  
Acts 19.  
to the end.

A. M.  
4007, &c.  
Ann Dom  
57. &c.  
from  
Acts i. 10.  
to the end

factors; which when Paul understood, he would have ventured himself among them, had not the Christians then present, and even some of the prefects of the theatrical games \*, (well knowing what danger this would have exposed him to,) earnestly dissuaded him from it; and to this, without doubt, he alludes, when elsewhere he tells us, that *he fought with beasts at Ephesus* †.

The

\* Among the Heathens there were games instituted in honour of the good deities, even as sacrifices and victims were to appease the bad and angry. Of these games, at Rome. the pontifices, or high-priests, were presidents, and, in other places, the priests and chief magistrates, who, from their provinces, were called *Asparchæ, Sariatarchæ, Bithyniarchæ, &c.* They were generally chosen out of the chief cities, and best families in the province. and had the regulation, not only of what concerned the worship of their gods, but of several other public affairs, particularly of the games and combats which were exhibited to the people on their theatres. Thus, in the martyrdom of Polycarp at Smyrna, the people asked Philip, the ruler of the games there, to let out a lion upon the aged bishop; which he refused to do, because (as he tells them) the games were ended; from whence it appears, that it belonged to the *Asparchæ*, here mentioned, to let loose the wild beasts upon the malefactors; and therefore, having some kindness for St Paul. (a great work of God's providence that they had) they sent him word to keep close, and not venture himself upon the theatre, knowing that the full purpose of the people was to set him to the *Ἰπριουαχία*, or *combating with wild beasts*, if he did; *Whitby's, Beaufobre's, and Hammond's Annotations.*

† 1 Cor. xv 32.

† That St Paul, in this place, does actually refer us to what befel him at Ephesus, is manifest from his own words in another epistle to the Corinthians, where he mentions his great persecution in Asia, (whereof Ephesus was the metropolis,) and a *pressure so heavy, that he despaired even of life, having the sentence of death in himself; but that, trusting in God, who raised the dead, he was delivered from so great a death*, 2 Cor. i. 8. &c. But then the question is, Whether these beasts at Ephesus are to be taken in a literal or metaphorical sense? That cruel and bloody minded men are often represented under the metaphor of beasts, cannot be denied; and that St Paul was actually exposed to beasts, but they would not touch him, those (says Nicephorus, Hist. Eccl. lib. 2. c. 25.) who wrote the life of this apostle do affirm. Either of these senses therefore may be true; but as we read no where in the Acts, or in the catalogue

of

The tumult, in the mean time, increased rather than diminished; when a certain Jew, named *Alexander*, \* A. M. 4071. &c. Ann Dom 57 &c. from Acts i. 10. to the end. breaking through the croud, and making a sign with his hand for silence, would have made a speech to the people, with a design very probably to excuse the Jews, and throw the odium upon the Christians; but they perceiving him to be a Jew, and thereby suspecting him to be one of Paul's associates, began to raise an outcry for near two hours together, wherein nothing was heard, but *Great is Diana of the Ephesians!* When the noise was a little abated however, the recorder of the city came out, and calmly told them, 'That it was sufficiently known to all the world, 'what a mighty veneration the city of Ephesus had for 'their great goddess Diana, and the famous image †, 'which

of his afflictions, 2. Cor. xi. that St Paul did really fight with wild beasts, our best way is to render the preceding words κατὰ ἀνθρώπων. not according to the manner, but according to the intention of men, and then the sense will be, That, according to the intention of the men of Ephesus, he had fought with beasts, because, in the tumult which Demetrius had raised, the people's design was to have dealt so with St Paul's companions, and much more so with him, had not his friends dissuaded him from entering into the theatre; *Hammond's* and *Whitby's Annotations.*

\* Who this Alexander was, whether a Jew, or a Jewish convert, and whether for or against St Paul. it no where appears from the sacred history; and therefore some have imagined, that this was the Alexander who afterwards revolted from the Christian faith, of whom St Paul complains so loudly, 1 Tim. i. 20. 2 Tim. iv. 14 but that now being a friend and retainer to the apostle, he was about to stand up in his defence, and make his apology. We can scarce think, however, that had the thing been thus, the Jews would have encouraged or put him forward, Acts xix. 33. and therefore the more probable conjecture is, that he was a Jew, who, perceiving his countrymen involved in this affair, at their solicitation, was for addressing himself to the multitude, in order to excuse them, and to lay all the blame of the tumult upon the Christians; *Beausobre's Annotations.*

† The image of this Diana was not set out in an hunting dress, with a bow and arrows in her hand, and a crescent upon her head; but it was covered with breasts, sometimes from head to foot, and sometimes her bosom only and belly was covered with them; and all besides was a kind of pedestal, adorned at proper distances with the heads of flags and dogs, having

A. M.  
4061. &c.  
Ann Domi  
57. &c.  
from  
Acts i. 10.  
to the end.

‘ which fell down from heaven ; so that there needed not  
‘ any disturbance to vindicate and assert it ; that they had  
‘ seized on persons who were not guilty either of sacrilege,  
‘ or blasphemy against their goddesses ; that if Demetrius  
‘ and his company had any just charge against them, the  
‘ courts were sitting, and they might enter their accusa-  
‘ tion ; or, if the controversy was about any other mat-  
‘ ter, there were proper judicatures to determine it in ;  
‘ that therefore they should do well to be pacified, having  
‘ done more already than they could answer, and being  
‘ in danger of incurring a severe punishment, if they should  
‘ be called to an account (as very likely they might) for  
‘ that day’s riotous assembly.’ And with this prudent dis-  
‘ course, he appeased and dispersed the multitude.

Paul makes  
Timothy  
bishop of  
Ephesus,  
and writes  
his second  
epistle to  
the Corin-  
thians. Its  
contents.  
Acts xx. 1.

As soon as this storm was dispersed, St Paul having called the church together, and constituted Timothy bishop of the place, took his leave, and departed by Troas for Macedonia; where, having instructed some, and confirmed others, in the principles of a sound faith and holy life, he continued his preaching all over the country, even as far as Illyricum \*. While he was in Macedonia, Titus came to him,

having about half their bodies prominent. The multitude of her breasts denoted her fertility, as being called *the nurse of all living creatures*; and the dogs and flags which belonged to her were the indication of her being the goddess of hunting. This image, singular as it was, is said to have been the work of one Canetias, whose name is still upon record; but as it had subsisted long beyond the memory of man, the crafty priests persuaded the credulous multitude that it fell from heaven, that thereby they might advance both its honour and their own profit; *Calmel’s Commentary*, and *Pool’s Annotations*.

\* This is a province of Europe, lying to the north or north-west of Macedonia, along the Adriatic sea, now called *the gulf of Venice*; and its ancient boundaries were, to the east, the Upper Mæsia and Macedonia; to the west, Istria; to the north; the two Pannonias; and to the south, the Adriatic sea. It was commonly distinguished into two parts; Lyburnia to the north, where now lies Croatia; and Dalmatia to the south, which still retains its name. St Paul tells us, that *from Jerusalem, and round about unto Illyricum, he had fully preached the gospel of Christ*; Rom. xv. 19. So that he must have travelled into Syria, Phœnicia, Arabia, Cilicia, Pamphylia, Pisidia, Lycæonia, Galatia, Pontus, Paphlagonia, Phrygia, Troas, Asia,

him, and gave him an account of the good effects which his epistle had at Corinth, and how great reformation it had wrought; but as several vain glorious teachers still persisted in their contumacy, vilifying his authority, and misrepresenting his words and actions; charging him particularly with levity in not coming according to his promise, with severity in his dealings with the incestuous person, with imperiousness in his writings, abjectness in his person, and some small tincture of irreligion, in overthrowing the Mosaic law, (all which he understood from Titus,) he thought it necessary to write a second epistle to the Corinthians; 'Wherein he excuses his not coming directly to Corinth, for fear of occasioning their sorrow, and giving himself uneasiness, in being obliged to treat with severity those who had not yet amended their faults; wherein he commends their zeal against the incestuous person, but now, that he had suffered and sorrowed enough for his transgression, allowed them to be reconciled to him; wherein he justifies his conduct, vindicates the dignity and ministry of the gospel, and proves its great excellency above the law; wherein he disclaims those false teachers, who, to estrange them from him, made it their business to traduce and vilify him; and threatens them with his apostolic authority, whenever he came among them, wherein he speaks of himself with some advantage, and though he mentions his supernatural gifts and revelations, yet seems to glory most in his extraordinary labours and sufferings for the gospel; and wherein he exhorts them all to the works of penance and mortification, lest, when he comes, he should be obliged to use his power against offenders; and to have their alms in readiness, that they may not be a hindrance to him at his arrival at Corinth.'

A. M.  
4061, &c.  
Ann Dom  
57, &c.  
from  
Acts i. 10.  
to the end.

Having passed over Macedonia, St Paul came into Achaia\*, and continued there for the space of three months, residing

From Corinth, he writes his epistle to the Romans  
Its contents

Asia, Caria, Lyfia, Ionia, Lydia, the isles of Cyprus and Crete, Thracia, Macedonia, Thessalia, and Achaia. So justly, and without ostentation, might he say, that in relation to the other apostles, *he laboured more abundantly than they all*, 1 Cor. xv. 10.; *Wells's Geography of the New Testament*, and *Cabinet's Dictionary*.

\* Achia, in the largest sense, comprehends Greece properly so called; and so is bounded, on the east, by the Aegean

A. M. 4061, &c.  
Ann. Dom. 57, &c.  
from  
Acts i. 10  
to the end.

residing principally at Corinth, from whence he wrote his famous epistle to the Romans \*: ' Wherein he states and determines the great controversy between the Jews and the Gentiles, about the obligation of the rites and ceremonies of the Mosaic law, and those main and material doctrines of Christianity which depend on it, such as that of Christian liberty, and the use of indifferent things, &c. wherein he discovers the effects of original sin, and the power it has even in the regenerate; and then explains the profound questions concerning election and reprobation, in his discourse of the calling of the Gentiles, and the rejection of the Jews; and wherein he internixes several admirable instructions and exhortations to the duties of an holy and religious life, such as the Christian doctrine does naturally tend to produce.'

He passes through Macedonia, and at Troas recovers a young man killed with a fall. Acts xviii. 12.

From Corinth, St Paul, being to carry the alms which he had gathered in Macedonia and Achaia to the poor Christians in Judea, intended at first to have taken the shortest cut into Syria; but, upon intimation of a conspiracy that the Jews had formed against his life, he altered his course, and determined to go through Macedonia. Accordingly, he and his company set forward, and came to Philippi, where he staid for some time, and there celebrated the feast of the Passover. From Philippi he went on board, and in five days landed at Troas, where having tarried a week, on the Lord's day †, when the Christians of the

sea; on the west, by Epirus; on the north, by Macedonia; and on the south, by the Peloponnese; but Achaia, strictly so called, is the northern region of the Peloponnese; bounded, on the north, by the Gulf of Corinth; on the south, by Arcadia; on the east, by Sycinia; and on the west, by the Ionian sea: *Whitby's Alphabetical Table.*

\* It is a general observation of the ancient commentators, that though this epistle has obtained the first place and rank, it is far from being the first that St Paul wrote; that those to the Thessalonians, Corinthians, and the Galatians, were prior; nay, that it was the very last of all that he composed before his first journey to Rome; and therefore they think that it had the first place assigned it in the canon. either from the majesty of the imperial city to which it was sent, or from the excellency of the doctrine which it contained; *Hammond's* and *Whitby's Annotations.*

† The words in the original are, — — — 'Εν δὲ τῷ μᾶ τῷ ἑξῆς, which we render, *on the first day of the week*; and that

the place met together to receive the sacrament, he preached to them, and intending to be gone next morning, continued his discourse till midnight; so that a young man named *Eutychus*, sitting in a window, and being overtaken with sleep, fell down from the third story, and was taken up dead. But Paul went down, and soon recovered him; and so going up again, he resumed his discourse, and in the celebration of the sacrament, and other divine offices, continued until break of day, and then departed.

From Troas he went on foot to Assos \*, where, with St Luke, and the rest of the company that were come thither by sea, he embarked, and from thence came to Mitylene †;

that this first day of the week was our Lord's day, or the day of our Lord's resurrection from the dead, is obvious from the account of all the evangelists; *vid.* Matth. xviii. 1. Mark xvi.

9. Luke xxiii. 56. and John xx. 1. And from hence we may observe, that from the very beginning, Christians used to assemble on the first day of the week, to perform their religious worship; for Pliny, in his epistle to the Emperor Trajan tells him, that 'he found nothing to alledge against the Christians, but their obstinacy in their superstition; and that it was their custom to meet together on a set day, before it was light;' Ep. lib. 10. ep. 97. And what that set day was, Justin Martyr, who wrote, not a great many years after Pliny, has taken care to inform us: for 'on Sunday, says he, all Christians, in the city or country, meet together, because that is the day of our Lord's resurrection; and then we have read unto us the writings of the prophets and apostles. When this is done, the president makes an oration to the assembly, to exhort them to imitate and do the things which they have heard, and then we all join in prayer; and after that celebrate the sacrament;' Apol. 2. *Whitby's Annotations.*

\* This is a sea-port town, situate on the south-west part of the province of Troas, and over-against the island Lesbos. By land, it is a great deal nearer Troas than it is by sea, because of a promontory that runs a great way into the ocean, and must be doubled before we can come to Assos, which was the reason the apostle chose rather to walk it; *Wells's Geography of the New Testament*, and *Calmet's Commentary.*

† This was one of the principal cities of the isle Lesbos, seated in a peninsula, with a commodious haven on each side; and soon became so considerable, as to give name to the whole island (at present called *Mitelin*) many years ago. The island (which is one of the largest in the Archipelago) was in former

A. M. then passing by Chios \*, he arrived at Samos †; and, having stayed a short while at Trogyllium ‡, the next day

4062, &c.  
Ann Dom  
58, &c.  
from  
Acts i. 10.  
to the end.

times renowned for the many eminent persons it had produced; such as Sappho, the inventress of Sapphic verses; Alcæus, a famous lyric poet; Pittacus, one of the seven wise men of Greece; Theophrastus, the noble physician and philosopher; and Arion, the celebrated musician: And the Turks, who have it now in possession, think it still a place of consequence enough to deserve a fortress and garrison to defend it; *Wells's Geography of the New Testament*:

\* This is an island in the Archipelago, next to Lesbos, or Metelin, both in its situation and bigness. It lies over against Smyrna, and is not above four leagues distant from the Asiatic continent. It is celebrated by Horace and Martial, for the wine and figs that came from thence; but at present its renown is, that it produces the most excellent mastic in the world, where the people pay their tribute to the Grand Signior. Nor is it less remarkable for what Sir Paul Ricaut, in his Present State of the Greek Church, tells us of it, viz. That there is no place in the Turkish dominions where Christians enjoy more freedom in their religion and estates, than in this isle, to which they are intitled by an ancient capitulation made with Sultan Mahomet II. which to this day is maintained so faithfully, that no Turk can strike or abuse a Christian, without severe correction; *Wells's Geography of the New Testament*.

† This is another isle in the Archipelago, lying south-east of Chios, and about five miles from the Asiatic continent. It is famous among Heathen writers for the worship of Juno; for one of the Sibyls, called *Sibylla Samina*; for Pherecydes, who foretold an earthquake that happened there, by drinking of the waters; and more especially, for the birth of Pythagoras, who excelled all the seven wise men, so renowned among the Greeks. It was formerly a free commonwealth, and the inhabitants were so powerful, that they managed many prosperous wars against their neighbours: but at present, the Turks have reduced it to such a mean and depopulated condition, that a few pirates dare land, and plunder it as they please: So that ever since the year 1676, no Turk has ventured to live upon it, for fear of being carried into captivity by these rovers; *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.

‡ It is a cape, or promontory, on the Asiatic coast, opposite to Samos, and not much below Ephesus, having a town of the same name; *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.



day came directly to Miletus †, not so much as putting in at Ephesus, because he was resolved, if possible, to be at Jerusalem at the feast of Pentecost. From Miletus he sent to Ephesus to assemble the bishops and pastors of the neighbouring churches, and, at their arrival, put them in mind. ' With that uprightness and integrity, with what affection and humility, and with how great danger and trouble he had been conversant among them, and preached the gospel to them; ever since his coming into those parts: That he had not failed to acquaint them, both publicly and privately, with whatsoever might be profitable to their souls, urging both Jews and Gentiles to repentance and reformation, and an hearty entertainment of the faith of Christ: That now he was determined to go to Jerusalem, where he did not know what particular sufferings would befall him, only that he had been foretold by those who were endued with the prophetic gifts of the Holy Ghost, that in every place afflictions and imprisonment would attend him; but that he was not concerned at this, no, nor unwilling to lay down his life, if so be he might but successfully propagate the gospel, and triumphantly finish his course: That he knew, that from henceforth they should see his face no more; but that was his particular comfort and satisfaction, that they themselves could bear him witness, that he had not, by concealing any part of the Christian doctrine, betrayed their souls: That, since therefore he was finally to bid them adieu, and the whole care of the church was to devolve upon them, he conjured them to be infinitely careful both of themselves, and of that flock over which the † Holy Ghost himself had made them overseers, and

A. M.  
4062. &c.  
Ann Dom  
58, &c.  
from  
Acts i. 10.  
to the end.

† This is a port-town on the continent of Asia Minor, and in the province of Caria, memorable for being the birth place of Thales, one of the seven wise men in Greece, and father of the Ionic philosophy; of Anaximanes, his scholar; Timotheus, the musician; and Anaximenes the philosopher. At present it is called by the Turks *Milas*; and not far distant from it is the true Meander, which, though it incircles all the plain it runs through with many wanton mazes, and innumerable windings, yet, in some places, it goes with such a current, as stirs up the earth and gravel from the bottom, which makes its waters not so clear and crystalline as might be expected; *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.

† That, in these early times of Christianity, the divine Spirit

A. M.  
4062, &c.  
Ann Dom  
58. &c.  
from  
Acts i 10.  
to the end

‘ for which Christ had paid no less a purchase than his  
‘ own blood : That all their care, in this respect, would  
‘ be no more than necessary, because it was certain, that,  
‘ after his departure, not only heretical teachers \* would  
‘ break in upon them, and endanger the ruin of men’s  
‘ souls, but that, even among themselves, there would a-  
‘ rise some, who, by their crafty methods, and unfound  
‘ doctrines, would make rents and schisms in the church,  
‘ even as he, with much grief and sorrow of heart, for  
‘ these three years past, had forewarned them ; That, to  
‘ this purpose, he now recommended them to God’s spe-  
‘ cial care and protection, wishing them all the benefits  
‘ of the gospel, perfection of knowledge, and an heavenly  
‘ inheritance hereafter ; cautioning them against avarice,  
‘ and making a prey of their flocks ; and referring them  
‘ to

rit did enable the apostles to discern who were fit to be gover-  
nors of the church, and that, by its movement or inspiration,  
they were accordingly chosen to that office, seems to be evident  
from several passages in scripture. Thus, the Spirit, in the pro-  
phets at Antioch, said, *Separate me Barnabas and Saul for the  
work whereunto I have called them*, Acts xiii. 2. And thus the  
Holy Ghost is said to have constituted the bishops and presby-  
ters in Asia, Acts xx. 28. because, (as Clemens Romanus says)  
‘ they made trial of them by the Holy Ghost,’ or, (as Clemens  
Alexandrianus has it, ‘ they were signified to them by the Spi-  
‘ rit ;’ and therefore Ignatius testifies of the bishops of his  
time, that, ‘ they were not appointed by men, but by the  
‘ counsel of Christ Jesus ;’ even as St Cyprian says of those in  
his, that they were constituted, ‘ not only by the consent of  
‘ the people, and the suffrages of their fellow-bishops, but by  
‘ the judgment and testimony of God :’ And therefore we need  
not doubt, but that to this kind of election it is that the words  
of the apostle refer ; *Whitby’s Annotations*.

\* What we have termed *heretical teachers*, St Paul describes  
by the metaphor of *grievous wolves, not sparing the flock*, Acts  
xx. 29. and well may they be compared to wolves for their craft  
and cruelty, their mortal hatred to all good Christians, and  
lying in wait to circumvent and destroy them. The prophet  
likens them to evening wolves, Zeph. iii. 3. which come se-  
cretly in the dark, and are very hungry, zealous and passion-  
ately desirous to pervert harmless and unwary souls ; and, lest  
their malice should be perceived, these ravenous wolves disguise  
themselves in sheep’s cloathing, *i. e.* they pretend to great in-  
nocence and simplicity, they seem to pity the mistakes and de-  
sire the salvation of such as they would insinuate into, and,  
under this veil, they are taken for friends, though still they  
remain the worst of enemies ; *Comber, on ordination*.

‘ to his own example, what pains they ought to take to  
 ‘ support the weak, and relieve the poor, in remembrance  
 ‘ of that excellent saying † of our Saviour, *It is more blef-*  
 ‘ *sed to give than to receive †.*’ After this farewell-fermon,  
 the apostle kneeled down, and concluded all with a so-  
 lemn prayer : whereupon they all melted into tears, and,  
 with the greatest expressions of sorrow, attended him to  
 the ship ; though ; that which made the deepest impres-  
 sion upon them, was his having told them, that *they should*  
*see his face no more.*

A. M.  
 1061. &c.  
 Ann Dom.  
 58. &c.  
 from  
 A. D. 1. 10.  
 to the end.

From

† It is certain that this saying does not occur in any of the four Evangelists ; nor does the apostle mention it as an inference from our Lord's several discourses in commendation of charity, but as his own express words ; and therefore we must necessarily conclude, that he came to the knowledge of it, either by the information of some disciple, who had conversed with our Saviour in the days of his flesh or by a particular revelation vouchsafed to himself ; which some think more probable, because they cannot perceive, how such a remarkable sentence should be forgot, and, if not forgot, why it should not be recorded in some of the gospels. But how uncertain soever the first conveyers of this saying may be, the author of it is unquestionable, since the apostle assures us, that it came from Christ ; *Calmet's Commentary*, and *Collier's Sermons*.

‡ These words are to be expounded according to the measures and limitations of other proverbial sayings in Scripture. For though, generally speaking, they are true ; yet, in some cases, they will admit of an exception. If he that gives, for instance, does it out of a principle of interest or vain-glory, to get a reputation or strengthen a faction ; if he does it to encroach upon the liberty of the obliged, to upbraid him with his necessities, to betray him into any sinful compliance and make him obnoxious to his humour ; it is not to be doubted, but that, in this case, a grateful and benevolent receiver is much a greater man than such a pretended benefactor : but then if we suppose the giver and receiver, purely considered as such, to be both free from every vile principle and moral indisposition, the circumstances of the giver are more desirable than those of the receiver : 1st, Because giving includes more perfection in it, and is a more secure and honourable condition. 2dly, Because, generally speaking, it is a clearer evidence of a virtuous disposition. 3dly, Because charity is a nobler virtue than gratitude, and will be more considered in another world : And, 4thly, Because there is more pleasure in giving than receiving ; *Collier's Sermons*.

A. M.  
4061. &c.  
Ann Dom  
58. &c.  
from  
Acts i. 10  
to the end  
He pursues  
his journey,  
and arrives  
at Jerusa-  
lem

Acts xx. 1.

From Miletus, Paul and his companions came in a strait course to Coos †, the next day to Rhodes ‡, and thence to Patara §, where, finding a ship that was bound for Phœnicia, they went on board, and arrived safe at Tyre. Here they made a stop for seven days; and St Paul, being advised by some Christians of the place (who had the gift of prophecy) not to go up to Jerusalem, would by no means listen to their proposal §; but as they, together with their wives

† This was an island in the Archipelago, lying near the south-west point of Asia Minor, and having a city of the same name. At present it is commonly called *Lango*, and was formerly celebrated for the birth of Hippocrates the famous physician, and Apellés the famous painter; for a stately temple dedicated to Apollo, and another to Juno; for the richness of its wines, and the fineness of a stuff made here, which was perfectly transparent; *Whitby's Alphabetical table*, and *Wells's Geography of the New Testament*.

‡ This island (which is supposed to have taken its name, *ἀντὶ τῶν ῥόδων*, from the many roses which are known to grow there) lies south of the province of Cari, in Lesser Asia; and among the Asiatic isles is accounted, for dignity, next to Cyprus and Lesbos. It was remarkable among the ancients for the expertness of its inhabitants in the art of navigation; for a college, in which the students were eminent for eloquence and mathematics; for the clearness of its air, in so much that there was not a day in the year wherein the sun did not shine upon it; for its pleasant and healthy climate, which induced the Roman nobility to make it a place of their recess; and more especially for its prodigious statue of brass, consecrated to the sun, and called his *Colossus*. This statue was seventy cubits high, had every finger as big as an ordinary man, and, standing astride over the mouth of the harbour, so that the ships sailed between its legs, on account of its vast bulk, was reckoned one of the seven wonders of the world; *Whitby's Alphabetical table*, and *Wells's Geography of the New Testament*.

§ This is a sea-port of Lycia, formerly beautified with a fair harbour and many temples, whereof one was dedicated to Apollo, and had an oracle in it, for wealth and credit not inferior to that of Delphi; *Wells's Geography of the New Testament*.

§ But if the persons who dissuaded St Paul from going to Jerusalem, were really moved by the Holy Ghost to do this; how could he act contrary to their advice, without opposing what the Spirit of God required, and running himself rashly into what it did forbid? Now to this it may be said, That all that the Spirit discovered to the disciples of Tyre, was, that if St Paul pursued his journey, he would certainly meet with

very

wives and children, accompanied him to the ship, before he went on board, he embraced them all, and prayed with them on the shore, as he had done before at Miletus. From Tyre they sailed to Ptolemais †, and there having but just saluted the brethren, they came by land the next day to Cæsarea of Palestine, and lodged at the house of Philip, the

A. M.  
4062, &c.  
A in Dom  
58 &c.  
from  
Acts i. 10.  
to the end.

very cruel usage; and therefore, out of pure kindness and concern for his welfare, they intreated him to consult his own safety, and not expose himself to the malice of his enemies, by going to a place where they were so violently bent against him. Their dissuading him therefore was properly the effect of their love, and the result of what the Spirit had foretold them; but no part of the Spirit's instructions to St Paul to desist from his journey. Himself tells us, *That the Holy Ghost witnesseth in every city, that bonds and afflictions abide him*, Acts xx. 23. But this, we may be sure, was not to prevail with him to abandon the work of the gospel, but rather to arm him with strength and resolution to accomplish it, without giving himself any pain about the perils that would ensue; *Whitby's* and *Barneby's Annotations*, and *Calnet's Commentary*.

† This city was anciently called *Accho*; but when Ptolemy I. had enlarged it, it took its name from him; though, since its subjection to the Turks, it has recovered some resemblance of its former name, in being now called *Acca* or *Aera*. As to its situation, it enjoys all possible advantages both by sea and land; for, on its north and east sides, it is compassed with a spacious fertile plain; on the west, it is washed by the Mediterranean sea; and on the south, by a large bay, which extends itself from the city, as far as Mount Carmel. This made it one of the fairest and most commodious cities in Galilee; and for a long time, it was the theatre of contention between the Christians and Infidels, till, having divers times changed its masters, it was at last, after a long siege, finally taken by the Turks, A. D. 1291, and by them destroyed in such a manner, that besides a large Kane, wherein the French factors have taken up their quarters, one mosque, and a few poor cottages, there is nothing to be seen, but a vast spacious ruin; though even here there are some remains (such as those of the church of St Andrew and St John, the convent of the Knights Hospitallers, and the palace of the Grand Master of that order) which distinguished themselves from the general heap by certain marks of superior strength and magnificence; *Maunderell's Journey from Aleppo to Jerusalem*.

A. M.  
4062, &c.  
Ann Dom  
58, &c.  
from  
Acts i 10.  
to the end.

the deacon and evangelist †, who had four daughters, all endued with the gift of prophecy. During their stay in this place, the Prophet Agabus came from Jerusalem, and taking St Paul's girdle †, bound his own hands and feet with it, thereby intimating, that the owner of it should be served in the same manner by the Jews at Jerusalem, and by them be delivered over into the hands of the Gentiles. But St Paul's constancy was not in the least shaken by all these predictions, being ready, (as he told those who were dissuading him from going,) not only to suffer bonds, but even death itself, for the sake of Christ and his religion; so that, finding his resolution immoveable, they importuned him no more, but left the event to the will of God:

Whereupon

† An evangelist is a preacher of the gospel, who, being settled in no particular place, was by the apostles sent into different parts of the world, either to confirm the churches which they had founded, or, by his own labour and application, to found new ones himself. St Paul makes mention of this order of men, and ranks them next to the apostles and prophets, Eph. iv. 2. And to let us know that marriage is not inconsistent with any sacred function, St Luke acquaints us, that this deacon and evangelist had four daughters. And indeed the rules which St Paul gives Timothy, are a sufficient demonstration, that he allowed bishops as well as deacons to be married men. Nor is there any thing, either in scripture or antiquity, that denies them that liberty. For it is evident, that St Peter had a wife, Matth. viii 14. and that St Paul asserts his right to marry, if he pleased 1 Cor. ix. 5. Ignatius affirms, that he had a wife as well as St Peter, and others of the apostles; and St Ambrose testifies, that all the apostles were married men, except St John and St Paul; *Beaufobre's Annotations, Calmet's Commentary, and Comber on ordination.*

‡ It was a common practice among the ancient prophets (to give their predictions a stronger impression) to foretel future events by figurative or symbolical actions. Thus Isaiah went naked and bare foot, to shew what the people of Israel should meet with under the kings of Assyria, Isa. xx 2. and Ezekiel was to pack up his household goods, and remove, to signify their being carried away into captivity, Ezek. xii. 3. and in like manner here Agabus uses a sign: He takes St Paul's girdle, and binds his own hands and feet with it, thereby denoting, that the Jews at Jerusalem would so bind the apostle, and deliver him to the Gentiles, first to the Roman governor of Judea and afterwards to Nero, the Roman emperor; *Calmet's Commentary, and Burkitt's Annotations.*

Whereupon he and his companions set forward on their journey, and having arrived at Jerusalem before the feast of Pentecost, were received by the Christians there with the utmost demonstrations of joy.

The next day, Paul and his company went to the house of St James, the apostle, and bishop of Jerusalem, where the rest of the elders and governors of the church were met together. After mutual salutations, he gave them an account of the success he had met with in the propagation of Christianity among the Gentiles; for which they all glorified God; but withal told him. 'That since he was now come to a place where there were many thousands of Jewish converts, who all retained a mighty zeal and veneration for the law of Moses, and who had been informed of him, that in every place he taught the Jews whom he had converted, to renounce circumcision, and other ritual observances, the best expedient to obviate their clamours, would be for him to \* join himself to four men who were just then going to accomplish a vow of Naziritism, to perform the usual rites and ceremonies with them, to be at the charge of having their heads shaved, and to provide such sacrifices as the law directed; whereby it would appear, that the reports spread of him were groundless, and that himself was an observer of the Mosaic institutions.' To this advice Paul consented; and taking the four Nazarites with him to the temple, told the priests, that as the time of their vow was now expired, and their purification regularly performed,

A. M. 4062, &c.  
Ann Dom 58, &c.  
from Acts i. 10. to the end.  
He complies with the request of the apostles Acts xxi. 18.

\* The better to understand this, we must observe, that among the Jews it was accounted a kind of meritorious action to contribute to the expence of the sacrifices and offerings, which those who had taken upon them a vow of Naziritism were to make, when the time of the vow came to be accomplished. Thus Josephus, to magnify the zeal and devotion of Herod Agrippa, king of the Jews tells us, 'That he caused several Nazarites to be shaved;' whereby he means, that he bore the expence of the whole ceremony: And Maimonides informs us, that he who would partake of the merits of another's Naziritism, went to the temple, and said to the priest, 'Such an one will finish his vow, and I intend to defray the charge of his tonsure, either in part, or in the whole;' and whoever did so, was reputed to partake in the merits of him who had fulfilled his vow; *Cabmet's Commentary, and Dictionary.*

A. M.  
 461, &c.  
 Ann Dom  
 58, &c.  
 from  
 Acts i. 10.  
 to the end.

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Is appre-  
 hend d by  
 the Jews,  
 rescued by  
 Lyfias, and  
 makes his  
 defence.  
 Acts xxi.  
 27.

formed, they were come to make their oblations according to law.

These oblations were to be continued for seven days, which were now almost ended, when certain Jews from Asia, who had there been opposers of St Paul, finding him in the temple, began to raise an uproar, and laying hold on him, called out to the rest for help, because 'this is the fellow,' said they, 'who, in all places, vents doctrines injurious to the prerogative of the Jewish nation, destructive to the institutions of the law, and abhorrent to the sacredness of this place, which, by his bringing uncircumcised Greeks into it, he has grossly profaned.' This they affirmed, because they had seen Trophimus \* in the city with him; and hereupon they seized him, dragged him out of the temple, shut the gates upon him, and would certainly have killed him, had not Claudius Lyfias, commander of the Roman garrison in the castle of Antonia †, come with

\* This Trophimus was a disciple of St Paul, a Gentile by religion, and an Ephesian by birth. After his conversion, he accompanied our apostle where-ever he went, and very probably followed him to Rome, and forsook him not in his bonds. After that St Paul obtained his liberty, some pretend that he went into Spain, and passing through the country of the Gauls, left Trophimus there in the capacity of their bishop. But it is not a little difficult to reconcile this with what the apostle writes to Timothy, viz. that he had left Trophimus sick at Miletus, 2 Tim. iv. 20. unless we can suppose, that he returned into Asia again, about a year after that St Paul had left him at Arles, and (as the Greeks will have it) accompanying him to Rome again, at the same time that the apostle suffered, had his head likewise struck off by Nero's command; *Calmet's Commentary, and Dictionary.*

† This was a tower, or fortress, where the Romans kept a constant garrison at Jerusalem. It was originally built by the Asmonæan princes, who called it *Baris*; but Herod the Great, having repaired it, changed its name, in honour of his friend M. Anthony. It was situated towards the west angle of the temple, upon an eminence cut steep on all sides, and inclosed with a wall three hundred cubits high. It was built in the form of a large square, having within the magnificence of a palace, and the conveniencies of a city; and without, several fortifications, and a tower at each corner to strengthen and defend it. So that, considering its form and situation, we may be allowed to say, that it was a citadel to the temple, even as

the



with a considerable force to his rescue and deliverance. As he was going into the castle, Paul, addressing himself to the governor \* in Greek, desired the liberty to speak to him; but the governor, supposing him to be the Egyptian †, who, not many years before, had raised a sedition in Judea, and headed a party of four thousand profligate wretches, seemed to refuse him that favour, until the apostle, informing him that he was a Jew of Tarsus, a freeman of a rich and honourable city, and therefore humbly hoped, that he would not deny him the privilege of vindicating himself, the governor consented; and the apostle, standing upon the stairs, and making signs for silence, began his speech ‡ in the Hebrew language; which, when the

A. M.  
4061, &c.  
Act II. Dion.  
58, &c.  
from  
Acts i. 10.  
to the end.

the temple was, in some sort, a citadel to the town; *Cabinet's Dictionary*, and *Fleury's Ecclesiastical History*.

\* That Lysias was no Roman is plain from his telling St Paul, that 'with a great sum he had purchased his freedom,' Acts xxii. 28. but that he was a Greek, we may, in some measure learn from the common analogy of his name; and therefore it was no bad policy in our apostle to address the governor in his own language; and the governor might be the rather pleased with it because that, by this means, he might have an opportunity of knowing from St Paul himself the cause of the present tumult; *Cabinet's Commentary*.

† 'While Felix was procurator of Judea, there came a certain person (says Josephus) out of Egypt to Jerusalem, setting up for a prophet, and persuading the people to follow him to the top of Mount Olivet, some five furlongs from the city; for when he came thither, (he told them) he would but speak the word, and immediately they should see the walls of Jerusalem fall flat to the ground, and make way for them to enter the city. But when Felix came to hear of this adventure, he fell upon them with his horse and foot, killed four hundred upon the spot, took two hundred, and put the Egyptian to flight.' It is to this story, no doubt, that Lysias alludes, and therefore it seems to be a mistake in Grotius, and others, to say, that the Egyptian mentioned by Josephus, was later than these times; for it is apparent from Josephus himself, both in his *Antiquities*, lib. 20. and his *History of the Jewish Wars*, lib. 2. that this Egyptian marched his rabble up to Jerusalem in the first or second year of Nero; whereas it was not till the fourth of Nero, that St Paul made his last journey to Jerusalem; *Hammond's and Whitby's Annotations*.

‡ To give some account of the apostle's conduct in this particular,

A. M.  
4062, &c.  
Ann. Dom.  
58, &c.

from  
Acts i. 10.  
to the end.

Acts xiii. 1.

the people heard, they were a little pacified, and stood attentive to him, while he gave them a particular account of his birth and education; of his extraordinary zeal for the rites and customs of their religion; of his violent persecution of the Christians in all parts, whereof the Sanhedrim could bear him witness; of the miraculous manner of his conversion; and of the commission which he immediately received from God to preach salvation to the Gentiles. Thus far the people heard him with patience; but when he proceeded to defend his practice in preaching to the Gentiles, they could contain themselves no longer, but unanimously cried out to have the villain put to death; and the more to express their indignation, threw off their clothes,

particular, we must observe, that there were two sorts of Jews at this time; some who used no other language in their common discourse, nor allowed of any Bible in their religious assemblies, but the Hebrew; and these St Chrysostom calls *ἰβραῖοι* *ἕβραϊοι*. *profund Hebrews*: others that spake Greek, and used the Greek translation of the Bible in their places of worship; and these were styled *Hellenists*. Of this latter sort was St Paul, because, as we may observe in his writings, he always makes use of the Greek translation of the Old Testament; so that, in this respect, he might not be so acceptable to the other sort. Those of them who were converted to Christianity, had great prejudices against him, Acts xxi. 21. which is said to be the reason why he concealed his name in the epistle written to the Hebrews: And as for those who were not converted, they could not so much as endure him; and this is the reason which St Chrysostom gives why he preached to the Hellenists only, Acts ix. 28. That therefore he might avert the great displeasure which the Jews had conceived against him, he here speaks to them in the language which they best knew, and most esteemed; and they, by his compliance in this respect, were so far pacified, as to give him audience. For they were well enough pleased to hear him discourse of matters relating to religion, and especially of the vocation of the Gentiles, in a language which the Romans did not understand; whereas, had he, in the course of his apology, exposed the contempt and hatred which the Jews entertained of all Heathens, in a language which the chief captain and his men were acquainted with, and in such a light as his known eloquence would have enabled him to do, it is not to be imagined, what terror, or confusion at least, he would have brought upon his enemies. So that it was a point of charity, as well as prudence in him, to speak to them in Hebrew, that thereby he might both screen them from the resentment of the soldiery, and cure them, if possible, of their false prejudices against him; *Hammond's Annotations*, and *Calmet's Commentary*.

clothes, and cast dust into the air, as if they had intended that moment to stone him. But Lyſias, to avoid farther tumult, ordered him to be carried into the caſtle, and to be examined by ſcourging \*, until he confeſſed what it was he had done that ſo much exaſperated the Jews againſt him.

While the liſtor was binding him in order to his puniſhment, Paul aſked the centurion that ſtood by, Whether the Roman laws permitted them to treat in this manner a citizen, even before any ſentence was paſſed upon him? which, when the centurion heard, without making any reply, he went directly to the governor, and adviſed him to act cautiously in this affair, becauſe the priſoner, as he underſtood, was a Roman citizen; and a citizen indeed

A. M.  
4062, &c.  
A. in Dom.  
58, &c.  
from  
Acts i. 10.  
to the end.

Escapes  
ſcourging,  
and, by  
profeſſing  
himſelf a  
Phariſe,  
eludes the  
malice of  
the Jews.  
Acts xxii.  
25.

\* As Lyſias did not underſtand Hebrew, he could not tell what the purport of St Paul's ſpeech to the people was; but, by their mad and outrageous behaviour, he gueſſed, that he muſt have ſaid ſomething very provoking, either againſt the authority of their law, or the dignity of their nation, and therefore he was willing to know the truth of it from himſelf. Scourging was a method of examination uſed by the Romans and other nations, to force ſuch as were ſuppoſed guilty to confeſs what they had done, what were their motives, and who were acceſſory to the fact. Thus Tacitus tells us of Herenius Gallus, that he received ſeveral ſtripes, that it might be known for what price, and with what confederates, he had betrayed the Roman army. It is to be obſerved, however, that the Romans were puniſhed in this wiſe, not by whips and ſcourges, but by rods only; and therefore it is, that Cicero, (in his oration *pro Rabirio*,) ſpeaking againſt Labienus, tells his audience, that the Porcian law permitted a Roman to be whipped with rods, but he, like a good and merciful man, (ſpeaking ironically,) had done it with ſcourges; and, what is further obſervable neither by whips nor rods could a citizen of Rome be puniſhed, unleſs he was firſt adjudged to loſe his privilege, to be uncitizenized, and declared an enemy to the commonwealth, and then he might be either ſcourged or put to death; for the form of disfranchiſing him was this, *Liſtor colliga manus, or caput obrubito, infelici reſte ſuspendito, verberate, vel intra pomerium vel extra pomerium*: 'Liſtor, bind his hands, or cover his face, hang him, ſcourge him, either within or without the ſuburbs;' all which ſhews the great propriety of the apoſtle's queſtion to the centurion, *Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?* Acts xxii. 25.; *Gabnet's Commentary, Whitby's and Hammond's Annotations.*

A. M.  
4051, &c.  
600 Dom  
58, &c.  
from  
A&S i 10.  
to the end.

he was by birth-right \*, whereas the governor himself was such only by purchase †. This made him wave all farther thoughts of scourging him, as being not a little afraid, that he had already done more than he could answer; but being desirous to know the bottom of the matter, the next day he convened the Sanhedrim, and brought down Paul, and set him before them.

The sight of so awful an assembly struck no terror into the apostle, who began his apology with an open declaration of the integrity and good intentions of his heart: *Men, and brethren, I have lived in all good conscience † before*

\* In what manner St Paul obtained this privilege, the learned are not agreed; but it seems to make fair for the opinion of those who think that the people of Tarsus had it bestowed on them by the favour of some emperor, that Dion Cassius, lib. 47. reports, that they sided so far with Julius Cæsar in the civil war, and afterwards with Octavius, that their city obtained the name of *Julioptolis*, and was honoured with the greatest privileges; which makes Carthufianus, and the gloss upon 2 Tim. iv. 12. say more fully, that the inhabitants received this freedom, because they met the Roman ambassadors with peace and crowns, and that Paul's father going out with them, received the *penula* or *cloak*, as a mark and ensign of a Roman citizen, 2 Tim. iv. 13.; *Whitby's Annotations*.

† Photius, in one of his letters, tells us about what time it was that the privileges of a Roman citizen came to be enjoyed, not only by those who were natives of the place, but by as many as either by favour or money were made partakers of that appellation; and several historians have observed, that under the first emperors, it was highly valued, and cost dear; but that in the reign of Claudius, it came to be disesteemed, and purchased at a very low rate; *Hammond's* and *Beaufobre's Annotations*, and *Calmet's Commentary*.

‡ The apostle, by a good conscience, does not mean here a conscience void of all error and offence; for he owns himself to have been guilty of a great sin in persecuting the church of Christ, 1 Tim. i. 13. but such a conscience as acted according to his persuasion that he ought so to act; in which sense he says, that when he blasphemed against Christ, and persecuted his church, he did it out of a belief, that *he ought to do many things contrary to the name of Jesus*, Acts xxvi. 9. so that the sense of the apostle is, † While I was persuaded, that the Christian religion was false, I persecuted it with the utmost vigour; but, as soon as I came to perceive its divine institution, I declared for it, and have, ever since, maintained it,

† even

fore God, until this day. This asserting of his innocency, Ananias \*, the high-priest, looked upon as a kind of reflection upon the justice of their tribunal, and therefore ordered the officers that stood near him to strike him on the face; an indignity this which the apostle resented with severity of language †; but when the standers-by accused him

A. M.  
4052, § &c.  
Ann Dom  
58 &c.  
from  
Acts i. 10.  
to the end.

‘ even to the hazard of my life. The religion of the Jews I  
‘ did not forsake out of any hardships that it required, or any  
‘ prejudice I had conceived against its precepts; nor did I  
‘ embrace that of the Christians upon any other account than  
‘ a full conviction of its truth and veracity. I was a good Jew,  
‘ in short as long as I thought it my duty to be so; and when  
‘ I thought it my duty to be otherwise, I became a zealous  
‘ Christian; in all which God knows the sincerity of my heart,  
‘ and is witness of my uprightness;’ *Whitby’s, Annotations, and  
Calmet’s Commentary.*

\* He was the son of Nabedæus, and succeeded Joseph, the son of Camith, as himself was succeeded by Ishmael, the son of Fabæus, in the high-priesthood. Upon a quarrel between the Jews and Samaritans, Quadratus, governor of Syria, sent him in chains to Rome, to give an account of his conduct to the Emperor Claudius; but, after a hearing, which was procured him by the interest of young Agrippa, he was acquitted, and returned home, though we read nothing of his restoration to the pontificate. It is evident, from the account of Josephus himself, that Ananias at this time was not the high-priest, and yet he still retained the titles and honours belonging to it, even as Annas did in the time of Caiaphas; *Joseph. Antiq. lib. 20. c. 5* and *Fleury’s Ecclesiastical History.*

† The apostle’s words are these, *God shall smite thee, thou whited wall.* A whited wall was a proverbial expression, denoting an hypocrite of any kind; and the propriety of it appears in this, that as the wall had a fair outside, but nothing but dirt or sticks and stones within, so the high-priest had the outward appearance of a righteous judge, sitting as one that would pass judgment according to law, and yet commanding him to be punished for speaking the truth, and so condemning the innocent, against the law of nature, as well as that of Moses, Lev. xix. 15. Our Blessed Saviour makes use of a comparison much of the same nature, when he calls the scribes and Pharisees *whited sepulchres, which appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness,* Matt. xxiii. 27. And we need but look into the history of the ancient prophets, and there observe, with what an air of authority Elijah and Elisha speak to the kings of Israel, and

A. M.  
4061, &c.  
Ann Dom  
58, &c.  
from  
Acts i. 10.  
to the end.

him with calumniating the high-priest, he excused himself, by saying, that he did not know, or could not well believe, that a person who had given such unjust orders could be invested with so sacred a character. Perceiving, however, that the council consisted partly of Sadducees, and partly of Pharisees, to elude the malice of his enemies, he made open declaration, that he was a Pharisee, even as his father was before him, and that the great offence taken against him, was his belief of a future resurrection; which so divided the council, that however the Sadducees, who were violent opposers of this article, were bent against him, the Pharisees, who were zealous maintainers of it, were for acquitting him; so that the dissention among them grew so high, that the governor, fearing lest Paul should be torn to pieces among them, commanded the soldiers to take him from the bar, and to return him back to the castle; where, to comfort him after all his frights and fears, God was pleased to appear to him that night in a vision, encouraging him to constancy and resolution, and assuring him, that as he had borne testimony to his cause at Jerusalem, so, in despite of all his enemies, he should live to do the same thing in Rome.


Is safely  
conducted  
from Jeru-  
salem to  
Cæsarea,  
where he  
defends  
himself a-  
gainst the  
accusations  
of the Jews.  
Acts xxiii.  
23.

The next morning, above forty Jews entered into a wicked confederacy, which they ratified with an imprecation, never to eat or drink until they had killed Paul; and having acquainted the Sanhedrim with their design, they

with what boldness Isaiah, Jeremiah, and Ezekiel, reproach the priests, the princes, and the people of Juda, with their transgressions, to justify our apostle, in taking the same freedom with this proud pontiff, who belied his character by his unjust proceedings. It is to be observed, however, in further vindication of St Paul, that these words of his, *God shall smite thee*, are a prediction, and not an imprecation; and a prediction which (according to Josephus) was fulfilled in a short time; for when (in the government of Florus) his son Eleazar set himself at the head of a party of mutineers, who, having made themselves master of the temple, would permit no sacrifices to be offered for the emperor, and being joined by a company of assassins, compelled persons of the best quality to fly for their safety into sinks and vaults, Ananias and his brother Hezekias, were both drawn out of one of these places, and murdered: though Dr Lightfoot will have it, that he perished at the siege of Jerusalem; *Calmet's Commentary*, *Whitby's Annotations*, and *Joseph. de bello Jud. lib. 2. c. 17. 18.*

they thought it adviseable that some of their body should solicit the governor to bring him down before them, under pretence of enquiring more accurately into his case, and that then, before he reached the court, they would not fail to way-lay and dispatch him. This conspiracy however was discovered to St Paul by a nephew of his, and by him imparted to Lyfias; who immediately commanded two parties of foot, and one of horse, to be ready by nine o'clock that night, in order to conduct Paul, first to Antipatris \*, and thence to Cæsarea, where Felix †, the governor of the province, had his residence. Lyfias at the same time sent a letter to the governor, signifying, ' That the person whom he had sent was a freeman of Rome; that the Jews had evil-treated him, and conspired against his life; that he had taken that method to secure him against their violence; and had ordered his enemies to appear before him at Cæsarea, to manage their charge and accusation.' This letter the governor received with great civility; and finding that Paul belonged to the province of Cilicia, promised him a fair hearing, as soon as his accusers

A M  
4062. &c.  
Ann Dom  
58. &c.  
from  
Acts . 10.  
to the end.



\* This place, which was formerly called *Capharsalama*, 1 Mac. vii. 31 stood upon the sea-coast, between Joppa and Cæsarea Palestinæ, but was of little or no repute until it was rebuilt, or at least repaired and beautified, by Herod the Great, who, in honour of his father Antipater, changed its name; *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.

† Claudius Felix, who in Tacitus is likewise called *Antonius*, because he was a slave both to the Emperor Claudius and his mother Antonia, was the brother of Pallas, the freed-man and first favourite of the emperor, by whose interest he obtained the government of Judea; but in the administration of it, practised all manner of violence, avarice, and lust. The above cited historian tells us of him, ' That he made his will the law of his government, ruled the province with all the authority of a king, and the insolence of a freed slave, whom neither shame nor fear could restrain.' He stuck at no manner of cruelty or injustice, having caused Jonathan the high-priest to be assassinated, merely because he sometimes reminded him of his male-administration; and to gratify his debauchery, he scrupled not to violate all laws, both human and divine; for being in love with Drusilla who was married to Azizus King of the Emisenes, by the help of Simon the magician, a Jew of Cyprus, he took her from her husband's bed;

A. M.  
4262, &c.  
Ann Dom  
58, &c.  
from  
Acts i. 10.  
to the end  
Acts xiv.  
v.

fers should come down; and in the mean time ordered him to be secured in a place called *Herod's judgment-hall* \*.

About five days after this, Ananias the high-priest, with others of the Sanhedrim, came down to Cæsarea, and brought with them an advocate, named *Tertullus* †; who, in a speech set off with all the insinuating arts of eloquence; to prepossess the governor † in their favour, accused St Paul of being a seditious person, and a disturber of the public peace; who had set himself at the head of the  
‘ sect

and, in defiance of all law and right, kept her for his own wife. In short, his government was so grievous to the Jews; that they procured his recal. A. D. 60. And as several of them went to Rome after him, to complain of his extortions, and other acts of violence, he had undoubtedly been executed, had not his brother's credit preserved him; *Calmet's Commentary*, *Beausobre's Annotations*, and *Joseph. Antiq. lib. 20. c. 5. 6.*

\* The word *ἡπαρτόριον*, which we render *judgment-hall*, is properly of Latin extract, and signifies the house where the chief Roman governor lived; and this in Cæsarea is called *Herod's prætorium*, because it was a magnificent palace, which Herod the Great had built for his own habitation, whenever he should go to Cæsarea; but which, in after-times, the Roman governors made use of for the place of their abode, as well as a place of confinement for some particular prisoners; *Calmet's Commentary*.

† It seems very likely, that this *Tertullus*, whose name is properly Latin, was a Roman orator, or advocate, whom the Jewish rulers employed in this cause against Paul, as being a person better versed in the Roman language, and formalities of Roman courts, than they were; *Beausobre's Annotations*.

‡ In this preamble which *Tertullus* makes to Felix, there is a great deal of gross flattery, mixed with some truth: For though it be true, that Felix did some kindness to the Jewish nation, in delivering them from the thieves and magicians that infested them; in destroying Eleazar, in particular, who was at the head of one of these bands of robbers; and in defeating the Egyptian impostor, who drew so many thousands of poor people after him; yet had the orator been minded to have told the whole truth, he might have accused him of numberless injuries done the province, since no governor was ever known to exercise his authority with more injustice and cruelty than he; but this was not the business of one, who, in the beginning of his speech, was to insinuate himself into his favour; *Whitby's and Beausobre's Annotations*, and *Calmet's Commentary*.



‘sect of the Nazarenes’, and made no manner of scruple to profane even the temple itself.’ But, to the several parts of this accusation, the apostle (when permitted by Felix to make his defence) answered distinctly. The charge of sedition he utterly denied, and challenged them to prove; that they had ever found him, so much as disputing in the temple, or stirring up the people in the synagogues, or any other place of the city. The charge of what they called *heresy* he readily admitted: but then he affirmed, that, long before him, this was the way in which all the patriarchs of the Jewish nation worshipped God, firmly believing another life, and a future resurrection. And as to the charge of profaning the temple, he allowed, indeed, that several times since his coming to Jerusalem, he had been there; but then it was without any multitude, and only to purify himself according to the Mosaic law. Felix gave both sides the hearing, but refused to make any final determination, until Lyfias himself came down, of whom he might be more fully informed in the controversy; but in the mean time, he commanded, that, though Paul should be kept under a guard, yet his custody should be so free and easy, that none of his friends should be hindered from visiting, or doing him any office of kindness.

A. M.  
4763, &c.  
Ann Dom  
58, &c.  
from  
Acts i. 10.  
to the end.



\* This is the only place in Scripture wherein Christians are called *Nazarenes*, though the author and founder of their religion is frequently so called, from Nazareth, a city of Galilee, the place of his nativity, (as some supposed,) because it was that of his usual abode. At the first appearance of the gospel, Christians were generally looked upon as a particular sect of the Jews, even as the Pharisees and Sadducees were. The Heathens almost always confounded them with the Jews, nor was the distinction properly made, till after the destruction of the the Jewish temples, and the large increase of Pagan converts. But as the word *ἄπειρος*, or *sect*, bears often an indifferent sense, both in the Scriptures, and in ancient Jewish writers, we might possibly suppose it so here, did not Justin Martyr (cont Tryph. p. 234.) inform us, that the Jews very early sent their emissaries to all nations against the Christians, representing them as *ἀπειρος ἀβίος, & ἀνομιος* an *atheistical and wicked heresy*; and therefore we have reason to believe, that in this sense, they accused St Paul, as being a ringleader of the sect of the Nazarenes; *Calmet's Commentary*, and *Whitby's Annotations*.

A. M.  
4061 &c.  
Ann Dom  
58, &c.  
from  
Acts i. 10.  
to the end.

Termines  
Felix with  
his dis-  
course.  
Acts xxiv.  
24.

Defends  
himself be-  
fore Festus,  
and appeals  
unto Cæsar.  
Acts xxv.  
3.

A few days after this, when his wife Drusilla \* (who had been a Jewess) was come to Cæsarea, Felix being minded to have her hear Paul, ordered him to be brought before them, and gave him leave to speak freely concerning the doctrines of Christianity. In his discourse he took occasion particularly to insist upon the great obligation which the laws of Christ lay upon men to justice and righteousness towards one another, and to sobriety and chastity both towards themselves and others, from this consideration more especially, viz. the strict and impartial account that must be given in the day of judgment, of all the actions of their past lives, to be either eternally punished, or rewarded for them: Subjects that were wisely adapted to the governor's condition and circumstances, and which stung his conscience so feelingly, that he could not forbear trembling, which made him break off the apostle's discourse, with a *Go thy way for this time; when I have a convenient season, I will call for thee.*

When Portius Festus † succeeded to the government of

\* This Drusilla was the daughter of that Agrippa who put James to death, and imprisoned St Peter, and was himself miraculously smitten in the midst of his oration at Cæsarea, whereof we have given a full account before. This daughter of his passed for one of the greatest beauties of her age; but was far from being remarkable either for her piety or chastity. At first she was promised in marriage to Epiphanes, the son of Antiochus, king of Comagene, upon condition that he would submit to be circumcised; but when he refused to comply with that, the match broke off, and she was afterwards married to Azizus, (as we said before) who accepted of the condition. When she left him, and took it in her head to live with Felix, who was a Gentile, she forsook her own, and conformed to his religion, according to the testimony of Josephus, Antiq. lib. 20. c. 5. And therefore, when St Luke calls her a Jewess, he must be understood thereby to denote, her birth and parentage, rather than the form and profession of her religion; *Calmet's Commentary.*

† When Festus came into Judea, which was in the sixth or seventh year of Nero, he found all in desolation and distress; the country laid waste; the people forced from their habitations; their houses exposed to fire and pillage; and all at the mercy of a brutal rout of vagabond free-booters, who in great numbers ravaged up and down at pleasure. In these days there was a famous impostor likewise, with a train of a credulous rabble at his heels, whom he had deluded into an opinion, that

of Judea, he found Paul still in prison left there by his predecessor to gratify the Jews \*. Upon his first coming to Jerusalem, the high-priest, and other members of the Sanhedrim, exhibited fresh accusations against him, and in order to his trial desired that he might be sent up to Jerusalem, meaning to assassinate † him by the way. But Festus, unwilling to grant their request, ordered them to come down to Cæsarea, where he himself would shortly be, and then he would not fail to do them justice. The Jews accordingly went down; and when Festus was seated on the tribunal, they renewed their charge, and produced their articles against him; which differed not much from what they had accused him of before Felix. But Paul defended himself so well, by making it appear, that he had neither offended against the Jewish laws, nor against the temple, nor against the emperor, that their charge soon fell to the ground for want of sufficient proof. Festus, however,

A. M.  
4063, &c.  
Ann Dom  
59, &c.  
from  
Acts i. 10.  
to the end.

that if they did but follow him into such a wilderness, no harm should ever befall them. Both these sorts of people the governor endeavoured to suppress; and the latter he did effectually: but had not time to accomplish the other, because, in the space of two years, he died, and was succeeded in the province by Albinus: *Joseph. Antiq. l. 20. c. 7 8.*

\* He had sorely exasperated them by his unjust and violent proceedings while he continued in the government, and therefore, upon his dismissal, he thought to have pacified them in some measure, by leaving Paul (whom he might have discharged long before) still in custody and still liable to become a prey to their greedy malice. But herein he found himself sadly mistaken; for no sooner was his disgrace at court known, than several of the principal Jews of Cæsarea took a journey to Rome on purpose to accuse him, and (as we said before) would certainly have wrought his ruin, had not his brother Pallas (who was now in equal favour with Nero, as formerly he had been with Claudius) interceded for his pardon; *Joseph. Antiq. l. 20. c. 7*

† Which might easily be done by any of the bands of robbers and assassins, (these persons whom Josephus calls *Sicarii*, from *sica*, or the *short sword* they wore, something betwixt the Persian scymitar and the Roman falchion,) which, at that time, infested the whole province; and would have done it for a small sum of money, without any suspicion upon the true authors of his murder; *Calmet's Commentary.*

A. M.  
4063, &c.  
Ann Dom  
59 &c.  
from  
Acts i. 10.  
to the end

however, being willing to oblige the Jews at his first coming to the government, proposed to the apostle his going up to Jerusalem, there to be judged of the matters that were alledged against him: but he, knowing full well the malice of his enemies, and being unwilling to trust himself in their power, boldly declared, 'That, as he then stood at the emperor's judgment-seat, where he ought to have a final trial; if he had done any thing worthy of death, he did not at all decline it; but that as he had injured none of the Jews, and they could prove nothing criminal against him, he ought not to be made a victim to their fury; and therefore, as he was a Roman he appealed \* to the emperor.' Whereupon Festus, being not a little startled, first conferred with his own council †, and then, with some seeming emotion, told the apostle,

\* This way of appealing was frequent among the Romans, introduced to defend and secure the lives and fortunes of the populace from the unjust incroachments and over-rigorous severities of the magistrates; whereby it was lawful, in cases of oppression, to appeal from them for redress and rescue; a thing more than once settled by the sanction of the Valerian laws. These appeals were generally made in writing, by appellatory libels given into the court, and containing an account of the appellant, the person against whom, and from whose sentence he did appeal; but where the cause was done in open court, it was enough for the criminal verbally to declare that he did appeal. In great and weighty cases, the appeal was made to the prince himself; whereupon not only at Rome, but in all the provinces of the empire, every proconsul and governor was strictly forbidden to execute, scourge, bind, or put any badge of servility upon a citizen, or any that had the privilege of a citizen, who had made his appeal, or any wise hinder him from going to Rome to obtain justice at the hands of the emperor, who had as much regard to the liberty of his subjects, (says the law itself,) as they could have for their good-will and obedience to him. And this was exactly St Paul's case: who, knowing that he should have no fair and equitable dealing at the hands of the governor, when once he came to be swayed by the Jews, his sworn and inveterate enemies, appealed from him to the emperor; which was a privilege so often, so plainly, settled by the Roman laws, that Festus durst not deny his demands; *Cave's Lives of the apostles.*

† Some annotators are of opinion, that the persons with whom the governor advised upon this occasion, were part of the sanhedrim who were come to Cæsarea to prosecute Paul;

but

postle, that since he had appealed unto Cæsar, unto Cæsar he should go.

Not many days after, King Agrippa \*, with his sister Berenice †, and a numerous train, came to Cæsarea to

A M.  
4064 &c.  
Ann Dom  
60 &c.  
from  
make Acts i. 10.  
to the end.

but we can scarce think, that any of this body of men would have counselled him to admit of St Paul's appeal, or to send him to Cæsar out of their reach: and therefore we suppose, that as these governors of provinces were not always great lawyers, though they might sometimes have very nice controversies come before them, they were usually provided with men of sufficient abilities in the Roman laws, who, sitting behind a veil or curtain drawn between them and the governor's tribunal, were ready in all difficult cases, to assist him with their advice; *Whitby's Annotations* and *Cabinet's Commentary*.

He defends  
him self and  
the Christi-  
an cause  
bravely be-  
fore Festus  
and King  
Agrippa.

\* This prince, who was the son of Agrippa, surnamed *Herod*, of whom we read so much in the 12th chapter of the Acts, was at Rome with the Emperor Claudius when he died. The Emperor was inclined to have given him all the dominions which his father possessed; but those who were about him dissuaded him from it; so that, sending Cæsius Pæbus as procurator to Judea, he kept Agrippa still at court, until he was in a condition to reign. When Herod, King of Chalcis, his uncle by his father's side, died, he gave him his dominions: but soon after translated him to a larger kingdom; for he bestowed on him, not only all the territories formerly belonging to Philip the tetrarch, but added likewise the country of Abilene, which belonged to Lyfanius. After the death of Claudius, his successor Nero, who had a great affection for Agrippa, to his other dominions added Julius in Perea, and that part of Galilee to which Tarichæa and Tiberias belonged. When the war broke out between the Jews and the Romans, this prince was constrained to join his troops with those of Rome, to reduce his countrymen, and assist in the taking of Jerusalem. After the destruction of that city, he retired to Rome with his sister Berenice, with whom he had always lived in an indiscreet manner, and there died at about seventy years of age; *Cabinet's Commentary* and *Dictionary*, *Eachard's* and *Fleury's Ecclesiastical histories*.

† She was at first married to Herod, king of Chalcis, her own uncle by her father's side; but, after his death, she betook herself to her brother, and with him continued for some considerable time, till at length, being censured as having an incestuous familiarity with him, in order to justify herself, and wipe off the disgrace, she thought proper to be married again to Polemon, king of Cilicia; who, for the sake of her riches, was persuaded to be circumcised, that he might have her:

A. M.  
4264. &c.  
Ann Dom  
60, &c.  
from  
Acts i. 10  
to the end.

make a visit and compliment to the new governor; who, upon some occasion or other, took an opportunity to entertain them with Paul's case; telling them, ' That Felix, upon his parting with the government, had left a certain prisoner, against whom some of the chief of the Jews had brought information, and immediately demanded judgment, which, according to the Roman law \*, could not be done without first hearing the cause, and bringing the parties face to face; that to this purpose he had ordered his accusers to come to Cæsarea, but, upon the result, found, that the dispute between them was about matters of their own superstition †, and whe-

' ther

But they did not live long together; and when she left her husband, she returned to her brother, with whom she behaved in such a manner, as made all the world, as well as the satirist, take notice of her :

— Deinde Adamas notissimus, et Berenices  
In digito factus prætoriosior : Hunc dedit olim  
Barbarus, incestæ dedit hunc Agrippa forori.

*Juv sat. 6.*

*Josephus's Antiquities, lib. 20. c. 5.*

\* Of this law and custom of the Romans, Philo Judæus, speaking of their perfects, gives us this account — ' they yielded themselves to be common judges, hearing equally the accusers and defendants, condemning no man unheard, pre-judging no man, but judging without favour or enmity, according to the nature of the cause; ' *Hammond's Annotations.*

† The word in the original is *δεισιδαιμονία*, i. e. a vain and groundless fear of the gods : For the pious man (according to Varo) honours and fears God, but the superstitious man dreads him, and is seized with terror before him. And to the same purpose Maximus Tyrius tells us, that a man truly pious, looks upon God as a friend full of goodness; but the superstitious man serves him with sentiments of base and servile flattery. Now, considering that Festus was addressing himself to Agrippa and Bernice, who were certainly Jews, one may be apt to think it a breach of good manners for him to call the religion they professed by no better a name than that of *superstition* : but then we must observe, that he is supposed to speak here in the common strain of Heathens, who generally look upon all Jewish ceremonies as superstitious usages; and that he made no scruple to express himself in this manner, as either accounting himself so much superior to such petty princes, that he thought he might make free with them, or as judging that themselves would not be offended at his representing

senting

‘ther a person (whom they call *Jesus*) was really dead or  
 ‘alive; that being himself unacquainted with such kind  
 ‘of controversies, he had referred the prisoner to the  
 ‘Jewish sanhedrim; but that he, declining their judg-  
 ‘ment, had appealed to Cæsar; and that therefore he  
 ‘kept him still in prison, until he could meet with a con-  
 ‘venient opportunity to send him to Rome.’

A. M.  
 4064. &c.  
 Ann Dom  
 60, &c.  
 from  
 Acts i. 10.  
 to the end.

This account excited the curiosity of Agrippa, who was very desirous to see and hear the prisoner; and accordingly, the king and his sister, accompanied with Festus, and other persons of quality, came into the court, with a pompous and magnificent retinue; and when Paul was brought forth before them, Festus acquainted the King, and the whole assembly, ‘how much he had been solicited by the  
 ‘Jews, both at Cæfarea and Jerusalem, concerning the  
 ‘prisoner at the bar, that, as a notorious malefactor, he  
 ‘might be put to death; but that, having found him guilty of no capital crime, and the prisoner himself having  
 ‘appealed to Cæsar, he was determined to send him to  
 ‘Rome; that he was willing, however, to have his cause  
 ‘again discussed before so judicious a person as Agrippa, that he might be furnished with some material instructions to send along with him, since it seemed absurd to  
 ‘him to send a prisoner to the Emperor, without signifying his crimes.’ When Festus had ended, and Agrippa had signified to St Paul, that he had liberty to answer for himself; after silence was made, he addressed himself chiefly to Agrippa, and thus began his speech.

‘I think myself happy, O King Agrippa, in that I am  
 ‘permitted to make my defence against the accusations  
 ‘charged upon me by the Jews, before a person so exactly  
 ‘versed in all the rites and customs, the questions and  
 ‘controversies, of the Jewish law; for which reason I in-  
 ‘treat your Majesty to hear me with patience.

‘My manner of life from my youth, which was among  
 ‘the Jews at Jerusalem, they all know, and that I was  
 ‘brought up under the institutions of the Pharisees\*, a sect  
 ‘the

sending the particular points in dispute between St Paul and his adversaries in such a contemptuous light; *Cabnet's Dictionary and Commentary*.

† That of the three sects which were then of greatest credit in Judea, the Pharisees were the most strict, and held in the greatest veneration, we have the testimony of Josephus, who,

A. M. 4064 &c.  
Ann. Dom. 62. &c.  
from Acts i. 10.  
to the end.

‘ the strictest of all others in the Jewish religion. According-  
ly, now I am accused for asserting the resurrection \* of the  
‘ dead, which is not only a doctrine acknowledged by the Pha-  
‘ risees, but a fundamental promise made by God of old, which  
‘ the generality of the Jews † depend upon, and in hopes of  
‘ which

in more places than one, informs us, ‘ that this sect was  
‘ thought to be more pious than others, and more exact in their  
‘ knowledge of the customs of their fathers, and in the inter-  
‘ pretation of their laws.’ For, as for the other two famous  
sects, the Sadducees, by denying the resurrection, and all fu-  
ture punishments took away the rewards of a virtuous, and  
gave licence to a vicious life; and the Essenes, by being Jews,  
and yet separating themselves entirely from the worship of the  
temple, were guilty of a great schism, and, by making their  
prayers and religious addresses to the sun, (as Josephus, who  
lived three years among them testifies.) were chargeable with  
idolatry. De bello Jud. lib 2 c. 7 *Whitby's Annotations.*

\* But why should St Paul say, that he was accused for as-  
serting the general resurrection, when it was only the resurrec-  
tion of Christ that he was called in question for? Now, in an-  
swer to this, it must be observed, that before our Saviour's pas-  
sion, the doctrine which he preached was chiefly levelled a-  
gainst the vain traditions of the scribes and Pharisees; but that  
after his resurrection, the testimony of the apostles being this,  
*that Christ was risen from the dead*, which was directly contrary  
to the notion of the Sadducees, these people became their hot-  
test enemies *being grieved* (as the text expresses it) *that they*  
*preached the resurrection of the dead through Jesus*, Acts iv. 1 2.  
as easily perceiving that the proof of the one, viz. that Christ  
was risen, was a confirmation of the general resurrection. As  
therefore the resurrection of Christ was a pledge and assurance  
of a general resurrection, it was impossible for the apostles to at-  
test the one, without asserting the other, since in the truth of  
the thing and according to the sentiments of the Jews them-  
selves, the resurrection was to be effected by the Messiah; for  
which reason we find St Paul styling our Lord *the first fruits of*  
*them that slept* and declaring farther, that *as in Adam all die,*  
*even so in Christ shall all be made alive* 1 Cor. xv. 20. 22. *Whitby's*  
*Annotations.*

† That the Jews had grounds sufficient, in the writings of  
the Old Testament, to expect a future resurrection, is evident  
from our Saviour's application of God's own words, *I am the*  
*God of Abraham the God of Isaac, and the God of Jacob*, Exod.  
iii. 6 *God is not the God of the dead but of the living* Math.  
xxii. 32. Where-ever God is styled the God of any one, it al-  
ways



' which they spend their time in constant piety and obe-  
 ' dience to God; and yet for believing and expecting this,  
 ' O King, I am accused and persecuted by the Jews. But  
 ' why should it be thought an incredible thing, that God,  
 ' who is omnipotent, should raise the dead? I confess,  
 ' indeed, that once I was of opinion, that I was bound in  
 ' conscience to persecute this profession and doctrine of  
 ' Christ; and, accordingly, having obtained a commis-  
 ' sion from the high priest, many holy men and women  
 ' in Jerusalem I not only hurried to prison, but, when a-  
 ' ny of them were put to death, was myself not a little as-  
 ' sisting and assisting in it. Nay, in other places too, I  
 ' brought them before courts of judicature, by several me-  
 ' thods of severity, forced them to deny Christ, and was  
 ' so much enraged against them, that I compelled them to  
 ' flee to Heathen cities, and even thither pursued them.  
 ' To this purpose, having received authority from the San-  
 ' hedrim to go to Damascus, at noon-day, O King, I saw  
 ' a

A. M.  
 4064, &c.  
 Ann Dom  
 60, &c.  
 from  
 Acts i. 10.  
 to the end,

ways signifies that he either is or will be the benefactor of that  
 person; and in naming Abraham, Isaac, and Jacob, he must  
 mean it of their complete persons, which consisted of bodies as  
 well as souls; and from hence it will follow, that, as the trou-  
 bles and afflictions, which these three patriarchs underwent in  
 their life-time did not answer those favours and kindnesses  
 which are included in the phrase of his *being the God of any one*,  
 God was still engaged to make them happy after this life, and  
 completely happy in their whole persons, *i. e.* both in body  
 and soul which could only be effected by their resurrection.  
 This is the deduction which our Saviour makes: but, when  
 we read in the prophets, *that the earth shall cast out the dead, and*  
*those that dwell in the dust shall arise*, Isa. xxvi. 19. and more ex-  
 pressly still *that many of them who sleep in the dust shall awake,*  
*some to everlasting life and some to everlasting confusion*, Dan. xii. 2.  
 we need less wonder that we find the martyrs in the Jewish  
 church not doubting, *but that the Creator of the world would*  
*give them breath and life again, and would raise those up who died*  
*for his laws unto everlasting life*, 2 Maccab. vii. 9, 23. Good  
 reason therefore had the apostle to represent this as the hope  
 of their tribes; for though the Sadducees denied it, yet (as Jo-  
 sephus informs us) they were but an handful of men in com-  
 parison; and whenever they came to bear offices, they were  
 forced to profess the doctrine of the Pharisees, otherwise the  
 common people would not have endured them; *Antiq. lib. 18.*  
*c. 2. Whitby's Annotations.*

A. M. 464, &c. Ann Dom 60, &c. from Acts i 10. to the end

‘ a light from heaven, far exceeding that of the sun, which struck me and those that accompanied me to the ground, and heard a voice in the Hebrew tongue, calling me by name, and admonishing me to forbear my cruel and persecuting temper, because, from that time, I was chosen to be a preacher and promoter of that doctrine which I was then labouring to destroy, and particularly commissioned to preach the gospel to the Gentiles, in order to convert them from their idolatrous worship, to the service of the true God. In obedience therefore to this heavenly vision, I have ever since been very diligent in preaching the doctrines of repentance and reformation; not in Judea only, but in other nations; and not to the Jews only, but likewise to the Gentiles. This, O King, is my great crime, and for this it was that the Jews apprehended me in the temple, with a design to have murdered me; but being supported by a divine power, I continue in my duty to this day, asserting nothing but what is agreeable to Moses and the prophets, who have plainly foretold, that the Messiah should be put to death, and, rise again, and, by his doctrine, enlighten both Jews and Gentiles.’ While he was thus discoursing, Festus, who happened to be no great master of the argument, was ready to think that his talking in this abstruse manner must be the effect of some deliriousness; and therefore told him abruptly, that his too much learning \* had made him mad. But to this he calmly replied, ‘ I am in my perfect senses, Most Noble Festus, and what I say, without excess or transport, is literally true. For this I appeal to Agrippa, before whom I take this freedom of speech,

\* Festus must have known from some other hand, that Paul was a learned man; because, in this speech of his he gives us no indication of his proficiency either in the Greek or Roman literature; though he might think, from the terms which he heard him make use of, that the subject of his discourse must be vastly mysterious; for to hear him speak of the *resurrection of the dead*, of a *vision and voice from heaven*, of *faith in Christ*, of *conversion from darkness to light*, of *deliverance from the power of Satan*, of *an inheritance among them that are sanctified*, and of *Christ's shewing light unto the people, and to the Gentiles*, which were so many enigmas to the governor, was enough to make him think that there possibly might be some disorder in the apostle's brain that made him talk in so unintelligible a manner; *Calmel's Commentary*.

‘speech, and am confident that he knows it to be true. The life, death, and resurrection of Christ, were things of public note, and cannot be a secret to him, who was a Jew born. Believest thou the prophets, O king? I am satisfied thou dost, and therefore cannot but know, that their predictions are fulfilled in Christ.’ This moving and persuasive eloquence so wrought upon Agrippa, that he could not forbear declaring, that the apostle had almost persuaded him to be a Christian \*. To which he readily replied, ‘That he heartily wished, that not only he, but the whole company then present, were not only almost, but altogether, † (though not prisoners,) as much Christians as himself was.’ Upon this the assembly broke up; and when Agrippa and Festus had conferred together about Paul’s case, they freely owned, that the accusation laid against him amounted neither to a capital offence ‡, nor any thing

A. M  
4064, &c.  
Ann Dom  
60, &c.  
from  
Acts i. 20.  
to the end.



\* This seems to imply, that, since the time that they took it upon themselves at Antioch, the name of *Christians* was become their common appellation; *Beaufobre’s Annotations*.

† When Felix understood that St Paul was a citizen of Rome, the text tells us, that *he commanded the centurion to set him at liberty*, Acts xxiv. 23. But whether that liberty extended so far, as to release him from his bonds, is the matter in doubt. It must be allowed, that the words, *except these bonds*, Acts xxvi. 29. would sound with a better grace, and be a finer compliment to the company, if so be, that the apostle at this time had his fetters on, and actually pointed at them when he spake; but as bonds may not improperly signify a *prison*, it is enough to justify that expression, that he was still kept in durance, and under the custody of a guard; *Cabnet’s Commentary*, and *Beaufobre’s Annotations*.

‡ Claudius indeed, towards the latter end of his reign, had published an edict against the Jews, to banish them out of Italy, Acts xviii. 2. and by that the Christian Jews (but then as Jews, not as Christians,) fell under that interdict. As yet there was no penal laws against Christians as such. He who first *dedicated persecution*, (as Tertullian expresses it) and made the profession of Christianity a capital offence, was Nero. But now this appearance of Paul before Agrippa was before this rage of his broke out; and accordingly we find that St Paul had appealed to his tribunal, as well knowing that the difference between him and the Jews was a thing of that nature, that no law of the Romans would take hold of it; but it is easy to perceive, that his appeal would have stood him in

A. M. 4064, &c.  
Ann Dom 60, &c.

from  
Acts i. 10.  
to the end.

He is sent  
to Rome by  
sea, and be-  
ing ship-  
wrecked, is  
cast upon  
the island  
of Melita.

thing deserving imprisonment, but that, had he not appealed unto Cæsar he might have been legally discharged.

His journey to Rome, therefore, being thus finally determined, he, and some other prisoners of note, were committed to the charge of one Julius a centurion, or captain of the legion called *Augusta*, having Luke the evangelist, Aristarchus, Trophimus, and some others, to accompany him in his voyage \*. About the latter end of September, they went on board a ship of Adramyttium †, and coasting along Asia, arrived at Sidon; where Julius, who all along treated Paul with great civility, gave him leave to go ashore, and refresh himself. From Sidon they set sail, and came in sight of Cyprus; and, having passed over the seas of Cilicia and Pamphilia, landed at Myra ‡, a port in Lycia,

no stead, if Christianity, at this time, had been under any imperial interdict; *Hammond's Annotations.*

\* *When the fast was now already past*, is the signification of time in the text, Acts xxvii. 9. and without all controversy; this was the great annual fast of expiation for the sins of the people of Israel, Lev. xvi. 29. which began on the tenth day of the month Tizri, answering to the 25th of our September. This was the commencement of their civil year; and therefore it is no wonder, that St Luke should make use of this epocha, *the fast being already past*, to denote a particular part of the year, since he wrote his gospel for the use of Christians, who, at this time, were chiefly Jewish converts, and consequently no strangers to this kind of language; *Hammond's and Whitby's Annotations, and Calnet's Commentary.*

† Some of the ancients are of opinion, that this was a city of Egypt, built by Alexander the Great, as a monument of his triumphs at the Canopic mouth of the Nile, and is by Livy, and some others, made the same with Thebes; but the Adramyttium here spoken of, must be that sea-port in Mysia, a province in Asia Minor, lying over against the isle of Lesbos or Metelin, and not far from Troas; for whoever looks into a map may see, that from Cæsarea, where the ship set out, to Myra in Lycia, where it touched, lies the direct course to Adramyttium in Mysia *Whitby's Alphabetical Table, and Wells's Geography of the New Testament.*

‡ Lycia was a province of Asia Minor, bounded on the east by Pamphilia, on the west by Caria, on the north by Phrygia, and on the south by the Mediterranean sea. Its metropolis was Myra, which, when it was Christian, was an archbishop's see; but at present there is nothing remarkable in the whole province, except that Taurus, the chief and most fa-

Lycia, where this ship finished its voyage. At Myra, Julius, and the prisoners that were under his care, went on board a ship of Alexandria, bound for Italy; and having passed by Cnidus \*, with much ado they made for Salmone, a promontory on the eastern shore of Crete; from whence, by many days slow sailing, they arrived at a place called *the Fair Havens*, on the coast of the same island. Here St. Paul advised the centurion to put in and winter, because the season of the year was far advanced, and sailing †, in those seas especially, was now become dangerous; but he, preferring the judgment of the master of the ship, and the wind at this instant blowing gently at south, they put again to sea, in hopes of reaching Phœnice, another harbour of Crete, where there was safe riding, and there to winter. It was not long however before they found themselves disappointed; for the calm southerly gale, which blew before, suddenly changed into a stormy and † tempestuous

A. M.  
1064. &c.  
Ann Dom  
60, &c.  
from  
Act: i. 10.  
to the end.

mountain of all the Asiatic continent, takes its rise here; *Wells's Geography of the New Testament.*

\* This is a city which stands on a promontory or foreland of the same name, in that part of the province of Caria which was more particularly called *Doris*, remarkable among the ancients for the worship of Venus, (thence called by Horace *Regina Cnidi*;) and for the celebrated statue of that goddess, which was made by the great artificer Praxiteles *Wells's Geography of the New Testament* and *Whitby's Alphabetical table.*

† It is a common observation of mariners, that for some weeks before and after Michaelmas, there are at sea sudden and frequent storms, commonly called *Michaelmas storms*, which, at that time of the year, make sailing, especially in the Mediterranean, dangerous. Nor is this any new observation, but as old as Hesiod himself, who tells us, that at the going down of the Pleiades, which was at the end of autumn, navigation was hazardous:

Δὴ τότε πανόϊον ἀέμων θυέσιν αἴηται,

And again — νησὶ τε δεινὰς ἀήτας,

Ὅς τ' ἔρινε θάλασσαν, ὀμαρτίσας Διὸς ἄεθρον

Πολλῶ, ὄταρινῶ, χαλεπὸν δὲ τε πόντον ἔθουεν.

De Op. lib. 2.

The very same thing that the apostle here asserts; *Hammond's Annotations.*

‡ The words in their original are, ἄνεμος τυφωνικός ὁ καλούμενος Ἐύροκλύδαν, Acts xxvii. 14. *Ventus Typhonicus* is a whirlwind, VOL. VI. No. 31. 3 G which

A M  
4064 &c  
Ann Dom  
63. &c  
from  
A. C. i. 10.  
to the end  
Acts xxvii.  
10.

pestuous north-east wind, which bore down all before it, so that they were forced to let the ship drive; but, to secure it from splitting, they under-girt it; and, to prevent its running aground on the shallows, threw out a great part of its lading and tackle.

For fourteen days the company continued in this condition, without ever seeing either sun or stars, and began all now to give up their lives for lost; when St Paul, having a little blamed them for not taking his advice, desired them however to be of good courage, because he had assurance from Heaven, that, whatever became of the ship, they should escape to an island, and not one of their lives be lost. On the fourteenth night, as the sailors were throwing the lead, and sounding, they found themselves nigh some coast; and apprehending they might strike upon some shelves in the dark, thought proper to come to an anchor, till the morning might give them better information. But, not staying for that, they were attempting to save themselves by getting into the boat, when St Paul, perceiving it, told the centurion, that unless they all staid in the ship, none could be safe; whereupon the soldiers cut the ropes, and let the boat drive. A little before day-break, St Paul persuaded them to take some nourishment, because, in all that time of danger, which had been \* for fourteen

which Pliny with great elegance has thus described: *Typhon desert secum aliquid abruptum e nube gelida, concalvens, versansque, et locum ex loco mutans rapida vertigine; precipua navigantium pestis, non antennas modo, verum ipsa navigia contorta frangens, l. 2. c. 48.* But then we cannot but think, that the proper name of this wind was not *Εὐρηκλάων*, which is a word we read no where else, and whose signification we are nowise certain of, but *Ἐρηκλάων*, or *Euro Aquilo*, a wind which blew from east and by north; because, if we observe the course that the ship made from the Fair Havens, which lie on the eastern point of Crete, to the island of Malta, we shall soon perceive, that it required exactly such a wind to drive it thither; *Calmet's Commentay*, and *Hammond's Annotations*.

\* The words in the text are, *This is the fourteenth day that ye have continued fasting, having taken nothing*, Acts xxvii. 33. Now, because it was impossible for them, without a miracle, to continue fasting fourteen days, without eating any thing, some have been induced to render the words thus, *Ye have continued expelling this day, which is the fourteenth day*, i. e. waiting to see the success of it, which it seems, in the opinion of the

fourteen days, they had eaten in a manner nothing; and to encourage them to do this, he assured them again, that *not a hair of their heads should perish*. In the morning they discovered land; and, discerning a creek, which seemed to make a kind of haven, they resolved, if possible, to put in there; but, in their passage, unexpectedly fell into a place where two seas met, and where the fore-part of the ship striking upon a neck of land that ran out into the sea, the hinder part was soon beaten in pieces by the violence of the waves. When the soldiers saw this, they proposed putting all the prisoners to the sword, lest any of them should swim to land, and make their escape; but the centurion, who was willing to save Paul, by no means allowing of that, gave orders that every one should shift for himself; and the issue was, that, some by swimming, others on planks, and others on pieces of the broken ship, (to the number of two hundred and seventy-six persons,) they all got safe to shore.

The country upon which they were cast, as St Paul had foretold, was an island called \* *Melite*, now *Malta*; Where he does several miracles and cures. Acts xxvii.

the mariners, was a critical day to them, wherein their danger was at the highest, and therefore they eat nothing all that day, as having no leisure to consider hunger, when their greater danger and more immediate fear was drowning. But as we read of nothing of this critical day, so the long fasting mentioned in ver 21. determines the sense otherwise, and makes St Paul's words indeed amount to no more than a common familiar expression, that may, almost every day, be heard at any table, where there happens to be a puny stomach. 'You have eat nothing,' says the master of the house to such a one, 'very little, or next to nothing;' *Whitby's, Hammond's, and Beaufobre's Annotations.*

\* This island is supposed to have had its name at first from the great quantity of honey (in the Greek language called *μέλι*) which it produced. It yielded likewise cotton-wool in abundance, which the people used to sow, as we do corn, and no small store of excellent fruits, both for taste and colour; and yet the whole island is one continued rock, and has not above three feet depth in earth, it is computed to be about twelve miles broad, and twenty long; lies distant from Sicily about sixty miles, and much more from the coast of Africa; so that no other reason can be given, why some geographers have reckoned it among the African isles, but that it once belonged to Carthage. At present it is called *Malta*, and is remarkable

A. M.  
4065, &c  
Ann. Dom  
61, &c.  
from  
Acts i. 10.  
to the end

and \* the natives of the place received them with great civility and kindness, making them fires to dry their wet clothes, and cherish their benumbed limbs. But as Paul was throwing some sticks upon the fire, † a viper dislodged

on account of its being granted to the knights of St John of Jerusalem (formerly called *the knights of Rhodes*, but now *knights of Malta*) by Charles V. after that the Turks had beaten them out of Rhodes, in the year of our Lord 1530. These knights, according to their institution, are in number a thousand whereof five hundred are to be resident in the island, and the other five hundred are dispersed through Christendom, in their several seminaries, which are in France, Italy, and Germany. as there was one likewise in England before it was suppressed by Henry VIII. Each of these seminaries have over them a grand prior. He that is chief of the whole order, is styled *Great master of the hospital of St John of Jerusalem*, and the others commonly called *Knights Hospitallers*, from whom many places that formerly belonged to them here in England do still retain something of their name, by being called in short *Spitals*; *Wells's Geography of the New Testament*.

\* That the people of Malta were originally a colony of the Carthaginians, is manifest from several old inscriptions that are there to be seen in the Punic character, and from the present language of the natives, which differs very little from Arabic. At Valette indeed, which is the principal city in this island, the inhabitants speak Italian likewise; and the reason of this is, because the knight hospitallers have settled their abode here; but the country people have no knowledge of this tongue; and though in this place there are two Greek parishes, yet these are only for the Grecians, descendents of those who quitted Rhodes when these knights were expelled by the Turks, and followed their fortune to Malta. The Sicilians and Africans had a long contest for the property of this island; but at length the Romans became masters of it, though, when they had it, they never attempted to introduce their own language. They however, as well as the Greeks, held all nations in a kind of contempt, that did not speak their language, or that did not speak it correctly, and without the mixture of any other dialect; and this is the reason why St Paul's company, who were all Greeks or Latins, called the Maltese *Barbarians* *Calmel's Commentary*, and *Beaufobre's Annotations*.

† *Pipera, quasi vivipara* (a sort of serpent, so called, because it brings forth its young alive) is but a small creature, (the largest not above half a yard long, and an inch thick); but



lodged by the heat, came out of the wood, and fastened on his hand. Which when the natives saw, they immediately concluded that he was some notorious malefactor or murderer whom the divine vengeance (though it suffered him to escape the sea) had reserved for a more public and solemn execution. But when they saw him shake off the venomous creature into the fire, and no manner of harm ensue, they changed their sentiments to the other extreme, and cried out, that \* *he was a god.*

Not far from this place was the residence of † Publius, the governor of the island, who entertained this shipwrecked company with great hospitality for three days; in acknowledgment of which, St Paul by his prayers, and the

A M.  
4765, &c.  
Ann Dom  
61, &c.  
from  
Acts i. 10.  
to the end.



but so very poisonous, that the bite of it will sometimes kill a person in a moment; or cause a sudden inflammation all over the body, as the people of Malta we see expected of St Paul, Acts xxviii. 6 The people of that island, however, have a tradition, that ever since the time that the apostle was bitten by one, whatever vipers are found there, have no venom in them; and that some of them, when, out of curiosity, carried into Sicily, became as poisonous as others; but when brought back to Malta again, lose all their venomous quality. Nay, they add further, that as there are great numbers of petrified vipers and other serpents in this island, those who carry pieces of these about them, will be preserved from the biting of any venomous animal, and that those who, for want of them, chance to be bit, may certainly be cured by taking some of the powder of one of the petrifications mingled in a little water; *Calmel's Commentary and Dictionary*, under the word *Malta*.

\* Hercules was one of the gods whom the people of this island worshipped and to him they ascribed the power of curing the bite of serpents; *Beaufobre's Annotations*.

† That he was governor of the island, is highly probable from an inscription found there and set down by Grotius, wherein the ΠΡΩΤΟΣ ΜΕΛΙΤΑΙΩΝ, is reckoned among the Roman officers; and that both he, and most of the people under him were converted to the Christian faith, is the joint opinion of St Chrysostom, and some other Greek authors; whereas Ado. with several Latin writers, affirms that Publius, joining himself to St Paul, was by him made a bishop, and sent to preach the gospel; and that coming to Athens, he there settled, governed that church in the quality of their bishop for some time, and then ended his life by martyrdom. But this is a mistaken piece of history, since the Publius who was the bishop of Athens, did not suffer martyrdom till the time of Marcus Aurelius; *Cave's Lives of the apostles*, and *Calmel's Commentary*.

A. M.  
4065, &c  
Ann Dom  
67, &c.  
from  
Acts i. 10.  
to the end

He pursues  
his journey,  
and is con-  
ducted into  
Rome by  
the h. e.  
three.

the imposition of his hands, recovered his father from a fever and bloody flux and several others of the inhabitants, afflicted with any kind of disease, he restored to their former health and strength; for which they not only shewed him the highest marks of their esteem, but furnished both him and his company with all necessaries proper for the rest of their voyage.

After three months stay in this island, the centurion and his charge went on board the \* Castor and Pollux, a ship of Alexandria, bound for Italy. At † Syracuse they put

\* These were two brothers, sons of Jupiter and Leda, who (as the poets fable) sprung from the same egg, and are therefore represented as having each the half of an egg-shell in his hand, because it is pretended, that Jupiter conversed with their mother in the form of a swan. These two brothers were of great reputation for their valour, and, particularly, for the wars which they waged against the corsairs and pirates, for which they had divine honours paid them, being the peculiar deities of marines, to whom they made their vows in every voyage, and whose assistance they implored in every storm. Among the ancients it was the custom to have the image of some creature or other painted or engraven upon the prow of every ship of burden, from which the vessel had its name: And hence the poets have given it out, that Europa was carried away by a bull, and Ganymede by an eagle, and that Phryxus rode over the Euxine sea on a ram, because the ships employed in the voyages had such creatures for their ensigns, and from them borrowed their names. But, besides all this, it was usual with the ancients to have some god or other generally painted upon the stern, as the patron or tutelary god of the vessel; and therefore we may observe, that the same ship which Virgil calls the *Tiger*, because of the image of that animal on its prow,

—æratâ princeps fecat æquora Tigri,  
had on its stern the image of Apollo,

—Aurato fulgebat Apolline puppia. *Æneid. x.*

But whether this Castor and Pollux was painted or engraven on the prow or stern of the ship, it is plain, that St Paul was not so superstitious as to refuse to sail in it, nor St Luke to make mention of it, upon that account; *Galmet's Commentary*, and *Dictionary*, *Hammond's* and *Whitby's Annotations*.

† This was a city of Sicily, seated on the east side of the island, with a fine prospect from every entrance both by sea and land. Its port, which had the sea on both sides of it, was almost all of it environed with beautiful buildings, and all that part of it which was without the city, was on both sides bank-

put in, and tarried three days; thence sailed to \* Rhegium, and so to † Puteoli, where they land; and finding some Christians

A. M.  
405, &c.  
Ann Dom  
61, &c.  
from  
Acts i. 10.  
to the end.

ed up, and sustained with very fair walls of marble. The city itself while in its splendor, was the largest and richest that the Greeks possessed in any part of the world. For (according to Strabo) it was two and twenty miles in circumference; and both Livy and Plutarch informs us, that the spoil of it was equal to that of Carthage. It was called *Quadruplex*, as being divided into four parts, Acradina, Tyche, Neapolis, and the island of Ortygia. The first of these contained in it the famous temple of Jupiter; the second, the temple of Fortune; the third, a large amphitheatre, and a wonderful statue of Apollo in the midst of a spacious square; and the fourth, the two temples of Diana and Minerva, and the renowned fountain of Arethusa. About two hundred and ten years before the birth of Christ, this city was taken and sacked by Marcellus the Roman general; and in storming the place, Archimedes, the great mathematician, who is esteemed the first inventor of the sphere, and who, during the siege, had sorely galled the Romans with his military engines, was slain by a common soldier, while he was intent upon his studies. After it was thus destroyed by Marcellus, Augustus rebuilt that part of it which stood upon the island; and in time it so far recovered itself, as to have three walls, three castles, and a marble gate, and to be able to set out twelve thousand horse, and four hundred ships. But the blow which the Saracens gave it, A. D. 884. when they razed it to the ground, it even feels to this day; *Whitby's Alphabetical table*, and *Wells's Geography of the New Testament*.

\* Rhegium, now called *Rheggio*, is a port-town in Italy, opposite to Messina in Sicily; and is thought to have had this name given it by the Greeks, who suppose that much about this place Sicily was broken off from the continent of Italy by the sea. At present it is an archbishop's see, and a considerable place for trade, though it has several times formerly been surprised and plundered by the Turks; *Wells's Geography of the New Testament*.

† This place, which is now commonly called *Pozzuoli*, is a city in Terra di Lavora, (a province in the kingdom of Naples,) situated upon a hill, in a creek of the sea, and just opposite to Baiæ, (on the other side of the creek) a place of great renown among the Roman writers. Within the bounds of this city there are five and thirty natural baths of different sorts of warm waters, very useful for the cure of several diseases; and from these baths, or pits of water, called in Latin *putei*, the town is said to have taken its name. At present it is a bishop's

A. M.  
4065. &c.  
Ann Dom  
61, &c.  
from  
Act's i. 10.  
to the end.

Christians there, at their request staid a week with them, and then set forward in their journey to Rome. The Christians of this city hearing of the apostle's coming, went out to meet him, some as far as \* Appii-forum and others as far as the † Three Taverns; which when he saw, he blessed God, and took courage. They all conducted him, in a kind of triumph, into the city; where, when they were arrived, the rest of the prisoners were delivered over to the ‡ captain

of

see, under the archbishop of Naples; and in it are to be seen many Roman antiquities, and natural rarities not easily to be found elsewhere; *Wells's Geography of the New Testament.*

\* This place, at present called *Cassarilla di St Maria* was an ancient city of the Volsci, about fifty miles distant from Rome; and is probably thought to have had its name from the statue of Appius Claudius, (that Roman consul who paved the famous way from Rome to Capua,) which was set up here; *Wells's Geography of the New Testament.* and *Calmei's Commentary.*

† This was another place that stood upon the Appian way, about thirty miles distant from Rome. And that it was a city, properly so called, and not a parcel of inns only for the reception and entertainment of travellers, is evident from its being an episcopal see in the time of Constantine; for among the nineteen bishops who were delegated by that Emperor to decide the controversy between Donatus and Cæcilianus, Felix a Tribus Tabernis, Felix bishop of the city called *Tres Tabernæ*, was one. And indeed, if we will allow of Scaliger's interpretation of the word *tabernæ*, viz that it was the name of the frontier-towns, which were built against the incursions of the barbarians; Zosimus [Hist. l. 2. pt. 65] acquaints us, that Dioclesian every where erected such on the borders of the Roman empire; and we have reason to think, that the like was done in earlier times by other emperors; and that therefore the *Tres Tabernæ*, where the Sauromats (as Antonius tells us) had their habitation assigned them, in order to garrison and defend these places, were such; *Hammond's Annotations.*

‡ This *στρατοδάρχης*, or chief commander of the Emperor's guards, is generally supposed to have been Burrhus whom Claudius made his prætorian prefect, A. D. 51. He had a great hand in advancing Nero to the empire; and, while he lived, had so much influence or authority over him, as to keep his evil inclinations under some sort of restraint: but he died A. D. 62, about two years after St Paul's arrival at Rome, leaving behind him (according to the account of historians) a

great

of the guard, but Paul was permitted to stay in a private house, only \* with one soldier for his ward.

Three days after his arrival at Rome, St Paul sent for the heads of the Jewish consistory there, and to them related the cause of his coming, viz. 'That though he had been guilty of no violation of the laws of their religion, yet by the Jews at Jerusalem he had been delivered into the hands of the Roman governors, who more than once would have acquitted him, as innocent of any capital offence but that, by the perverseness of his persecutors, he was constrained (not with any intention to accuse his own nation, but only to clear and vindicate himself) to make his appeal to the Emperor.' Having thus removed a popular prejudice, and insinuated the cause of his suffering to be that which their own religion had taught him, viz. the belief and expectation of a future resurrection he gained so far upon their affections, as to have a second conference, by their own appointment, for explaining the principles of Christianity to them. Accordingly, when they were met together, he discoursed to them from morning to night, concerning the religion and doctrine of the Holy Jesus, proving from the promises and predictions of the Old Testament, that he was the true Messiah. But the success of his discourse was different, some being convinced, and others persisting in their infidelity; so that

A. M.  
4065, &c.  
Ann Dom  
01, &c.  
from  
Acts i. 10.  
to the end.  
Confers  
with the  
chief of the  
Jews, and  
preaches  
Christianity  
to them,  
but with  
different  
success.  
Acts xviii.  
17.

great reputation for wisdom and moderation; *Eachard's Ecclesiastical History*, and *Calmet's Commentary*.

\* The manner of the soldier's guarding the prisoner among the Romans was, by having a chain, at one end fastened to the prisoner's right-hand and at the other to the soldier's left, and this made so long, that they might conveniently go together. But sometimes, for greater security, the prisoner was guarded with two soldieres, and so had two chains, one of them made fast to one soldier and the other to the other; Acts xii 6, 7 and Acts xxi. 33. *Whitby's* and *Hammond's Annotations*.

† Hence it appears, that the edict of Claudius, which banished the Jews from Rome, was of no long continuance but probably expired with his life; because we find, by St Paul's epistle to the Romans, which he wrote about two years before his going among them, that there were great numbers both of Jews and Christians then residing at Rome; *Beausobre's Annotations*, and *Calmet's Commentary*.

A. M.  
4065. &c.  
Ann Dom  
61, &c.  
from  
Acts i 30.  
to the end.

they parted with no small difference and disagreement that among themselves.

For two whole years Paul dwelt at Rome, in an house which he hired for his own use, wherein he constantly employed himself in preaching, and writing for the good of the church. He preached daily without interruption, and with good success, insomuch that his imprisonment very much redounded to the propagation of the gospel, and made him famous even in the \* Emperor's court, where he converted several to Christianity.

Here he  
writes his  
epistle to  
Philemon.  
Its con-  
tents.

Among other of the apostle's converts at Rome, was one † Onesimus, who had formerly been a servant to Philemon

\* Among these the Roman martyrology reckons Terpes, an officer of prime note in Nero's palace, and afterwards a martyr for the faith: and St Chrysostom (if Baronius cites him right) tells us of Nero's cup-bearer, and one of his concubines, supposed by some to have been Poppæa Sabina, of whom Tacitus gives us this character,—‘That she wanted nothing to make her one of the most accomplished ladies in the world, but a chaste and virtuous mind.’ And I know not how far it may seem to countenance her conversion, at least inclination to a better religion than that of Paganism, that Josephus styles her a *pious woman*, and tells us, that she effectually solicited the cause of the Jews with her husband Nero; and what favours Josephus himself received from her at Rome, he relates in his own life; *See Lives of the apostles.*

† This was no uncommon name given to slaves; and as it signifies in the original *profitable*, the apostle may be supposed to allude to it, when he tells Philemon, concerning this servant of his, *in time past he was to thee unprofitable, but now profitable both to thee and me*, Phil. ver. 11. And indeed so he proved; for, not long after his return to his master, he was sent back again to Rome, that he might be of service to St Paul in his prison. The epistles which St Paul wrote in his confinement, were by his hand conveyed to their respective churches. After the apostle's release from prison, he was assistant to him in the propagation of the gospel, and according to the apostolic constitutions) was by him made bishop of Berea in Macedonia, where he suffered martyrdom: though others say, that he succeeded Timothy in the bishoprick of Ephesus; and that, being taken into custody, and carried to Rome he was there stoned to death for his faith in Jesus Christ. That he was a true convert to Christianity and a sincere penitent for his private offences, is evident from the appellations which St Paul gives him, of *his son, the son of his bowels*, Phil. ver. 10. 12. and *his faithful and beloved*

Philemon \*, a person of distinction † in Colosse but had run away from his master, and taken things of some value with him. He rambled as far as Rome; where, by St Paul's means, he was converted, instructed, and baptized, and afterwards became highly serviceable to him in his imprisonment. But being another man's servant, he sent him back to Colosse, and, at the same time, wrote † a short letter

A M  
1065, &c.  
Ann Dom  
61, &c.  
from  
Acts i. 10.  
to the end,

ter

*beloved brother*, Col. iv. 9 But that he was either bishop or martyr, St Chrysostom, St Jerom, and Theodoret, who have all wrote commentaries upon the epistle to Philemon, make not the least mention; *Calmet's* and *Beaufobre's pref. sur l'epitre a Philemon.*

\* He was a person of some consideration in Colosse, a city of Phrygia; for his family was there remaining in the time of Theodoret, who flourished in the fifth age of the church. St Paul, we read, was twice in Phrygia; and yet we do not find that he was ever at Colosse; nay, he seems to declare himself that he was never there, Col. ii. 1. and therefore we must suppose, that either he converted Philemon (as he seems to intimate he did, ver. 19.) at Ephesus, or some other place in Asia Minor, while he was preaching the gospel there; or that Epaphras, who was St Paul's disciple, and by him appointed evangelist to the Colossians, was the person who converted him. However this be, it is certain, that upon his conversion, he became a fellow-labourer in the gospel, ver. 1. and (as the Apostolic Constitutions tell us) by St Paul was made the bishop of the church of Colosse, which, by his extensive charity, Phil. ver. 5, 6. he edified, as much as by his preaching of the gospel, until he and his wife Appia both suffered martyrdom in the time of Nero; *Calmet's* and *Beaufobre's Pref. sur l'epitres a Col. et Philemon.*

† This was a great city of Phrygia in Asia Minor, built by the river Lycus, near the place (as Herodotus informs us, l. 7. c. 30.) where it begins to run under ground, as it does for five furlongs before it rises again, and empties itself into the Meander. This city was situated at an equal distance between Laodicea and Hierapolis, and therefore we find St Paul (in his epistle to the Colossians, chap. iv. 13.) making mention of the inhabitants of all these three cities together; which (according to the account of Eusebius) were all destroyed by an earthquake, in the tenth of Nero about two years after that this epistle was sent to them; *Wells's Geography of the New Testament*, and *Whitby's Alphabetical table.*

‡ This epistle may pass for a masterpiece of eloquence in the persuasive way. For therein the apostle has recourse to all

A. M. 4066 &c  
Ann. Dom. 62. &c.  
from  
Acts i. 10.  
to the end

ter to his master \*, ' earnestly desiring him to pardon him, ' and notwithstanding his former faults, to treat him kindly; and use him as a brother; and promising withal, that ' if he had wronged or owed him any thing, he himself ' would not fail to repay it.'

His epistle  
to the Philippians.  
Its contents.

The Christians of Philippi having heard of St Paul's imprisonment at Rome, and not knowing what straits he might be reduced to, raised a contribution for him, and sent it

the considerations which friendship, religion, piety and tenderness can inspire, to reconcile a servant to his master; and yet some of the ancients were of opinion, that it did not deserve a place in the canon of scripture; because it was wrote on a particular occasion, and with a design not so much to instruct Christians in general, as to recommend a fugitive servant. But though the subject of this epistle be a private affair, yet it contains such general instructions as these. 1st, That no Christian, though of the meanest condition, is to be contemned. 2dly, That Christianity does not impair the power of masters over their servants. 3dly, That servants ought to make satisfaction for any wrong or injury done to their masters. 4thly, That masters ought to be reconciled to their servants, upon their repentance, and acknowledgment of their faults. And 5thly, That there is, at all times, a love and affection due from a master to a profitable servant. And who then (say the Greek interpreters) would refuse to number an epistle so profitable and instructive with the rest of St Paul's works? *Chrysost. argum. epist. ad Philem. Calmet's Beausobre's, and Whitby's pref. ad eandem*

† For the case of servants in those days was very hard. All masters were looked upon, not only by the Roman laws, but by the laws of all nations, as having an unlimited power over them: so that, without asking the magistrate's leave, or any public or formal trial, they might adjudge them to any work or punishment, even to the loss of life itself, if they pleased. The exorbitancy of this power however was, in some measure, curbed by the laws of succeeding emperors (especially after they became Christian,) which make better provision for persons in that relation and capacity, and in case of unjust and over-rigorous usage, enable them to appeal to a more righteous tribunal, where master and servant shall both stand upon even ground, *where he that doth wrong, shall receive for the wrong which he hath done, and there is no respect of persons, Col. iii. 25. Cave's Lives of the apostles.*



it by Epaphroditus \*, their bishop; by whom he returned an epistle † to them: 'Wherein he gives some account of the state of his affairs at Rome; gratefully acknowledges their kindness to him; warns them against the dangerous opinions which the Judaizing teachers began to vent among them; and advises them to live in continual obedience to Christ, to avoid disputations, to delight in prayer, to be courageous under afflictions, united in love, and clothed with humility, in imitation of the Blessed Jesus, who so far humbled himself, as to become obedient to death, even to the death of the cross.'

A. M.  
1066, &c.  
Ann Dom  
61, &c.  
from  
Acts i 10.  
to the end.

St Paul had for three years lived at Ephesus, taking great pains in preaching the gospel, and was thoroughly acquainted with the state and condition of the place; and therefore now, taking the opportunity of Tychicus's ‡ going

His epistle  
to the E-  
phesians.  
Its con-  
tent.

\* St Paul calls him the *apostle of the Philippians*; which some, taking the word *apostle* in its literal sense, for a messenger only, do suppose that Epaphroditus is so called, because he was appointed by the Philippians to carry money to St Paul, who was then in prison at Rome, and in their name, to be serviceable to him in his person. But Theodoret, and others of the fathers who have written upon the epistle of the Philippians, tells us, that he was the person ἐπὶ τῶν ψυχῶν αὐτῶν ἐπιστάτης ἐπιμελεία, to whom the care of their souls had been committed, and consequently their bishop; for it is more feasible, to make him bishop of Philippi than of any other place as some have done; *Whitby's Preface to the epistle to the Philippians*, and *Calmet's Commentary on chap. ii. 25*.

† Of all the epistles which St Paul wrote, there is none so full of affection and tender sentiments as this to the Philippians, who (it must be owned,) upon the account of their constancy in the faith, as well as their zeal for the apostle, and concern for his sufferings, deserved such kind treatment; and therefore, so far is he from censuring or reproving them, (as he usually does other churches,) that we find him abounding in their praise and commendation: A good argument this (as St Chrysostom remarks) of their virtuous behaviour; that they gave their teacher no cause to complain, but that the whole epistle which he sent them, contains nothing but kind exhortations and encouragements, without the least mixture of sharpness or reproof; *Beausobre's Preface sur l'épître aux Philip.*

‡ Tychicus was of the province of Asia, and a disciple of St Paul, whom he frequently employed to carry his letters to several churches; as that to the Colossians, written in 61 that to the Ephesians, written in 65; and the first to Timothy.

written

A. M. 4066, &c. Ann Dom 62, &c. from Acts i. 10. to the end.

ing thither, he wrote his epistle \* to the Ephesians :  
 ' Wherein he endeavours to countermine the principles  
 ' and practices both of the Jews and Gentiles ; to con-  
 ' firm them in the belief and obedience of the Christian  
 ' doctrine ; and to instruct them fully in the great myste-  
 ' ries of the gospel ; their redemption and justification by  
 ' the death of Christ ; their gratuitous election ; the call-  
 ' ing of the Gentiles ; their union with the Jews in one  
 ' body, of which Jesus was the head ; and the glorious ex-  
 ' altation of that head above all creatures, both spiritual  
 ' and temporal ; together with many excellent moral pre-  
 ' cepts, both as to the general duties of religion, and the  
 ' duties of their particular relations.'

St

written in 64. Nor did he employ him merely to carry his letters, but to learn likewise the state of the several churches to which he sent him, and to bring him proper intelligence from thence ; and for this reason he calls him his *dear brother, a faithful minister in the Lord, and his companion in the service of God*, Eph. vi. 21, 22. and Col. iv. 7, 8. For this reason he had once thoughts of sending him to Crete, to preside over that church in the absence of Titus, chap. iii. 12. as it is probably supposed that when he sent him with his letter to Ephesus, he ordered him to abide there, and to govern that church, while Timothy, their proper bishop, was absent with him at Rome. But when St Paul was restored to his liberty, whether this disciple of his attended him in his travels or was constituted bishop of Colophon in the province of Asia, as some report, we have no account that may be depended upon ; *Calmst's Dictionary*, under the word.

\* The heretic Marcion (as Tertullian, adv. Mar. lib. 7. c. 17. informs us) pretended, that this epistle was not written to the Ephesians, but to the Loadiceans, for which he produces his own copy, inscribed *to the saints which were at Loadicea*, and not at *Ephesus* as the generality of manuscripts and versions now have it ; and to support this several passages are cited out of the epistle itself, which seem not so well to agree with the circumstances of St Paul, who had lived and preached for the space of three years at Ephesus, vid. chap. i. 15. iii. 1, 4. iv. 21. But as it would be rash and imprudent, upon the account of a few ambiguous texts, to deny the authority of all antiquity, and especially that of St. Ignatius, who, in his letter to the Ephesians, sect. 12. makes mention of that which St Paul had wrote to them ; so (if we are minded to compromise the matter) we may, with Archbishop Usher, say, that this was a circular letter, and designed for the use of all the churches of Asia, insomuch that St Paul did not insert the

name

St Paul himself had never been at Colosse; but Epaphras \*, who was then at Rome a prisoner with him, had preached the gospel there with good success; and from him he might learn, that certain false teachers had endeavoured to persuade the people, that they ought not to apply to God by Jesus Christ, who, since his ascension, was so far exalted above them, but by angels, who were now become the proper mediators between God and man; and therefore, in opposition to this, as well as some other seductions of the like nature, he wrote his epistle to the Colossians † :

A. M.  
1266, &c.  
Ann Dom  
61, &c.  
from  
Acts i 10.  
to the end.  
H's epistle  
to the Col-  
lossians. Its  
contents.

Wherein

name of any particular church, but sent it with this general title, *Paul, the apostle of Jesus Christ, to the saints which are at* ———. But then as Ephesus was the metropolis of the province, the epistle, in most of the copies, went under its name; though others there might be (even as late as St Basil's days) inscribed to no church at all; from whence the Loadiceans might pretend, that it belonged originally to them; and Marcion (who was of the kingdom of Pontus, in the confines of Phrygia, wherein Loadicea was) might accordingly cite it under their name; *Calmet's* and *Beausobre's* *Preface sur l'epitre aux Ephesiens*.

\* While St Paul was preaching in Phrygia, whereof Colosse was one of the principal cities, he very likely met with this Epaphras; but when, where, or upon what occasion, he converted him from the Heathen to the Christian religion, we no where find. This only we know, that after his own conversion, he contributed very much to that of his fellow-citizens the inhabitants of Colosse, and that while St Paul was in bonds at Rome, coming very probably to pay him a visit, himself was likewise made prisoner with him for the common cause of Christianity, *Philem. ver. 23*. Understanding, however, that false teachers, taking the advantage of his absence, had sown tares among the wheat, he engaged St Paul (whose name and authority were revered through all Phrygia) to send a letter to the Colossians, in order to set them right in matters wherein they were mistaken, and to give them a true knowledge of their false teachers. This the apostle very readily did; and the more to recommend the merit, and support the authority of Epaphras, styles him *his dear fellow servant, and faithful minister of Christ*, *Col. i. 7*. being then (as it is said of him) a bishop, and, long after, a martyr at Colosse; *Calmet's Commentary in locum*.

† The better to understand the chief design of this epistle, we may observe, that the followers of Plato always looked upon angels (whom they honoured with the name of *demons*) as the great mediators between God and men, who carried up their

A. M.  
4066, &c.  
Ann Dom  
61, &c.  
from  
Acts i. 10  
to the end.

‘ Wherein he magnificently sets forth the Messiah, and all  
‘ the benefits flowing from him, as being the image of his  
‘ Father, the Redeemer of all mankind, the reconciler of  
‘ all things to God, and the head of the church, which  
‘ gives life and vigour to all its members; wherein he  
‘ commends

their prayers to him, and re-conveyed his blessings to them. To these they committed, not only the direction of the stars and elements but the administration likewise of all sublunary things: and from thence they concluded, that they were to be honoured, for the same reason that we usually do honour the governors of provinces, or the chief ministers of any state. The followers of Simon Magus ascribed the creation of the world even to the meanest kind of angels, but those of a superior order they held in the highest veneration: For their master who (according to his fancy) had stocked the heavens with these intelligencies, made it one of his principles, that none could be saved without using such and such mysteries, and sacrificing to the God of all things by the mediation of these celestial powers. Nay, the Jews themselves, after their return from the Babylonish captivity, began to entertain high conceptions of the angels, inasmuch that in the prophecy of Daniel, and other books written after that captivity we find the several orders of them ranged under their proper names; and among them there was a famous sect, called the *Essenes*, who, together with other things obliged themselves to preserve the books which were peculiar to them, and the names of the angels which they held in great esteem. It is to be observed further, that among the Jews there were several sects very superstitious in their abstinences; that the *Essenes* denied themselves the use of wine; the *Nazarens* held it a crime to eat flesh; and the *Therapeutæ* would drink nothing but water, and made bread and salt their common food, except some more delicate persons (as they called them) who used honey and hyssop. From all which it seems very probable that the *Essenes*, who were reputed the philosophers of the Jews, or some other sects of the like nature, having embraced the Christian religion, were for engaging others in the worship of angels, the observation of the Jewish ceremonies, and some particular abstinences, wherein they placed a great deal of perfection. For though this doctrine of worshipping angels might originally be derived from the *Platonists*, yet since they who at this time held it, added some Jewish observances, they are rather to be reckoned among the scholars of *Simon Magus*, or of some opinionated Jews who were for mixing the law and the gospel together; and these were the heretics whom *St Paul*, in this epistle, sets himself to oppose; *Beausobre's Preface sur l'epître aux Colos.* and *Eachard's Ecclesiastical History*, lib. 2. c. 6.

‘ commends the doctrine preached to them by Epaphras,  
 ‘ and exhorts them not to be led away by the reasonings  
 ‘ of human philosophy, by the superstitious practices of  
 ‘ making differences of meats and drinks, or by a pre-  
 ‘ tended humility, in worshipping angels; and wherein  
 ‘ he gives them an abstract of many chief and principal  
 ‘ duties of the Christian life, especially such as respect the  
 ‘ relations of husbands and wives, parents and children,  
 ‘ masters and servants.’

A M.  
 † 66 &c.  
 A. . . Dom  
 62 &c.  
 from  
 Acts 1. 10.  
 o the end.

While St Paul was thus laudably employed in his confinement at Rome, James, the bishop of Jerusalem, was not idle; but thinking it belonged to his apostolical office to take care of all the converted among the twelve tribes of Israel, where-ever dispersed, he wrote an epistle to them, which, among those that are called \* *Catholic*, is placed first in the sacred canon, and was designed ‘ to suppress  
 ‘ and confute a dangerous error, then growing up in the  
 ‘ church, viz. that a bare naked faith was sufficient to  
 ‘ secure men’s salvation, without any attention to good  
 ‘ works; and to comfort Christians under the persecutions  
 ‘ which were going to be raised against them † by world-  
 ‘ ly

The epistle  
 of St James.  
 Its con-  
 tents, and  
 his martyr-  
 dom.

\* Ever since the fourth century this epistle of St James, the two of St Peter, three of St John and that of St Jude, have obtained the name of *Catholic* because they are directed to all the faithful, and not to any particular church as those of St Paul are. And this may suggest a reason why this epistle of St James, in particular did not at first meet with a general reception. For, being in the nature of a circular letter, and addressed to no one church, who might take care to preserve it, and promote its pretensions it might be some time before it obtained its place in the canon: and that the rather, because there seemed to be no contradiction between the doctrine advanced in it, viz. *that by works a man is justified, and not by faith only*, chap. ii. 24. and that in St Paul’s epistle to the Romans, *that a man is justified by faith, without the deeds of the law*, chap. iii. 28 which might give some unskillful readers, not sufficiently attentive to the scope of each apostle, some umbrage of suspicion; *Whitby’s* and *Beausobre’s Preface to the Epistle of St James*.

† From the History of the Acts we learn, that, about the 39th year of Christ, the churches had peace throughout all Judea, Galilee, and Samaria, chap. ix. 31. and so they seem to have continued till after the council of Jerusalem, when they are said to be established in faith, and to encrease in numbers daily,

A. M.  
406, &c.  
Ann Dom  
61. &c.  
from  
Acts i. 10.  
to the end


ly powers; and to awaken them out of their stupidity, 'when judgments were ready to overtake them.' To this purpose he inserts in his epistle many excellent exhortations, such as, 'to bear afflictions, to hear the word of God to mortify their lusts, to bridle their tongues, to avoid cursing and swearing, and to adorn their Christian profession with a good conversation, with meekness, peaceableness, and charity.' But it was not long before a period was put to all his labours; for the governing part of the Jews being highly enraged at the disappointment of their malice against St Paul, by his appealing to Cæsar, were now resolved to revenge it upon St James; and, accordingly, taking the opportunity of the death of Festus, before the arrival of his successor Albinus, Annas, or Ananias, the high-priest, summoned James, and some others, before the Sanhedrim, requiring them to renounce the Christian faith. Their desire more especially was, that the apostle should make his renunciation in the most public manner, and therefore they carried him up to the battlements of the temple, and threatened to cast him down thence in case

of

Acts xvi. 5. Nay, when St Paul was at Rome, he received all that came into him, for two whole years preaching the kingdom of God, with all confidence, no man forbidding him, Acts xxviii. 30. 31. So that, at least, till the 4th or 5th year of Nero, the gospel was freely preached at Rome, without any opposition either from the Romans or the Jews. But then, in the 6th year of this emperor's reign, the Christians were subjected to punishments, (as Suetonius in Neron. c. 16. tells us :) and it seems very probable, says Dr Lightfoot, that even then Nero had, by some public act or edict, suppressed Christianity, not only at Rome, but also in Judea. as he gathers from that passage in Tacitus, *Repressaque in presens exitiabilis superstitionis erumpebat, non modo per Judeam, originem ejus mali, sed per urbem etiam*; which shews, that before the persecution began in the 10th of Nero, (of which Tacitus here speaks,) Christianity had been by him suppressed, not at Rome only, but in Judea. In the 10th of his reign he renewed his persecution of the Christians; and this he did not only at Rome, but through all the provinces of his empire: which encouraged the Jews every where to shew their utmost rage against all those of their religion who had embraced the faith of Christ, and the nearer they drew to their final dissolution, the more did Satan inflame their rage and malice against those Christians, whom he found to be the fatal enemies and overthrowers of his kingdom; *Whitby's Preface to the Epistle of St James.*

of refusal. But when, instead of gratifying their desires, he began himself to confess, and to exhort others to confess the faith of Christ, in the presence of those who came to hear his recantation, they ordered him to be thrown down headlong from the place where he stood. By this fall he was sadly bruised, though not quite killed; and therefore getting upon his knees, he was praying for his murderers, in the manner of the protomartyr St Stephen, when, as the rabble was loading him with a shower of stones, one of them, more mercifully cruel than the rest, with a fuller's club, beat out his brains: A fact altogether so black and barbarous, that even their \* own historian Josephus could not but condemn it, and (as himself testifies) all the honest and conscientious part of the city remonstrated against it, both to their king Agrippa, and to the Roman governor Albinus; insomuch that the high priest, by whose authority it was committed, was in a few months degraded, and another put in his place. But † the blessed martyr was buried

A. M.  
4066, &c.  
Ann Dom  
62, &c.  
from  
Acts i 10.  
to the end.



\* The words of Josephus are these:—' This was so surprising a way of proceeding to all the honest and conscientious part of the city, that they presently sent king Agrippa private notice of it, as a very ill thing done, with a request that Ananas might have a check for it, and a caution never to do any such thing for the future; whilst others were sent with an account of it to Albinus, who was then upon his journey to Alexandria, representing it as an usurpation, and incroachment upon his authority; and what ought not to have been done without his consent. Whereupon the governor sent him an angry and menacing letter; and King Agrippa, at the end of three months, removed him from his office of high priest, and gave it to Jesus the son of Damazus;' *Antiquities, lib 20 c 8.*

† He was a man of extraordinary piety and devotion, educated under the strictest rules of religion, and a priest (as some imagine) of the order of the Rechabites, or rather (as Epiphanius conjectures) of the most ancient form of priesthood, when the sacerdotal office was the prerogative of the first-born; and therefore it is said, that he wore a plate of gold, or probably a mitre, upon his head, as the ensign of his dignity. Prayer was his daily business and delight; so constant, was he at his devotions, that his knees became hard and callous as a camel's, and so prevalent in his petitions to Heaven that in time of great drought, he prayed for rain, and obtained it. Nor was his piety towards God more remarkable than his charity, his humility, his temperance, and universal goodness, which made

M.  
 4007 &c  
 An. Dom  
 63. etc  
 from  
 Acts i. 10.  
 to ii. 12.  
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 St Paul is
 set at liber-
 ty, and
 writes his
 epistle to
 the He-
 brews. Its
 contents,

ried in a tomb of his own building on Mount Olivet, and, by the general voice, his own brother Simon was appointed his successor in the bishoprick of Jerusalem.

By what means St Paul was delivered from his imprisonment, and discharged from the accusation which the Jews brought against him, we have no account in history; but may presume, that having not sufficient proof of what they alledged or being informed that what they alledged was no violation of any Roman law, they durst not implead him before the Emperor, and so permitted him to be discharged in course. But before he left Italy, he wrote his famous and most elaborate * epistle to the Hebrews,


him the love and wonder of the age, and gained him the character and title of *James the Just*, or (as it is in the Syriac) of *Oblis*, i. e. *the defence and fortress of the people*, as if the safety and happiness of the whole nation depended upon his prayers and interest with Heaven. In short, he was the delight of all good men, and so much in the favour and estimation of the people, that they used to flock after him, and strive who should touch, though it were but the hem of his garment. Nor was he only loved and honoured by his friends, but held in great veneration by his enemies, insomuch that some of the wisest of them looked upon his martyrdom as an inlet to all those miseries and calamities which soon after flowed upon them;
Care's Lives of the apostles

* That this epistle was of an ancient date, and written before the destruction of the temple, and abolition of the Jewish worship is manifest from the author's making no mention of these events, which, had they been passed, he would not have omitted, as being one of the best arguments that could be produced for the support of his main doctrine, the abrogation of the Levitical sacrifices and priesthood: nor could we find it quoted so frequently in St Clement's letter to the Corinthians, which seems to have been wrote before the downfall of Jerusalem, had it not been of a date prior to that time. It is not to be questioned, then, but that this epistle to the Hebrews was extant in the apostolic age. But who its author was, we find both ancients and moderns in great dispute. Some ascribe it to St Barnabas, others to Clemens Romanns, others to St Luke, and others again to Apollos who, in the sacred history, is styled *an eloquent man, and mighty in the scriptures*, Acts xviii. 24. If, however, we look into the epistle itself we shall find, that the character can agree with none so well as St Paul: For as it appears that this epistle was in being before the de-

struction

Hebrews, *i. e.* to the converted Jews dwelling in Jerusalem and Judea: 'Wherein his main design is, to magnify Christ and the religion of the gospel above Moses and the Jewish œconomy that, by this means, he may the better establish the converted Jews in the belief and profession of Christianity: Wherein, to this purpose, he represents our Saviour, in his divine nature, far superior to all angels and all created beings; and, in his mediatorial capacity, a greater lawgiver than Moses, a greater priest than Aaron, and a greater king and priest than Melchisedec: Wherein he shews, that the ceremonies, the sacrifices, and the observances of the law could have no virtue in themselves, but only as they were types of Jesus Christ; and being now accomplished in his person, and by his ministry, were finally and totally abolished: 'Wherein

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struction of Jerusalem, and while the Jews had power enough to oppress the Christians in Judea; that the person who wrote it was well versed in the scriptures of the Old Testament, and the most abstruse parts of Jewish theology. that he represents himself as lately in prison but at that time set at liberty, and hoping speedily to come and see them; that he mentions Timothy, whom he calls his *brother*, as being likewise released, and ready to accompany him in his journey, Heb. xiii. 23. that he commends those to whom he writes, for *having had compassion of him in his bonds, and taking joyfully the spoiling of their goods.* chap. x. 34. that he requests them to *pray for him, that he might be restored to them sooner* chap. xiii. 18. 19. and, lastly, that this epistle was written from Rome, as some manuscripts have it or from Italy, as we find it in others; we cannot but allow, that each of these is a strong argument that this epistle was written by St Paul, because they accord so exactly with his circumstances at this time above any one's else. But then, if we add to this the testimony of the ancients, especially of St Peter, who, in his second epistle to the Jewish converts mentions, a certain letter which St Paul had wrote to them, distinct from all his other epistolary writings. 2 Pet. iii. 15, 16. and can be no other than that which bears the name of *the Epistle to the Hebrews.* we can no longer doubt of its being the composition of St Paul, and an original composition too, since it has in it none of that constraint which is visible in a translation, nor any of those Hebrew phrases which occur so frequently in the version of the Septuagint; *Beaufobre's* and *Whitby's Preface to the epistle to the Hebrews.*

A. M. 4067, &c. Ann Dom 63, &c. Act 1. 10 to the end.

‘Wherein he insists upon the necessity of faith, and, by the examples of the patriarchs and prophets, proves, that justification is to be had no other way than by the merits of a dying Saviour: and wherein, lastly he mingles many excellent precepts for the regulation of their lives, exhortations to trust and confidence in Christ in all their sufferings and strict cautions against apostasy from his religion in the hottest persecutions.’

Having thus discharged his ministry both by preaching and writing, in Italy, St Paul, in company with Timothy, prosecuted his long-intended journey into Spain, and it is probably thought, that from thence he came over and * preached the gospel in Britain. After he had continued about eight or nine months in these western parts, he returned again east-ward, and leaving both Sicily and Greece, arrived at Crete, where he constituted Titus bishop of the island, and then went with Timothy into Judea, to visit the Christians there.

St Peter's travels and preaching, and defeat of Simon Magus.

In what manner St Peter employed his time, after his escape out of prison, we have no certain account; but it is generally agreed, that, about the second year of the Emperor Claudius, he went to Rome, and there continued, until that emperor, taking the advantage of some seditions and tumults raised by the Jews, by a public edict, banished them from Rome. Upon this occasion St Peter returned back to Jerusalem, and was present at the great apostolic synod, whereof we have given some account before. How he disposed of himself after this, we are left under great uncertainties though the current opinion is, that, after he had visited the several churches which he had planted in the east, and carried the glad tidings of the gospel into Africa, Sicily, Italy, and even as far as Britain, making great numbers of converts in all places; towards the

* Clemens, in his famous epistle to the Corinthians, expressly tells us, that, being a preacher both in the east and west, he taught righteousness to the whole world, and went to the utmost bounds of the west; and Theodoret and others inform us, that he preached not only in Spain, but went to other nations, and brought the gospel into the isles of the sea, by which he undoubtedly means Britain: and therefore he elsewhere reckons the Gauls and Britons among the people whom the apostles, and particularly the tent-maker, (as he calls him,) persuaded to embrace the law of Christ; *Cave's Lives of the apostles.*

the latter end of Nero's reign, he returned to Rome, where he found the minds of the people strangely bewitched and hardened against Christianity, by the subtilties and magical arts of † Simon Magus, whom he had formerly defeated at Samaria.

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from
Acts i. 10.
to the end.

Provoked at this general infatuation, the apostle thought himself concerned to oppose this forcerer; and having, † in some instances, discovered the vanity of his impostures,

† Justin Martyr assures us, that this impostor was honoured as a deity. that a statue was erected to him in the Insula Tyberina, with this inscription, *Simoni Deo sancto*, which is confirmed by the testimony of Irenæus, Tertullian, and several others after them. Whatever therefore may be said to shake the credit of this inscription, it can hardly be thought, that Justin Martyr, who was a person of great learning and gravity, inquisitive about things of this nature, and at this time at Rome, where he might fully satisfy himself of the truth of it, would have inserted any thing in his apology to the emperor and the senate of Rome, but what he knew would bear the test; and yet he speaks twice of this statue, and desires of them, that if, upon inquiry, they should find what he said to be true, they would abolish it; *Cave's Lives of the apostles*, and *Whitby's Preface to the second epistle to the Thessalonians*.

† A noble instance of this kind we have in Hegesippus the younger, 'There was at this time,' says he, 'in Rome, a gentleman of some note, a kinsman to the Emperor lately dead. Those who knew St Peter's power in working miracles, advised his friends to send for him and others likewise prevailed, that Simon the magician might be sent for. Glad of this occasion to magnify himself before the people, Simon proposed to Peter that, if he raised the man to life, Peter, who had reviled *the mighty power of God*, (as he styled himself,) should lose his life; but that if Peter prevailed, he would submit to the same penalty. Peter accepted the challenge; and, when Simon began his charms and incantments, the dead body seemed to move his hand. Whereupon the people who stood by, thinking that the person was alive, were going to fall foul upon Peter, for daring to oppose so great a power. But Peter, intreating their patience, desired only that the magician might be removed from the bed-side: which when they had done, the deception vanished, and the body remained without the least sign of motion. Then Peter, standing at a good distance from the bed, silently made his address to Heaven; and when he had so done, in the presence of them all, commanded the man, in the name of the Lord

Jesus,

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impostures, he wrought him up, at length, to such a pitch of madness and desperation, that to give the people an evident demonstration of his being the *Son of God*, (as he pretended,) he promised that on such a day, he would ascend visibly up into heaven. Accordingly, at the time appointed, he went up to the mount of the capitol, and, throwing himself from the top of the rock, began his flight, and, by the help of some infernal powers, seemed to be posting to heaven; when, immediately upon the apostle's prayer to God that the people might be undeceived, and the cheat detected, his invisible supports withdrew, and † down he came headlong, so miserably bruised, and wounded

⁂ Jesus, to arise; which he instantly did: so that the people, ⁂ changing their minds, were going to stone the magician; ⁂ but that Peter interposed for his life, by telling them, that it ⁂ would be punishment enough to him, to live and see, that, ⁂ in despite of all his power and magic, the kingdom of Christ ⁂ would increase and flourish? *Cave's Lives of the apostles.*

† It must be owned, that the truth of this whole transaction, between St Peter and Simon Magus, has been greatly suspected, not only upon the account of the small authority of those apocryphal writers from whom it was first taken, but by reason the great disagreement likewise which appears in their relation of the several circumstances of it. For whereas some of them say, that Simon Magus made himself wings to fly with; others affirm, that he was invisibly held up by two devils; others that he made himself a chariot: and others again, that he ascended in a fiery one drawn by four horses, but all done by the art of magic: And whereas some say, that by his fall he crushed his whole body to pieces; and others, that he dashed out his brains; others aver, that he only broke a thigh, a leg, or an arm: and this done in the reign of Claudius, according to some; but in the reign of Nero, according to others; by Peter alone, as some will have it; but by Peter and Paul in conjunction, according to the report of others. Nor is it a small discredit to this story, that the ancients of the three first centuries who speak much of Simon's being at Rome, and having his statue erected there, should say nothing of his flight, or his fall, though they had just reason to speak of them had they believed them true: Nor is it credible, (saith Hornius,) that all the Roman writers of those times, Suetonius, Tacitus, Pliny, &c. should pass over so memorable a thing in silence; especially if Simon was so honoured by Claudius, and beloved by Nero as some authors of this story say he was. This is the substance of what is alledged against it; and yet, according to

wounded with his fall, that in a short time after he expired.

Nero, the Emperor, was a professed patron of magicians, and of all such as maintained a secret commerce with the infernal powers. He had a particular dislike to the doctrine of Christianity likewise, as being so very repugnant to the lusts and passions which he indulged; and was not a little offended at the many conversions which St Peter had made, in persons of some distinction, from a vicious and dissolute course of life, which the Emperor admired in any: So that he not only commanded him, and St Paul, (who was at this time at Rome,) to be apprehended, and cast into prison; but, by a public edict, raised the * first general persecution against the church, wherein Christians, of all orders and degrees, were † treated with the utmost contempt and cruelty.

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63. &c.
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Acts i. 10.
to the end.

In

to others, it is fully attested by the Apostolic Constitutions; hinted at in the Recognitions; taken for a known fact by such as lived nearest to Rome, viz. Aronibus, Ambrosius, and St Jerom De Script. Eccles.; fully mentioned by Eusebius, Cyril of Jerusalem, Epiphanius, and many others; contradicted by no one ecclesiastical writer; and yet supposed to be alluded to in that passage of Suetonius, where he tells us, that *Icarus, primo statim conatu juxta cubiculum Neronis decidit, ipsumque cruore resperfit*, i. e. 'Icarus,' or one that flew in the air, 'in his first attempt, fell down near the Emperor's pavilion, and sprinkled his blood upon him;' *Whitly's Preface to the second epistle to the Thessalonians*, and *Whiston's Answer to the grounds and reasons of the Christian religion*.

* Before the Roman empire was converted to Christianity, there are commonly reckoned ten general persecutions: the first, in the 10th year of Nero, A. D. 64.; the second, in the 14th of Domitian, A. D. 95.; the third, in the 3d of Trajan, A. D. 100.; the fourth, in the 2d of Atoninus Philosophus, A. D. 165.; the fifth, in the 4th of Severus, A. D. 197.; the sixth, in the 1st of Maximinus, 235.; the seventh, in the 1st of Decius, A. D. 249.; the eighth, in the 4th of Valerian, A. D. 257.; the ninth, in the 4th of Aurelian, A. D. 274.; and the tenth, in the 19th of Dioclesian, A. D. 303. till at length Christianity came to be established by human laws, A. D. 313; *Eachard's Ecclesiastical history*.

† As to the particulars of this persecution, Tacitus tells us, that, at first, several were seized who made profession of this new religion; and, by their confession, infinite numbers of others were detected, and executed; and in the manner of their execution, were treated with all the instances of scorn and barbarity,

A. M.
4067, &c
Ann Dom
63, &c
from
Acts i. 10.
to the end

St An-
drew's
preaching
and war-
tyrdom.

In this common calamity Andrew, the apostle, and (as most think) the younger brother of St Peter, was called to suffer. He, having preached the gospel, wrought many miracles, and suffered many hardships in the wild northern countries of Scythia and Sogdiana, and, after that, in some of the provinces of the Lesser Asia, came at length into * Epirus and Achaia, † two provinces of Greece, where he still

barity. Some of them were wrapt up in the skins of wild beasts, and worried and devoured by dogs; others were crucified; and others burnt alive, in paper-coats dipped in pitch, wax, and other combustible matters, that when day-light failed, they might serve for torches and illuminations in the night. Nero exhibited these spectacles in his own gardens, impiously joining to them the diversions of the Cirque, and appearing himself publicly in the habit of a charioteer, sitting in his chariot, which yet the people entertained more with pity than pleasure, as knowing they were not done for the public benefit, but merely to gratify the tyrant's private rage and malice; *Eachard's Ecclesiastical history, l. 1 c. 7.*

* This is a province of Greece, in its largest acceptation, lying along the coast of the Ionian sea, and having for its bounds on the north Albania, on the north-east Thessaly on the south east Achaia, and on the west the ocean. This country was anciently governed by its own princes, then united to the kingdom of Macedon; after that subjected to the Romans; then restored to its own princes; but is now in the possession of the Turks, except some few places which the Venetians regained in a late war; *The Complete Geographer.*

† The ancient name of this country was *Hellas*, which the Latins changed into *Græcia*, and the Turks now call *Rumelia*. It was used by common writers to denote *Macedonia*, *Epirus*, *Thessaly*. *Hellas*, or *Greece* properly so called, and the *Peloponnese* now *Morea*; but the Romans distinguished all these into two provinces only, *viz. Macedonia* and *Achaia*, under the former of which they comprehended *Epirus* and *Thessaly*. and under the latter, *Greece* properly so called, and the *Peloponnese*. The word *Greece*, in the Old Testament, generally occurs in its larger acceptation; and in its less in the New; but as for the country itself, it was anciently the most celebrated region of the universe, surpassing all others in arms, arts, and sciences. For many ages it was divided into small kingdoms or states, till Philip king of Macedon, and after him, Alexander, his son, reduced it all under their subjection, and made it a monarchy. This kingdom was afterwards destroyed by the Romans, and made a province of the empire, in which condition it continu-
ed

still added more converts to the Christian faith. At last, in * Patræa, a city of Achaia, Ægeas the proconsul, observing the multitudes that, by the apostle's preaching, had fallen off from Paganism, and embraced Christianity, and being not a little offended at his opposing his mandates for the re-establishment of idolatry, and undauntedly persisting in his publication of the doctrine of a crucified Saviour, condemned him to the death which he so much extolled. After seven lictors therefore had cruelly torn his naked body, he was led out. with great chearfulness and serenity of mind to be crucified. But his cross was not of the usual form: it was made of two pieces of timber, crossing each other in the middle, in the shape of the letter X, (which ever since has been known by the name of *St Andrew's cross*;) and to this he was fastened, not with nails, but cords, to make his death more painful and lingering. In this condition he hung for the space of three days, all the while teaching and instructing the people, exhorting them to constancy and perseverance in that religion which he had delivered to them; and, when great intercessions were made to the proconsul for his life, earnestly requesting of our Lord in prayer, that he might on that day (which was the last of November) depart, and seal the truth of his religion † with his blood.

A. M.
4007, &c.
Ann Dom
63, &c.
from
Acts i 10.
to the end.

How

ed (though formerly mangled by the Goths and Huns) till the Turks (who are its present masters) over-ran it, and have long since effaced all its ancient and magnificent monuments, as well as reduced the people to a state of the utmost slavery and stupidity; *Wells's Geography of the New Testament* and the *Complete Geographer*

* This city is seated on an hill near the sea, at a little distance from the mountain formerly called *Cerynea*, and not above ten miles from the mouth of the gulph *Lepanto*. It is a place of good trade, very populous, especially of Jews. It is defended with a strong castle, and has the honour to be an archbishop's see which has, at present, a thousand churches under its jurisdiction. In ancient times the goddess *Diana* was worshipped here in a cruel manner having a most beautiful young man and maid every year sacrificed to her, till by the preaching of *St Andrew*, *Eurypilus* was converted to Christianity, and then that horrid superstition was laid aside; *The Complete Geographer*.

† His body being taken down from the cross, and embalmed, was decently and honourably interred by *Maximilla* a lady

A. M.
2663. &c.
Ann Dom
64. &c.
from
Acts i.
to the end.

St Paul's
travls and
his first e-
pistle to
Timothy,
and that to
Titus, with
their con-
tents.

How the two apostles Peter and Paul escaped out of prison, from the rage of this persecution, we have no account: but, from the writings of the latter, some have gathered, that, returning from Rome into Judea, and there continuing a short time, he thence passed into Asia, where Timothy met him at Ephesus; that from thence he made a visit to the Colossians, whom he had never seen before; and after a considerable stay, returning to Ephesus again; ^a excommunicated Hymeneus * and Alexander, for denying the resurrection of the dead, and other articles of faith; that from thence designing to go into Macedonia, he enjoined Timothy, whom (as we said before) he had constituted bishop of Ephesus, ^b to have his residence in that large city, and to take the charge of all the Proconsular Asia; that arriving in Macedonia, ^c he visited Philippi, where he staid a considerable while; and from hence, very probably, sent

lady of great quality and fortune; but afterwards, by Constantine the Great it was solemnly removed from Patræa to Constantinople, and there buried in a great church which he had built in honour of all the apostles; *Cave's Lives.*

^a 6 Tim. i. 20.

* This Hymeneus was very probably a citizen of Ephesus, who being converted by some of St Paul's first sermons, fell afterwards into the heresy of those who denied the resurrection of the body, and affirmed that there was no other resurrection than that of the soul, which, by faith and baptism, is revived from sin to grace. The Alexander who was his colleague in this heresy, was doubtless the copper-smith whom St Paul in his second epistle to Timothy, loudly complains of, as greatly obstructing the good effect of his preaching chap. iv. 14.; but whether he was the same Alexander who would have addressed himself to the multitude which Demetrius the silver-smith of Ephesus had drawn together. Acts xix. 24. is a matter of some doubt. However this be it is certain, that their notion of no other resurrection than a spiritual one, was destructive of the very foundations of Christianity, which are laid in the hopes of a resurrection from the dead; and therefore the apostle thought it expedient to have them excommunicated, *i. e.* separated from the society of the faithful, and deprived of the privileges of being present at religious assemblies, of partaking of the Lord's supper, and joining in such other holy offices as linked Christians together in one and the same society and communion; *Whitby's Annotations on 2 Tim. ii. 17. iv. 14.* and *Cabnet's Dictionary*, under the word

^b 1 Tim. i. 3.

^c Philip. i. 25, 26.

sent his first epistle † to Timothy; ^d 'Wherein he lays
 ' down the duties and qualifications of a bishop, as well in
 ' respect of his ministry, as of his private conversation,
 ' and instructs him in the office of a true Christian pastor.'

From Acts i. 10.
 to the end.

† Among the learned there is no small disagreement as to the time when this epistle was written. That it was written after St Paul's departure from Ephesus to Macedonia, some have gathered from these words, *When I went into Macedonia I besought thee to abide at Ephesus*, 1 Tim. i. 3. And that it was written when he was in expectation of returning shortly thither, they conclude from these, *I write to thee, hoping to come to thee quickly* 1 Tim. iii. 14. From whence they argue, that it must have been written before he came to Miletus, because there he seems to have laid aside all thoughts of returning any more to Ephesus, as he tells the clergy of that place, *And I know that all you among whom I have gone preaching the kingdom of God shall see my face no more* Acts xx. 25. And therefore they conclude, that it was written while he was in Macedonia, i. e. in the first of Nero, and in the year of our Lord 55. Others allow indeed, that this epistle was written after that St Paul was gone into Macedonia; but then they contend that this journey into Macedonia was none of those that are recorded in the Acts of the apostles. In his first journey Timothy went with him, but then the apostle had never seen Ephesus, Acts xvi. 10. &c. In his second, though he went from Ephesus, yet so far was he from leaving Timothy there, that he sent him and Erastus before him. Acts xix. 21, 22. And in the third, he did not go from Ephesus, but from Greece, into Macedonia, whence Timothy accompanied him, first to Jerusalem, and then to Rome, Acts xx. 3, 4. So that there could be no possibility for St Paul to leave Timothy at Ephesus, while himself departed into Macedonia, till after the time of his return from Rome. They therefore suppose, that after he was released from his confinement, he returned into Asia; and having made some stay at Ephesus, went from thence into Macedonia; that this is the time when he besought Timothy to abide still at Ephesus; and, consequently, that this epistle was written to him about the 10th of Nero, and in the year of our Lord 63. For since, in the course of the history of the Acts, (which extends as far as St Paul's imprisonment,) we can find no room to place this epistle, we must necessarily refer it to the time which was subsequent to his releasement, and when he went to revisit the churches which he had planted in the east; *Whitby's and Beausobre's Preface to the first epistle to Timothy.*

^d 1 Tim. passim.

A. M.
468, &c.
Ann. Dom.
64, &c.
from
Acts i. 10.
to the end.

From Macedonia, St Paul intending to remove to Nicopolis † in Epirus, there to pass his winter, wrote his epistle ‡ to Titus, then in Crete, to meet him there; ' Wherein

† Nicopolis, by the Turks called *Sciltero*, stands on the Danube, at the mouth of the Iatrus, or Ichar, twenty-five miles north from Siliſtrin. It was built by the Emperor Trajan, in memory of his victory over King Decebalus; and near this place, Sigismund King of Hungary was unfortunately defeated by Bajazet the Turkish Emperor, A. D. 1136. which was owing more to the divisions among the Christians, than the bravery of the Turks; for of the latter there fell sixty thousand, but of the former only twenty, as history relates; *The Complete Geographer*.

‡ There is some dispute among the learned concerning the time when this epistle was written. That it was written after the time that St Paul had left Titus at Crete, Titus i. 5. cannot be denied; but then the question is, when St Paul was at Crete? since, in all the Acts of the apostles, we find no footsteps of his being there. In his voyage to Rome, indeed, the vessel in which he sailed, touched at the Fair Havens, belonging to Crete; but as that was no commodious harbour, she soon set sail from thence, in hopes to make Phœnice, another port in the same island, but by contrary winds was drove another way. Whether St Paul at this time had Titus in company with him, it no where appears; but the short stay which he made at the Fair Havens (which was only to consult whether they should winter there or not) will not permit us to think, (especially considering, that at this time he was a prisoner in bonds,) either that he attempted to preach the gospel there, or that he had any occasion to leave Titus in the island *to set in order the things that were wanting, and to ordain elders in every city*. As therefore we said before, in relation to the epistle to Timothy, viz. that after St Paul was restored to his liberty, he returned into the east to visit the churches which he had planted; in his voyage from Rome to Jerusalem, he might conveniently enough call at Crete; after he had stayed, and preached sometime there, leave Titus behind him to regulate such matters as he had not time and opportunity himself to do; and, in a year or two after. (*i. e.* in the 12th of Nero, and of our Lord 65.) send him this letter to renew his instructions, and to request his company. For that this epistle was written after the apostle had obtained his discharge, is manifest from his making no mention of his bonds and temptations, as he does in his epistle to the Ephesians, chap. vi. 20. to the Philippians, i. 7. to the Colossians, iv. 18. to Philemon, ver. 9. and in his second to Timothy, chap. i. 8. And whoever compares this

' Wherein he describes to him (as he had done to Timo-
 ' thy) the qualifications which a bishop ought to have, and
 ' more especially a bishop of Crete, where some sharpness
 ' and severity was necessary, amidst a people of their per-
 ' verse and obstinate tempers; wherein he admonishes him,
 ' not to suffer the flock committed to his charge, to be
 ' led away by the delusions of Judaizing Christians; and
 ' wherein he lays down precepts for people of all condi-
 ' tions of life, even not forgetting servants, because Je-
 ' sus Christ has poured out his grace upon all men.'

A. M.
 4069. &c.
 Ann Dom
 65, &c.
 from
 Acts i. 10.
 to the end.

From Nicopolis (as soon as winter was over) St Paul
 went a third time to Corinth, where ^e he appointed Era-
 stus to continue. Thence crossing the sea into Asia, he
 came to Ephesus; where, upon his departure, he left Ti-
 mothy in tears; and so proceeded to Miletum, where he
 left Trophimus sick. From Miletum he travelled north-
 ward to Troas, and lodged with Carpus *, one of his dis-
 ciples,

His return
 to Rome.
 and being
 cast into
 prison with
 St Peter.

this epistle to Titus, with the two to Timothy, will find such
 an affinity in their subjects, the same sentiments, and the same
 instructions, occasioned by the same set of men who began now
 to appear in the east, and spread their fables and impostures e-
 very where, as will easily convince him that they were all writ-
 ten much about the same time, though the first to Timothy
 seems to be of prior date to that to Titus, even as that to Titus
 may be thought to precede the second to Timothy. In rela-
 tion to Titus, (for this is the last time we shall meet with him
 in our history,) after having preached the gospel in Dalmatia,
 2 Tim. iv. 10. he is said to have returned into Crete; to have
 propagated the Christian religion in the neighbouring islands;
 and, dying in the ninety fourth year of his age, and being bur-
 ied in Crete, to have had the cathedral church of the island
 dedicated to his name; *Whitby's* and *Beaufobre's Preface to the*
epistle to Titus. and *Calmet's Commentary.*

^e 2 Tim. iv. 20.

* We know very little of the life of Carpus, only that
 he must be a different person from St Polycarp, bishop of
 Smyrna, and from that other Carpus whom the false Diony-
 sius, in his letter to Demophilus, makes mention of. The
 Greeks tell us a great many particulars of him, which are far
 from being certain. They affirm, that he was one of the
 seventy disciples; that he propagated the truth in several pla-
 ces; that he wrought abundance of miracles; that he was
 St Paul's assistant in preaching the gospel, and was employed
 by him in carrying his epistles. They make him bishop of Be-

A. M.
4069. &c.
Ann Dom
65 &c.
from
Acts i. 10.
to the end

ciples, where † he left his cloak *, some books and parchment-rolls; and, in all probability, about this time it was that he suffered those persecutions and afflictions at Antioch, Iconium, and Lystra, ‡ whereof he makes mention to Timothy, and thanks God for his deliverance from them. But though God was pleased to deliver him from these afflictions, yet it was not long before he discovered to him the near approach of his death, and gave him to know particularly, that at Rome he was to suffer martyrdom; which was so far from retarding, that it made him hasten his journey with joy and alacrity to that place.

It was about the twelfth or thirteenth year of Nero's reign when he came to Rome the second time, where meeting and joining with Peter, they both used their utmost endeavours to instruct the Jews in their synagogues, and to convert the Gentiles in all public places and assemblies. This soon raised the malice and indignation of the magistrates, especially of the governor ^b Helius, whom Nero, at his departure into Greece, left invested with exorbitant powers, which he exercised after as exorbitant a manner. It was crime enough for these two apostles that they were Christians; but the particular prejudice against Peter is said to have been his defeating Simon Magus, and that against Paul, his converting one of the Emperor's concubines. However this be, apprehended they both were, and

† and say, that he died in peace; *Calmet's Commentary and Dictionary*, under the word.

† 2 Tim. iv. 13.

* What we are to understand by St Paul's cloak, will best be resolved in our answers to the following objections. We have only to observe here,—That the time when he left this cloak, was not when he went from Troas to Assos, in his journey to Jerusalem; for then (as Bishop Pearson says) he could have no cause to leave any thing of moment, having so many to accompany him in his journey, as well as a ship to attend him; Acts xx. 4. 6. 13. but it was in his travels after he was set at liberty, and had left Rome or rather in his return to Rome again, that, in the hurry of his departure, he left some things with Carpus, which he after found he wanted; *Whitby's Annotations*, and *Calmet's Commentary*.

‡ 2 Tim. iii. 11.

^b He is called *Casarianus*, as being the Emperor's freed-man, and by the apostle the *Lion*, 2 Tim. iv. 17. by reason of his cruelty against Christians.

and cast into prison; where they spent their time in the most solemn acts of devotion, and as occasion offered, preached the gospel to their guards and fellow-prisoners, among whom, it is said, that they converted Procellus and Martinian, two captains of the guard, with seven and forty others.

A. M.
409, &c.
A. in Dom
85, &c.
from
Acts i. 10.
to the end.

During the time of this apostle's confinement, St Peter wrote his second general epistle * to the converted Jews who were dispersed in the several provinces of Asia: 'Wherein he endeavours, by earnest exhortations, to prevail with them to persevere in the doctrine which they had received, and to testify the soundness and sincerity of their faith by a Christian life comporting therewith: 'Wherein he forwarns them of the false teachers † that would shortly spring up among them; foretells their sad and miserable destruction; and describes them by their
' odious

Peter's second epistle, and Paul's second epistle to Timothy, with their contents.

* That this epistle was written by St Peter, is evident both from the inscription it bears, and the concurrence of circumstances in it, relating to that apostle, and none else; and therefore we may suppose, that the true reason of its late reception into the list of the holy Scriptures, was not so much its difference of style, as its not being addressed to any particular church that might have taken care to preserve it, and in due time to have entered its claim for a place in the canon. And that it was indited, not after the destruction of Jerusalem, as some will have it, but a little before the author's death, (not improbably in the 13th of Nero's reign, A. D. 67.) may be justly concluded from this declaration of his *I think it meet, as long as I am in this tabernacle, to put you always in remembrance of these things knowing that shortly I shall put off this tabernacle, even as our Lord Jesus Christ hath shewn me.* 2 Pet. i. 12, 13, 14; *Beaufobre's, Whitby's, and Hammond's Preface to the second epistle of St Peter.*

† There are three sorts of people which the apostle cautions his converts against in this epistle. 1st The Solidians, who talked of attaining salvation by the strength of their faith, or a right belief of the doctrines of Christianity, without any regard to a virtuous life. 2dly, The Nicholaitans, who turned the grace of God into lasciviousness; and, upon the presumption of their being spiritual persons, and the seed of election, averred, that they contracted no guilt, and could receive no pollution from any evil action they did. And, 3dly, The scoffers at the promise of Christ's coming to judgment, which they looked upon as a thing that could never be verified, and which the continuance of their persecutions gave the Christians small hopes of expecting; *Whitby's Preface to the second epistle of St Peter.*

A. M.
4071, &c
Ann Dom
67, &c
from
Acts i. 10
to the end.

‘ odious characters, that they might avoid them : Where-
‘ in he vindicates the doctrine of Christ’s coming to judg-
‘ ment, which the heretics of those times denied, that
‘ thereby they might encourage men the more securely to
‘ pursue their lewd courses ; and wherein he describes the
‘ * great and terrible day of the Lord, when the elements
‘ shall melt, and the whole frame of nature be dissolved,
‘ thereby to excite them to become circumspect and dili-
‘ gent, in order to be found of him in peace, without
‘ spot, and blameless.’

About the same time St Paul wrote his second epistle
† to Timothy : Wherein he informs him of the near
‘ approach

* It is the opinion of the reverend and judicious Dr Ham-
mond, and Dr Lightfoot, that St Peter, in the 3d chapter
of his second epistle, does not discourse of our Lord’s coming
to the general judgment of all mankind ; but only of his com-
ing to execute his judgment on the Jews in the final destruc-
tion of their church and nation. But besides that this notion
is entirely new, and contrary to the sentiments of all the an-
cients who have commented upon this epistle, it seems obvi-
ous at first sight, that *the day of the Lord, in which the heavens
shall pass away with a great noise, and the elements shall melt with
ferveat heat, the earth also, and the works that are therein, shall be
burnt up* can mean no other than the great day of judgment.
For, to interpret these words of the destruction of Jerusa-
lem only is to turn them into a metaphor and allegory ;
whereas St Peter says plainly, that as the old world was de-
stroyed by water, so shall the world that now is be destroyed
by fire, 2 Pet. iii. 5 7. It is usual indeed with the prophets,
to represent God’s judgments on the enemies of his church
and people, by the tragical expressions of *burning up the earth,
and dissolving the heavens* Isa xiii 9. Ec. xxxiv. 3 &c. but this
solemn exhortation, *Seeing then all these things shall be dissolved,
what manner of persons ought we to be in all holy conversation and
godliness, looking for and hastening to, the coming of our Lord and
Saviour Jesus Christ that we may be found of him without spot, and
blameless?* 2 Pet. iii. 11, 12. This exhortation, I say, sounds
too high for the destruction of Jerusalem, in which they of
Pontus and Galatia could not be much concerned ; but it is
very proper for those who had the lively ideas of the conflag-
ration of the world, and the tremendous judgment and per-
dition of ungodly men, then set before them ; *Whitby’s Preface
to the second epistle of St Peter.*

† That at two different times St Paul was a prisoner at
Rome, is evident from the circumstances which himself relates.

' approach of his death ; and desires him to come to him
' before winter, because most of his companions, upon
3 L 2 ' one

A. M.
4271, &c.
Ann Dom
67, &c.
from

Acts i. 20.
to the end.

In his first confinement. he was permitted to live in his hired house, and to receive all that came to him, Acts xxviii. 30, 31. ; but in his second, he was so closely shut up, that Onesiphorus was forced to enquire diligently after him, before he found him, 2 Tim. i. 17. In the first, Timothy and Mark were both with him, and constantly attending him, Phil. i. 1. and Col. iv. 10. in the second, they were both absent in Asia, and knew nothing of what passed in Rome, 2 Tim. iv. 11. In the first. Demas had adjoined himself to him, and was become a fellow labourer in the gospel ; in the second, *out of love to the things of the world, he had forsaken him, and departed to Thessalonica*, 2 Tim. iv. 10. In the first *many of the brethren, waxing confident by his bonds, were much more bold to speak the word without fear*, Phil. i. 14. but in the second, they were so intimidated, that *they all forsook him, and not one man stood with him*, 2 Tim. iv. 16. And if it thus appears, that St Paul was twice in custody at Rome, himself gives us to understand, that this epistle was written under his latter confinement, and was very probably the last that ever he wrote ; for, *I am ready to be offered, and the time of my departure is at hand ; I have finished my course, and from henceforth there is laid up for me a crown of glory*, 2 Tim. iv. 6. &c. are the words of one that is approaching to his latter end. This therefore is a strong indication of the singular affection which St Paul had for Timothy, that he favoured him with one of the last letters that he ever wrote : And if, pursuant to this letter, Timothy went to Rome, (as probably he did,) he must have been there when the apostle was led out to suffer, and finished his course in a glorious martyrdom. After the death of St Paul, the history of Timothy is but short ; only we may suppose, that he returned to Ephesus, probably the year following, and there continued to govern that church in the capacity of their bishop, until the Pagans of that city, who were great votaries to the goddess Diana, celebrating a festival called *Catagogian*, in which they carried about the images of their gods, and by means of their masks and clubs, committed a thousand insolences and outrages, Timothy stood in the streets, to oppose and reprove this execrable custom ; which so enraged the people, that falling upon him with stones and clubs, they left him for dead. But some of his disciples, finding him to breathe, took him up, and lodged him without the gates, where in two days he expired, and was afterwards buried on a mountain not far from the city ; *Whitby's and Beaujébré's Preface to the second epistle of Timothy, and Lachard's Ecclesiastical History.*

A. M. 4071, &c
Ann. Dom
67, &c
from
A. S. i. 10.
to the end.

one affair or other, were departed from him: Wherein he exhorts him to discharge all the duties of a bishop and pastor, suitable to those excellent gifts he had received, and with a generous contempt of the world, and worldly things: Wherein he admonishes him not to be surpris'd or disturb'd at the apostasy of some from the faith, but to preach the more zealously against such opposers as heaped up to themselves teachers, and left the truth, to turn unto fables; and wherein he acquainted him, how, at his first appearing before Heliuss, all his companions, for fear of being involved in his punishment, forsok him; but that the Lord stood by him, and strengthened him, to make his preaching more conspicuous, and effectual to the Gentiles.

Both the apostles suffer martyrdom at Rome; Peter is crucified, and Paul beheaded.

How long these two apostles lived under their confinement, we have no certain knowledge; but at last it being determined that they should both die: Peter, as a Jew, and foreigner, was sentenced to be crucified; and Paul, * as a Roman citizen, to be beheaded. † on the 29th of June, (as it is generally supposed,) St Peter, being first scourged, according to the Roman custom, was led to the top of

† 2 Tim iv. 17.

* This was accounted a more noble kind of death, not among the Romans only, but among other nations, as being fitter for persons of better quality, and more ingenuous education: And, from this instrument of his execution, the custom no doubt first arose, that in all pictures and images of this apostle, he is constantly represented with a sword in his right hand. He is said to have suffered in the sixty-eighth year of his age: to have been buried in the Via Ostiensis, about two miles from Rome; and by Constantine the Great to have had a stately church, in the year 413. built over his grave. It was adorned with an hundred of the best marble columns, and beautified with the most exquisite workmanship. But as it was afterwards thought to be too narrow and little for the honour of so great an apostle. Valentinian or rather Theodosius, the Emperor, (the one but finishing what the other begun,) by a rescript, directed to Salustius, prefect of the city, caused it to be taken down, and a larger and more noble one to be built in its room; *Cave's Lives of the apostles.*

† Many of the ancients positively affirm, that both these apostles suffered on the same day and year; but others, though allowing the same day, tell us, that St Paul did not suffer till a year after St Peter. and some interpose the distance of several years; *Cave's, Ibid.*

of the Vatican mount, near Tiber, where he desired the favour of the officers, that he might be crucified with his head downwards, as thinking himself unworthy to suffer in the same posture wherein his Lord and Master had suffered before him. In this manner * he expired upon the cross; while St Paul, having converted three of the soldiers that were sent to guard him to his execution, and who, within a few days after, died martyrs themselves, when he came to the place called *Aqua Salvæ*, about three miles out of the city, after some solemn preparation, cheerfully gave up his neck to the fatal stroke.

Thus died † the two most eminent apofiles of Jesus Christ, after they had, with indefatigable labour, reaped a glorious

* His body being taken from the cross, was embalmed after the Jewish manner, by Marcellinus the presbyter, and so buried in the Vatican, near the Triumphal way. Over his grave a small church was soon after erected; but when it was destroyed by Heliogabalus, his body was removed to the cemetery in the Appian way, two miles distant from Rome. Here it continued till, in the time of Pope Cornelius, it was re-conveyed to the Vatican: where it abode in some obscurity, until Constantine the Great, out of the profound reverence he had for the Christian religion, having rebuilt and enlarged the Vatican to the honour of St Peter, enriched it with gifts and ornaments, which, in every age, increased in splendor and beauty, till it is become one of the wonders of the world at this day; *Cave, ibid.*

† Before we part with these two apostles, it may not be amiss to take a short survey of their persons and tempers. St Peter (if we may believe the description which Nicephorus gives us of him) was of a middle size, but somewhat slender, and inclining to tallness: his complexion was very pale, his hair thick and curled, his eyes black, his eye-brows thin, and his nose large, but not sharp. In his natural temper (as most Galileans were) he was warm, eager, and enterprising, stout and courageous in the main, though in some cases his fear prevailed, and destroyed the succours which reason offered. His humility and lowliness of mind was singular, his affection and zeal for his Master wonderful, his love for the souls of men ardent, his diligence in his ministerial office indefatigable, and his rule and conduct in his episcopal capacity highly prudent and engaging. St Paul (if we may believe the same Nicephorus) was of a low and small stature, somewhat stooping, his complexion was fair, his countenance grave, his head small, his eyes sparkling, his nose high and bending, and his hair thick,

A M.
4072, &c.
VIII Dom
68, &c. }
from
Acts i. 10.
to the end.

A. M.
4072, &c.
Ann Dom
69, &c.
from
Acts i. 10
to the end.

glorious harvest of infinite numbers of souls, and triumphantly propagated salvation to the most considerable parts of the world; and as they were equally concerned in the foundation of the church of Rome, the one having the Jewish and the other the Gentile converts under his care and government, when both of them were dead, the whole administration of it devolved upon * Linus, one of St Paul's disciples, of whom he makes mention in his second epistle to Timothy ¹, and who, after twelve years presiding therein, is said to have suffered martyrdom either in the first or second year of Titus.

St Jude's epistle; the occasion of it, and contents.

One of St Paul's predictions was, That in the Christian church ^m heresies should arise for the manifestation of such as were found in the faith; which prediction

and dark, but mixed with grey. His constitution was weak, and often subject to distempers; but his mind was strong, and endued with a solid judgment, quick invention, and prompt memory, which were all improved by art, and the advantages of a liberal education: his humility and self-abasement was wonderful, his sobriety and temperance singularly strict. his contempt of the world great and generous, his charity to the poor extensive, his love for men's souls universal, his labours in the execution of his ministry incessant, his constancy in the profession of religion invincible, and his style and manner of writing to inculcate it, even by the confession of his enemies, weighty and powerful, 2 Cor. x. 10. Besides the epistles which are owned to be genuine, several other writings are falsely ascribed to him, as *An epistle to the Laodiceans, a third to the Thessalonians, a third to the Corinthians, a second to the Ephesians, his Letter to Seneca, his Acts, his Revelation, his Voyage to Thecla, and his Sermons*: As the like has been done to St Peter, viz his *Acts, Gospel, Revelation, Preaching, Judgment, and Liturgy*; Cave, *ibid.*

* The book of the Apostolical Constitutions says, that Linus, the son of Herculaneus, a Tuscan by birth, was ordained bishop of Rome by St Paul, long before the death of St Peter; and Rufinus asserts, that he and Anacletus having governed that church, while the apostles Peter and Paul were living, but then absent, Peter, a little before his death, chose at last Clement to succeed him in the see of Rome; but Clement, (according to Epiphanius,) out of modesty, refused to exercise that office, till after the death of Linus and Anacletus; *Catholick's Dictionary, and Cave's Disputat. Apost.*

¹ Chap. iv. 21.

¹⁰ 1 Cor. xi. 19.

tion began now to be verified: For, besides the immediate followers of Simon Magus, * those of Menander, Ebion, and Cerinthus, as well as others, who are styled † Nicholaitans, appearing eager advocates for such principles

A. M.
4072, &c.
Ann Dom
68, &c.
from
Acts i. 10.
to the end.

* Menander was a Samaritan, and, like Simon, a notorious impostor and magician; but abounding with more monstrous illusions than he. He gave it out, that he was a Saviour sent from above for the restoration of mankind; and that whoever was instructed in his occult knowledge, and initiated in his baptism, should enjoy a perpetual immortality, and continue always young and vigorous, even in this world. With these, and several other of his master Simon's opinions, he seduced many in Antioch; and though the extravagancy of his notions made them less infectious, yet they were continued in the second century, particularly by Basilides and Saturninus. *Ebion*, so called for his affected poverty, was born at Cocaba, a village in Palestine; and spread his heresy in Trachonitis, and among the Christians, who, before the siege of Jerusalem, had retired to Pella. He denied the divinity of our Saviour; and, though he acknowledged him for an excellent person, believed him to be no more than the son of Joseph and Mary. He enjoined the observation of the law of Moses as necessary to salvation; received all the writings of the Old Testament, but none of the New, except St Matthew's gospel; and particularly condemned St Paul as an apostate, for proving the dissolution of the Jewish law. Cerinthus spread his heresy in Ephesus, and other parts of Asia Minor; and, in his denial of our Lord's divinity his acknowledgment of St Matthew's gospel, and asserting the obligation of the Mosaic law, agreed exactly with Ebion: as he did with the Gnostics, in asserting the creation of the world by angels. To insinuate himself with the vulgar, he boasted much of his illuminations and revelations; and, to make the mystery of our Lord's passion more familiar, distinguished between Jesus and Christ and accordingly taught, that Jesus was but a mere man; that Christ descended upon him in the likeness of a dove, and continued with him during the time of his ministry; but that, as Christ was incapable of suffering, he forsook Jesus, when he came to be crucified, and left him to die: but his kingdom afterwards he affirmed should be terrestrial, in the city of Jerusalem, where men should enjoy all kinds of carnal pleasures for a thousand years.

† Rev ii 15.

† The Nicholaitans are supposed to derive their original from Nicholas, one of the deacons mentioned in the 6th of Acts, and (as Clements Alexandrinus relates the story) not improbably on this occasion. This Nicholas had a beautiful wife,

A. M.
4072, &c.
Ann Dom
68, &c.
from
Acts i. 10.
to the end.

principles as fapped the very foundations of the Christian religion, obliged * St Jude to write his epistle (in the same manner as St Peter did his) to the Jewish converts, in their several dispersions; 'Wherein he informs them, that his primary intention was, to have ' wrote

of whom he was said to be jealous: but to shew the apostles how far he was from that, he brought her forth one day, and gave any person leave to marry her. Himself was a sober and temperate man, who never knew any woman but his own wife, by whom he had one son and several daughters, who lived all unmarried, and shewed that their father was no encourager of lewdness: but so it was, that being accustomed to make use of an expression which bore an equivocal meaning, viz. 'That ' we ought to abate the flesh ' meaning, that we ought to mortify and keep it under, by this saying of his, and what he had done in offering his wife, he unhappily gave an umbrage to his disciples and followers, to throw off all restraint, and to give themselves over to the grossest impurities, allowing of the most pernicious mixtures, and making corporal pleasure the ultimate end of man; *Eschard's* and *Lamy's Ecclesiastical histories*.

* This Jude, who, in the history of the gospel, is styled *our Lord's brother*: as being the son of Mary, sister to the blessed Virgin, was undoubtedly the brother of James the Less, bishop of Jerusalem. Matth. xiii. 55. and ' it may be (as Dr. Lightfoot expresses himself) that St Jude stands up in the charge ' of his brother James among the circumcision of Judea, and ' directs his epistle to all such as were sanctified and preserved ' in those apostatizing times, as his brother had done to all the ' twelve tribes in general.' Between this and St Peter's second epistle there is certainly a great resemblance. The end aimed at in both, viz. to expose in their true light the corrupt principles and practices of the Gnostics, is evidently the same; and the arguments and expressions, in many cases, so much alike, that it has been disputed whether St Jude has here abridged that of St Peter, or St Peter enlarged upon this of St Jude, though most are of the former opinion. And indeed, when we find St Jude quoting expressly this epistle of St Peter, [Jud ver. 17. compared with 2 Pet. iii. 1. 2.] and alluding to St Paul's second epistle to Timothy (2 Tim. iii. 1. compared with Jude, ver. 18.) and speaking of the apostles as persons who had been some time dead, we cannot but conclude, that this epistle was not written till after the death of the apostles St Peter and St Paul: but how long after we cannot tell; *Whitby's Preface to the epistle of Jude*; and *Stanhope on the epistles and gossels*, vol. 4,

' wrote to them in general of the common salvation, in
 ' order to confirm them in it; yet, seeing the doctrine of
 ' Christ attacked on every side by heretics, he thought it
 ' more necessary to exhort them to stand up manfully for
 ' the defence of the faith once delivered to the saints, and
 ' to oppose those false teachers, who so earnestly laboured
 ' to corrupt them; and that they might know these the
 ' better, he describes them in their proper colours, and
 ' foretels their future, if not impending destruction: but
 ' exhorts them, at the same time, to endeavour by all
 ' gentle methods, to save them, and to take them out of
 ' the fire, into which their own folly had cast them.'

A. M.
 4072, &c.
 Ann Dom
 68, &c.
 from
 Acts i. 10.
 to the end.

It is very observable of this apostle, that the evangelists
 commonly call him, not *Jude* but either * *Thaddæus*, or
Lebbæus, out of a particular dislike, no doubt, to the
 name of *Judas*, ever since the treacherous and bloody Is-
 cariot betrayed and sold his Master: but then the sacred
 records are so very short in their accounts of him, as well
 as of the other remaining apostles, that we must, in this
 case, be beholden to other ecclesiastical writers; who tell
 us of this St Jude, that after our Lord's ascent into heaven,
 having for some time, preached about Judea and Galilee,
 next in Samaria and Idumea, and then in Syria and Meso-
 potamia, he travelled at last into Persia, where, at the in-
 stigation of the Magi, provoked by his open rebukes of their
 idolatrous

The history
 and mar-
 rimonial of
 St Jude.

* The superstitious veneration which the Jews had for the
 sacred name of *JEHOVAH*, would not suffer them to pronounce
 it in common conversation; and hence it was, that when any
 man had a name, wherein occurred the major part of this in-
 effable title, (as it did in *Jehuda*, or *Juda*;) they chose rather
 to change it in common speech, for another of the like impor-
 tance, but different characters; for which reason *Judas*, which
 denotes *praise*, was changed into *Thaddæus*, a word of the same
 signification. Concerning the other name of *Lebbæus*, con-
 jectures have been various. Some, deriving it from an Hebrew
 word, which signifies the *heart*, will have it to intimate the ex-
 traordinary wisdom and courage of this apostle; while others
 draw it from a root which imports a *lion*, and think it an allu-
 sion to that prophecy of Jacob, which compares his son Judah
 to an old lion, and a lion's whelp. Gen. xlix. 9. though all
 this etymology might be spared, if we can but (with Dr Light-
 foot) suppose, that his name was taken from *Lebbæ*, a town in
 Galilee, where he conceives that this apostle was born; *Cave's*
Lives of the apostles. and *Stanhope on the epistles and gospel*.

A. M.
4072, &c.
Ann Dom
68, &c.
from
Acts i. 10.
to the end.
Simon.

Thomas.

idolatrous worship of the sun, and other superstitions, he was assaulted by the common people, and, after other previous cruelties, crucified;—who tells us of * St Simon, that upon the dispersion of the apostles, having preached in Egypt, Cyrene, Africa, Mauritania, and other remote countries thereunto adjoining, at length bent his course westward, and came into † Britain, where, after many miracles wrought, and great hardships undergone, he was at last put to death for the testimony of the truth, by the then rude and barbarous inhabitants of that island;—who tell us of † St Thomas, that, having preached in Media, Persia, Hyrcania,

* This apostle (to distinguish him, I suppose, from that other Simon surnamed *Peter*) is styled *Simon Zelotes*, or *Simon the Canaanite*; but the latter name, we must observe, does not relate to his country or kindred, but is indeed the same in sense with *Zelotes*, and derived from an Hebrew, as that is from a Greek word, signifying *zeal*; but whether this title was given him in regard of any personal warmth or vigour remarkable in him, or whether to denote him one of that sect who were called *Zelots* among the Jews we cannot tell; only we may observe, that if it was upon the latter account, his conversion was more signal since nothing could be more opposite to the meekness and gentleness of Christianity, than the irregularity and fierceness of that spirit by which this sect was actuated; *Stanhope on the epistles and gospels*.

† Others say, that, after his preaching the gospel in Egypt, he came into Mesopotamia, and there meeting with St Jude, went with him into Persia, where they both received the crown of martyrdom; for which reason perhaps it is, that the church commemorates them both together in one festival; *Stanhope on the epistles and gospels*.

‡ It was customary with the Jews, when travelling into foreign countries, or familiarly conversing with the Greeks and Romans, to assume to themselves a Greek or Latin name, of great affinity, and sometimes of the very same signification with that of their own country; as that of *Thomas* and *Didymus*, one in the Syriac, and the other in the Greek, do both signify a *twin*. He no doubt was a Jew, and, in all probability, a Galilean as well as the other apostles; but the place of his birth, and the nature of his calling, (unless we should suppose that he was brought up to the trade of fishing,) is a thing unknown. It is generally agreed, however, that he preached the gospel in the East Indies, by reason of the great numbers of Christians found there in several places, who still go by the name of St Thomas; though there are not wanting some, who ascribe the original of this sect to a person of the same name, who

Hyrkania, Bactriana, &c. he was at length encouraged by a divine vision to travel into India, where, coming into the country of the Brachmans, by the miracles which he wrought, he converted so many, (and among others Segamo the prince of the country,) that the priests, fearing the downfall of their religion, fell upon him, while he was intent at prayer, with stones and darts, and at last, one of them coming nearer, ran him through with a lance;—who tell us of * St Philip, that after having made many converts in the Upper Asia, Colchis, and some parts of Scythia, he came at length to Hierapolis, a noted city in Phrygia, where the inhabitants at that time paid their adoration to a † dragon, which when the apostle, by his prayers, and invocation of the name of Christ, either quite destroyed, or caused to disappear, the magistrates of the place were so exasperated against him, that they threw him into prison, and, after a severe scourging, ordered him either to be hanged or crucified;—who tells us of ‡ St Bartholomew, (generally

A. M.
4072. &c.
Ann Dom
68, &c.
from
Acts i. 10.
to the end.

Philip.

Bartholo-
mew.

who lived many centuries after; *Cave's Lives of the apostles*; and *Stanhope on the epistles and gospels*.

* This apostle was born at Bethsaida, a town near the sea of Tiberias; but of his parents, and manner of life, the history of the Gospel takes no notice, though probably he was a fisherman, the general trade of the place. He is said to have preached in the upper Asia; to have wrought many miracles in Hierapolis a city of Phrygia, (now called by the Turks *Pambuch Kulafi*, from the rocks about it, which are white like cotton;) and there to have suffered martyrdom, by being fastened to a cross, and stoned to death; *Cave's Lives of the apostles*; and *Stanhope on the epistles and gospels*, vol. 4.

† This doubtless was done in memory of that infamous act of Jupiter, who, in the shape of a dragon, insinuated himself into the embraces of Proterpine, his own daughter, begot of Ceres, and whom the Phrygians chiefly worshipped, as Clemens of Alexandria informs us; *Cave. ibid.*

‡ That Nathaniel and Bartholomew were only two names for one and the same person, the one his proper, and the other his relative name, appears from several passages in the gospels compared together: but then the question is, upon what account it was that he had his relative name conferred on him? That several sects in the Jewish church denominated themselves from some famous person of that nation, (as the Essenes did from Enoch, and the Sadducees from Sadoch,) cannot be denied; and therefore, if we may suppose that there were others who called themselves *Tholmæans*, from Tholmai, scholar

A. M.
4072 &c
Ann Do
68, &c.
from
Acts i. 10.
to the end,

(generally supposed to be the same with Nathaniel,) that having with great success propagated Christianity in the Higher India, (whither he carried St Matthew's gospel,) he thence removed into Lycaonia, and came at last to Albinople, a city of the Greater Armenia, at this time miserably over-run with idolatry; where having converted their king Polymius, and his wife, and by their example prevailed with multitudes to relinquish their idols, he so far enraged the priests against him, that they instigated Astyages the King's brother to get him into his hands, and to have him * first flayed, and then either beheaded or crucified; -- who tell us of † St Matthias, that having, for some time,

Matthias.

to Heber, the ancient master of the Hebrews who flourished in Debir and Hebron, it will be no hard matter to make Nathaniel of this order and institution, and thereupon to give him the name of *Bartholomew* i. e. a scholar of the Tholmæans. and so create him (as he is said to have been) a doctor of the Jewish law. But an easier account of this matter is, — That as the first syllable of this name signifies a son the word *Bartholomew* will import no more than the *Son of Tholmew*, or *Tholmai* which was no uncommon name among the Jews. And that it was an usual thing among them. for the son thus to derive his name is evident from the instance of *Bar timæus*, which is interpreted the *Son of Timæus*. Mark x. 46. and that of *Bar-jona*, Matth xvi 17. which St John makes the same with *Simon. Son of Jonas*. John xxi. 15. *Cave's Lives of the apostles*; and *Stanhope on the epistles and gospels*.

* That excoriation was a punishment in use not only in Egypt, but among the Persians likewise, is evident from the testimony of Plutarch, who records a particular instance of Me-sabates the Persian eunuch's being first flayed alive, and then crucified; in *Vita Artaxerx*. And that the Armenians, who were next neighbours to the Persians, might from them borrow this piece of barbarous and inhuman cruelty, is no hard supposition at all; *Cave's Lives of the apostles*.

† As this apostle was not one of the first election, immediately called and chosen by our Saviour, we are not to expect any account of him in the history of the gospel; but from the Acts of the apostles we learn, that being one of our Lord's disciples, and probably one of the seventy, upon the death of Judas he was elected into the apostleship, which he discharged with great efficacy, and a full demonstration of the Spirit and of power. But there are some things in ecclesiastical story related of him, (as particularly when he preached the gospel in

Macedonia,

time, employed himself in the work of the ministry within the confines of Judea, at length he betook himself to other countries, and travelling eastward, came at last to Æthiopia, (or Cappadocia rather,) where, meeting with a people of a fierce and intractable temper, after all his labours and sufferings, and a numerous conversion to the Christian faith, from them he received the crown of martyrdom; but in what manner it was conferred *, authors are not agreed; and who tell us of St † Barnabas, that, after his separation from St Paul, having preached about Liguria, and settled a church at Milan, (whereof himself was constituted bishop,) he returned at last to Cyprus, his native country, where, by the malice of the Jews, he was tumultuously

A. M.
4572, &c.
Ann Dom
68. &c.
from
Acts i. 19.
to the end.

Barnabas.

Macedonia, and the Heathens, to make experiment of his faith, gave him a poisonous potion, that he cheerfully drank it up in the name of Christ, and received no harm,) which have not met with so ready a credence, though the instance before us be no more than the completion of our Saviour's promise to his apostles, *They shall take up serpents; and if they drink any deadly thing it shall not hurt them*, Mark xvi. 18.; *Cave's Lives of the apostles*.

* Ancient martyrology reports him to have been seized by the Jews, and, as a blasphemer, to have been first stoned, and then beheaded; but the Greek offices, seconded herein by several ancient breviaries, tell us, that he was crucified; as an hymn cited by Dr Cave out of the Greek offices, seems to import. There was a spurious book, called the *Gospel*, or *Acts, of Matthias*, which, Eusebius tells us, was composed by heretics, and fathered upon him; even as Clemens of Alexandria observes that Valentinus, Marcion, and Basilides, sheltered their vile tenets under the pretended authority of this apostle; *Case's Lives of the apostles*, and *Stanhope on the epistles and gospels*, vol. 4.

† In relation to this apostle, we have only to remark, that he hath left us one epistle, reckoned among the apocryphal writings of the first Christians, which may be genuine perhaps, though not canonical. Its principal design is, to prove that the law is abolished by the gospel; that legal ceremonies are useless; and that the incarnation and death of Jesus Christ was necessary. It is certainly very ancient, full of piety and zeal, frequently quoted by Clemens of Alexandria, and tho' written in a style very allegorical, by the labours of our late Archbishop Wake is made to the English reader both entertaining and profitable; *Galmet's Dictionary*, and *Stanhope on the epistles and gospels*.

A. M. 4102, &c.
Ann Dom 98, &c.
from Acts i. 10.
to the end

tuously assaulted, and stoned to death, at Salamis, the principal city of the island.

Thus were all the apostles and first ministers of Christ appointed by God to lay down their lives, in testimony of the truth of the gospel, except the beloved evangelist * St John; and yet if we consider his stripes and imprisonment by the counsel of Jerusalem, his † banishment to the isle of Patmos for the word of God, and his being ‡ cast into a cauldron of flaming oil by the order of Domitian, we can hardly deny him the honour of being a martyr, since he submitted himself freely to such sufferings as nothing but a miracle could rescue him from.

Of

* Theophylact, and others before him, were of opinion, that our apostle died a martyr, upon no other ground, than what our Saviour told him and his brother, that they should *drink of the cup, and be baptized with the baptism wherewith he was baptized*, which St Chryostom strictly understands of a bloody death. This was indeed literally verified of his brother James; but the general sense of antiquity is, that St John died in his bed; *Cave's Lives of the apostles*.

† This punishment, in the Roman law, is called *capitis diminutio*, because the person thus banished was disfranchised, and the city thereby lost an head. It succeeded in the room of that ancient punishment, *Aqua et igni interdicere*, whereby it was implied, that the man must, for his own defence, betake himself into banishment, when it became unlawful for any to accommodate him with lodging or diet, or any other necessary of life. But this banishing into islands was properly called *disportatio*, being accounted the worst kind of exile, whereby the criminal forfeited his estate and being bound and put on shipboard, was, by public officers, transported to some certain island, (which none but the Emperor himself might assign,) there to be confined to perpetual banishment. The place to which St John was carried was Patmos, a little island in the Archipelago, now called Palraosa, mountainous, but moderately fruitful, especially in wheat and pulse, though defective in other commodities. The whole circumference of the island is about thirty miles, and on one of the mountains, stands a town of the same name having on the top of it a monastery of Greek monks; and on the north side of the town, the inhabitants by tradition shew an house in which the Apocalypse was written, and not far off, the cave where it was revealed, both places of great esteem and veneration with the Greeks and Latins: *Cave's Lives of the apostles*, and *Wells's Geography of the New Testament*.

‡ This is a point of history that has of late been called in question;

Of this apostle the same ecclesiastical writers tell us, that ^a after the death of the Blessed Mother, which happened about fifteen years after our Lord's ascension, by the special conduct of the Holy Ghost, he was carried into Asia, on purpose to oppose the heresies which in those parts began to spread and infest the church; that, as he spared no pains in preaching the gospel where it was wanted, and in confirming it where it had been settled, many churches of note and eminence, besides those mentioned in the beginning of his Revelation, were of his foundation; that, in the persecution raised by Domitian, the proconsul of Asia sent him bound to Rome, as an assertor of Atheism, and a subverter of the religion of the empire, where he was treated with the utmost barbarity, and at length banished into a desolate island, there to be employed in digging in the mines; that in this desolate place, however, he was entertained with the more immediate converse of Heaven, and by frequent visions and prophetic representations, had a clear prospect given him of the state of Christianity in the future periods and ages of the church *, which he has transmitted

A. M.
402, &c.
Ann Dom
98, &c.
from
Acts i. 10.
to the end.
St John's
act, writings,
deaths, and
burial.

question; but, since it is attested by Tertullian, *De Præscript.* c. 36 a most learned and very honest man, and who lived near enough the time to be certified of the truth; since it is contradicted by no ecclesiastical writer that we know of; is no more incredible than St Paul's taking up a viper unhurt, Acts xxviii. 3. &c. and is agreeable to the intimation given of St John that he should not die a martyr, John xxi. 21, 22. there can be no reason for cavilling at this in those that admit of the possibility of any miracle; *Collins's Grounds, &c.* and *Whiston's Answer.*

^a Cave's *Life of St John*, and *Eachard's Ecclesiastical History*, vol. 2.

* The Apocalypse, or book of Revelations, as we call it, was of old, not only condemned by heretics but controverted by many of the fathers likewise. Dionysius, bishop of Alexandria tells us, that for his part, he durst not reject it, being persuaded, that it contained many wise and admirable mysteries, though he could not comprehend them; and that though he owned the author to have been a divinely-inspired person, yet he could not believe it to be St John the apostle and evangelist, because the style, matter, and method of it, did not agree with his other writings. The common current of antiquity however runs another way; and, as the diversity of style, &c. is of no moment in this case, because that in subjects which are so vastly different, it is hardly possible for any man

A. M.
4102, &
Ann D O
98, &c.
from
Act. i. to
to the end.

transmitted to us; that upon the death of Domitian, when Nerva had rescinded all his odious edicts, our apostle took the opportunity to return to Ephesus, and (as Timothy had lately been dead) at the request of the bishops of the province, entered upon the administration of that metropolitan see, and therein continued till the reign of Trajan; that, in the time of his ruling this church, he wrote three several epistles. Whereof the first is called *Catholic*, calculated, as it were, for all times and places: 'in which he ex-
' cites his little children (as he calls all Christians) to love
' and charity, to holiness and purity of manners; cautions
' them against resting in a naked and empty profession of
' religion, against being led away by the crafty insinuations
' of seducers; antidotes them against the poison of the
' Gnostic principles and practices; and gives them most
' excellent rules for the conduct of the Christian life.' The other two are but short, and directed to particular persons; the one to a lady of honourable quality, 'en-
' couraging her and her children to charity, to perseve-
' rance in good works, and to shew no countenance to
' false teachers and deceivers;' the other to the charita-
ble and hospitable Gaius, so kind a friend, so courteous
an entertainer of all indigent Christians.

The same authors tell us, that in his archiepiscopal capacity, he took great care of the flock of Christ, and notwithstanding his advanced age, went many journeys into the neighbouring provinces, to ordain bishops, to settle and confirm churches, and was induced at last, by the request and importunity of several of his disciples, (even when he was 97 years of age,) to compose his gospel *, for a
defence

to observe the same tenor and way of writing, the book being wrote in the island Patmos, which is a circumstance compatible to none but St John; his name so frequently occurring; in it, his styling himself *a brother and companion in tribulation, and in the kingdom and patience of Jesus Christ*; his writing particular epistles to the seven churches in Asia, all planted, or at least cultivated by him; together with doctrines contained in them, all suitable to the apostolic spirit and temper; these are so many concurring evidences to prove our apostle to have been the author of it, whatever was the occasion of its not being received so readily into the canon of scripture; *Cave's Life of St. John.*

* The ancients assign two reasons especially for the writing of this gospel. The first is, that he might obviate the early heresies

defence against the heresies then brooding, and for a supply of what the other evangelists had omitted: for, as we cannot but suppose, that in the course of the many years which he lived, he had seen the writings of all the rest of the apostles and evangelists, and signified his approbation of them; so we can hardly imagine any thing more worthy his care, or more necessary in itself, than for him to ascertain the authority of those writings, and to finish and settle the canon of scripture, that it might be the rule of faith and practice, and the church's preservative against * such heresies

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heresies of those times, especially of Ebion and Cerinthus, and the rest of that party, who began openly to deny Christ's divinity, and that he had any existence before his incarnation. The other is, that he might supply those passages of the evangelical history, which the rest of the sacred writers had omitted; and therefore collecting the other three evangelists, he first set to them his seal, ratifying the truth of them with his approbation, and then added his own gospel to the rest; wherein he chiefly insists upon the acts of Christ, from the first commencement of his ministry, to the death of John the Baptist, in which the others were most defective; and wherein he largely records his discourses, because some of them were passed by, but takes not so much notice of his miracles, because they were sufficiently related by the rest; *Cave, ibid.*

* The heresies that were then springing up and not long after overspread the church in divers places, were those of Menander, Cerinthus, and Ebion, whereof we shall give our reader this short account.

Menander was a Samaritan, a great disciple of Simon Magus, (of whose tenets and doctrines we have spoken before, p. 439. in the notes,) and a notorious impostor and magician, as well as he. He maintained, That the world was made by angels, denied the reality of Christ's manhood, and affirmed, that himself was the true saviour of the world, sent from above for the restoration of mankind; that, without being initiated into his magical knowledge, and baptised in his name, none could be saved; that his baptism was the true resurrection, which, to those that were partakers of it, would not fail to convey, even in this life, youth, vigour, and perpetual immortality. These were some of the illusions wherewith he seduced many in Antioch, the place where he chiefly resided; and though their extravagance made them less infectious, yet they were continued in the second century by Basilides and Saturninus.

Cerinthus was a Jew by birth, and spread his notions principally in Ephesus, and other parts of Asia Minor. He main-

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heresies as were very numerous even in these days, and very likely to give much trouble and scandal in future ages. This was the last service he had to do for the church of Christ; which when he had accomplished, he then finished his course, and, in a * good old age †, dying peaceably at Ephesus,

tained, That the world was not made by God, but by a certain power distinct, and very different from the supreme being; that the old law and precepts of Moses were to be observed, in conjunction with those of Jesus Christ; that Jesus was no more than a mere man, born of Joseph and Mary, but that, at his baptism, Christ descended upon him like a dove; that, at his crucifixion, Christ forsook him, and, returning into heaven, left him to suffer alone; and, lastly, that, after the general resurrection, Christ's kingdom should be terrestrial in the city of Jerusalem, where men should enjoy all sorts of carnal pleasures, and pass their time in the celebration of marriage feasts and banquets for a thousand years.

Ebion, so called from his affected poverty, was born in a village of Palestine, and spread his heresy in Trachonitis. He agreed with Cerinthus in denying the divinity of our Saviour, and injoining the observation of the law of Moses, as necessary to salvation. He asserted that God had given the dominion of all things to Christ and the devil; and that, as the latter had the ascendancy in this world, so the former should have a much greater superiority in the next. All the prophets after the time of Joshua, and all the New Testament, except the gospel of St Matthew, he rejected; and as for the writings of St Paul these he utterly condemned, as the product of a wicked and vile apostate, because he endeavoured to prove the dissolution of the Mosaic law: *Fleury's* and *Eachard's Ecclesiastical Histories*, and *Tillemont's Hist. des empereurs*.

* The general opinion is, that he was ninety-eight or ninety-nine years of age when he died, which was in the third year of Trajan's reign; St. Chrysostom however is very positive that he was an hundred years old when he wrote his gospel; and Dorotheus affirms, that in the whole he lived an hundred and twenty. But all this is highly improbable; for, according to this account, he must be fifty years of age when he first became acquainted with our Lord; a thing directly contrary to the testimony of all antiquity, which makes him very young at the time of his being called to the apostolic office; *Cave's Life of St. John*.

† But, contrary to this, some have peremptorily denied, that he ever died at all, upon no better foundation, than our Saviour's

vour's

Epheſus, was buried * in that city, where ſeveral of the fathers obſerve, that his tomb in their time was remaining, in a church, which was built to his honour, and called by his name. Thus we are come to the concluſion of the

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apostolic

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vionr's words to St Peter concerning him, *If I will that he tarry till I come. what is that to thee?* though St John, who records theſe words, inſerts a caution, that *Jeſus did not ſay, he ſhould not die, but only, What if I will, that he tarry till I come?* John xxi 22. 23. which doubtleſs he meant of his coming in judgment upon the Jews, at the final overthrow of Jeruſalem, which was an event that St John outlived many years. However, as the apoſtles at firſt miſtook our Saviour's meaning, and thereupon a report went out among the brethren, that his beloved diſciple ſhould not die; ſo we may obſerve, that the continuance of the ſame report, viz. that St John is ſtill alive, has been made uſe of by ſome to wild and fantaſtic purpoſes. For Sulpitius Severus, ſpeaking of a young Spaniard, who firſt profeſſed himſelf to be Elias, and then Chriſt himſelf, adds, that at the ſame time there was one in the eaſt who pretended to be St John; even as Beza tells us of an impoſtor in his time, who publicly did the ſame, and was afterwards burnt at Thoulouſe in France; *Cave, ibid.*

* But inſtead of being buried, we find Nicephorus, Hiſt. Eccl. l. 2. c. 42. relating the matter thus:—That St John foreſeeing his tranſlation into heaven, took the clergy of the church of Epheſus, and ſeveral other Chriſtians, out of the city with him, to a cemetery where himſelf was wont to retire to prayer; that having there ordered a grave to be dug, after he had inſtructed them in the precepts and myſteries of theology, confirmed them in the practice of religion, and commended them to the care and bleſſing of Jeſus Chriſt, he ſolemnly took his leave, and went down into the grave: that he ſtrictly charged them to put on the grave-ſtone, and to make it faſt; which accordingly they did; but coming next day, as he had enjoined them, when they opened the ſepulchre, they found nothing there but the grave clothes, which he had left behind him. But this is far from agreeing with what another author, much of the ſame ſtamp, (the Arabic writer of his life.) reports. viz. that there was none preſent at this apoſtle's burial but his diſciple Phogſir, (he means very probably Prochorus, one of the ſeven deacons, that conſtantly attended him,) whom he required ſtrictly never to diſcover his ſepulchre to any; for the ſame reaſon, very likely, that the body of Moſes is thought to have been concealed, to prevent the idolatrous worſhipping of his reliques; *Cave, ibid.*

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apostolic age, and so have brought our history to its intended period.

ΜΟΝΟ ΤΩ ΘΕΩ ΔΟΞΑ.

The OBJECTION.

BUT pity it is, that an history of so much consequence to the Christian world should be so soon brought to its period; or that the book of the Acts of the apostles, which should contain (one would think) the most remarkable achievements of these great heroes, should so sadly belie its title. For, excepting St Peter and St Paul, all that we have of the rest, is but here and there a particular passage of their lives; ^a now and then an oblique and accidental remark; and, in some of them, no more than a bare recital of their names. Nay, even as to the characters that are chiefly insisted on, the history of St Paul proceeds no farther than to his first imprisonment at Rome; and no sooner is St Peter delivered from his at Jerusalem, than the author entirely drops him, and has left it as a point undetermined, and a perpetual bond of contention between us and those of another communion, whether he was ever at Rome or no.

An author who affected to be thus brief, even in matters that required an illustration, should not fail (one would think) to be very clear and correct in the other part of his composition; and yet what shall we say, ^b when we find him leading St Stephen, ^c from the first call of Abraham to the generation then in being, through a wild-goose chase of history, nothing at all to the purpose, and yet stuffed throughout with errors and falsehoods; for such, no doubt, is that ^d of Terah's death before Abraham's removal into Canaan, whereas he survived it sixty years; that of ^e the three-score and fifteen souls which went down with Jacob into Egypt, whereas, at the most, they were but seventy; and that ^f of Jacob's being buried at Sychem, as ^g Stephen insinuates, whereas it is evident that he was buried

^a Cave's Life of St Andrew. ^b Kidder's Demonstration of the Messiah, part 2. p. 87. ^c Acts vii. ^d Ibid. ver. 4.
^e Ibid. ver. 13. ^f Ibid. ver. 16.

' buried ^g in the cave of Machpelah? What shall we say ^{A. M.}
 ' to his making Gamaliel, a learned doctor of the law, so ^{4037, &c.}
 ' far mistaken in his chronology, as to reckon Theudas, ^{Ann Dom}
 ' and Judas of Galilee, ^{37, &c.} both prior to the times he was
 ' then speaking of; whereas it is manifest ^{from} ^{Acts i. 10.}
 ' that this Theudas appeared, and perished, in the reign ^{to the end.}
 ' of Claudius, ten years at least after the council which
 ' was now met at Jerusalem? Or what shall we say to
 ' the incredible number of ^h devout men out of every na-
 ' tion under heaven, (as he calls it,) which, on the day of
 ' Pentecost, were together at Jerusalem?

' But the misfortune is still the greater, when, out of
 ' an affectation of brevity, an historian becomes so obscure,
 ' as to lay the foundation of perpetual contests in the
 ' Christian church; and yet it is certain, that the author
 ' of the Acts has incurred this fault to an high degree, by
 ' leaving the several orders of Christ's ministers so mixed
 ' and confounded together, that it is no easy matter to di-
 ' stinguish them, and next to impossible, to define the
 ' separate powers which belong to each; that we are still
 ' wrangling and disputing concerning the difference be-
 ' tween a bishop and an elder, and perhaps shall never come
 ' to the true knowledge of what the office of a deacon does
 ' import, or what share of authority the persons called ⁱ
 ' brethren, originally had in the government of the church.

' Timothy and Titus are said to be bishops of Ephesus
 ' and Crète; and yet we find them so frequently absent
 ' from their charge in their attendance upon St Paul, and
 ' going upon his errands at every turn, that either we
 ' must suppose the Episcopal office was a different admi-
 ' nistration in those days, or that the privilege of non-re-
 ' sidence was indulged them from the very first. Paul and
 ' Barnabas were certainly great preachers among the Gen-
 ' tiles, and yet the historian has given us no account of the
 ' time when they commenced apostles, though he has not
 ' failed to acquaint us with the particular occasion of their
 ' falling out, and upon what a trifling affair they chose to
 ' violate the bands of friendship, and interrupt the course
 ' of the gospel, rather than recede from a pettish humour.

' See

^g Gen. xlix. 30. ^h Acts v. 36, 37. ⁱ Antiquities, lib. 20.
 c. 2. ^k Acts ii. 5. ^l Acts xv. 23.

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‘ St Luke indeed (if he was the compiler of the Acts of the apostles) seems to be no great friend to either of the two persons who bear the principal characters in his history. For what a reproach does he cast upon the memory of St Peter, when he introduces him^m destroying, first the husband, and then the wife, for no other reason, but merely because they would not give away in charity every penny they had; whereas in cases of this nature, every one should be left to his liberty to do whatⁿ he is disposed in his heart? What an inconsistency does he discover in the behaviour of St Paul, that he should order Timothy^o to be circumcised, when, at the same time, he enjoined, that^p *if any man was called in uncircumcision, he ought not to be circumcised*; for that if he was, ^q *Christ would profit him nothing*; and, upon that account, ^r would not permit Titus, who was equally a Gentile, to submit to that ordinance?

‘ It was policy enough in St Paul, when he found himself in danger of his life, ^s to declare himself a Pharisee, (though this was implicitly renouncing his Christianity,) thereby to divide the assembly, and gain over a party to his interest: But when he was in no such peril, it was a gross prevarication in him, ^t to join in the observation of such ceremonies at Jerusalem, as he had been all along preaching against, and knew, ^u were abolished by the Christian institution; and no small rudeness to ^x withstand St Peter to the face after that, for a fault of the like nature at Antioch; as it was little less than hypocrisy in St James, and all the elders at Jerusalem, to put him upon an expedient, abhorrent to his own judgment, merely to gull the people into a false persuasion, that he complied with the Mosaic rites, and was indeed a ^y strict observer of the law.

‘ But how much soever they might contrive to delude the people into this persuasion, we can hardly think that he himself had any great regard so much as to the moral part of the law, when, in opposition to the

‘ found

^m Acts v. 5. 10. ⁿ 2 Cor ix. 7. ^o Acts xvi 3.
^p 1 Cor. vii. 18. ^q Gal. v 2. ^r Ibid. ii. 2. ^s Acts
xxiii. 6. ^t Acts xxi. 26. ^u Eph. ii. 13. Colof. ii. 14.
Rom. vii. 4. ^x Gal. ii. 11. ^y Acts xxi. 24.

' found doctrine of St James, viz. That ^a by works a man A. M.
 ' is justified, we find him setting up a quite different prin- 4087, &c.
 ' ciple, and boldly asserting, that ^a by faith a man is justifi- Ann Dom
 ' ed, without the deeds of the law, ^b to the no small triumph 33, &c.
 ' of infidelity, when it sees two such pillars of the church from
 ' contradicting one another so palpably. But well might A&S i. 10.
 ' St Paul contradict a private apostle, when, in the case of to the end.
 ' eating those things which were offered in the sacrifice to idols,
 ' he sets up his own opinion in opposition to the plain de-
 ' termination of the council of Jerusalem; and, notwith-
 ' standing their decree for abstaining from such polluted
 ' meats, ventures, to say, that an idol is nothing in the
 ' world, and therefore, ^c whether we eat, or eat not, the
 ' things that are offered to it, we are neither better nor
 ' worse.

' It is natural to think, that a person who had so high a
 ' conceit of his own understanding and abilities, whenever
 ' he came into power, would not fail to exercise it in a
 ' manner arbitrary enough; and therefore we need less
 ' wonder, that we find St Paul talking so much of ^d his
 ' rod of discipline; ^e reviling the high-priest, though af-
 ' terwards he sneakingly retracted it; ^f loading the poor
 ' copper-smith with an heavy imprecation; ^g delivering
 ' Hymeneus and others unto Satan; and exhorting those
 ' that were growing up in the church to the like violence
 ' of spirit, ^h to rebuke sharply, and with all authority, and not
 ' to let any man despise them.

' ⁱ When the believers sold all that they had, and laid the
 ' price at the apostles feet, we cannot but think, that the
 ' ecclesiastics in those days made free with some part of it,
 ' as having a right to ^k exchange their spiritual for the o-
 ' thers carnal things; and therefore it is no easy matter
 ' to assign a reason for St Paul's leaving his cloak at Troas,
 ' since all the drollery of his pawning it for want of mo-
 ' ney to pay his reckoning, upon this supposition, vanish-
 ' es. It seems more likely indeed, that the apostle, in this
 ' and some other passages, was minded to leave some ob-
 ' scurities in his writings, on purpose to raise a dust among
 ' com-

^a James ii. 24.^a Rom. iii. 28.^b Kidder's Demon-

stration of the Messiah, part 2, p. 92.

^c 1 Cor. viii. 4, 8.^d Ibid. iv. 21.^e Acts xxiii. 3, 5.^f 2 Tim. iv. 14.^g 1 Tim. i. 20.^h Tit. i. 13. and ii. 15.ⁱ Acts iv. 34,^k 1 Cor. ix. 14.

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commentators; and therefore we may as well pretend to resolve what St Jude means^l by *Michael's contending with the devil about the body of Moses*, as to define what St Paul alludes to by his^m *fighting with beasts at Ephesus*; by hisⁿ *thorn in the flesh*, and *messenger of Satan to buffet him*; and, above all, by his^o *man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God*. So true is the character which St Peter gives of his epistles, viz. that^p *in them are some things hard to be understood, which they that are unlearned and unstable, may easily wrest unto their own destruction.*

Answered,
by shewing
the design
of the history
of the
Acts, and
why so call-
ed.

That the history of the *Acts of the apostles* was written by St Luke, who was the author of the gospel that goes under his name, the connection of the matter, the congruity of the style, the identity of the person to whom they are both addressed, and the unanimous consent of all antiquity*, are a sufficient indication: ^q That this is an history of thirty years transactions; whereof the former part principally contains the acts of the two apostles of the circumcision, Peter and John, with their preaching of the gospel to the Jews; and the latter, those of the two apostles of the uncircumcision, Paul and Barnabas, with the plantation and progress of the gospel among the Gentiles, no one can doubt, that casts but an eye into its contents: and that this history obtained the name of the *Acts of the apostles*, it is generally thought, ^r not only because the doctrines which it contains, and the miracles which it relates, are the same throughout with what they all wrought and taught in common, but because sundry transactions that are

^l Jude, ver. 9. ^m 1 Cor. xv. 32. ⁿ 2 Cor. xii. 7.
^o 2 Thess. ii. 3, 4. ^p 2 Pet. iii. 10.

* Thus we find it cited by St Clements. St Paul's companion, epist. ad Corinth.; by Papias, who conversed with men of the apostles times, apud Euseb. Eccl. Hist. lib. 5. c. 39.; and by Polycarp. who was St John's disciple, ad Philip. lib. 3. c. 13.; Irenæus, who flourished in the second century, in a large chapter of his, has almost epitomized it; nor did we ever read of any Jew or Gentile who excepted against its truth and authority; *Whitby's Preface to the Acts*.

^q Eachard's Ecclesiastical history, p. 340. ^r Beausobre's Preface sur les Actes des Apôtres.

are recorded in the beginning of it, such as the resurrection and ascension of Christ, the election of Matthias, the descent of the Holy Ghost, and the miraculous infusion of languages, which enabled them to spread the gospel through the universe, were things wherein they were all equally concerned. But then, why the actions of all those who were equally concerned in the propagation of the gospel, were not equally consigned to writing by the penman of the sacred story, this, we must say, entirely depended on the divine pleasure and determination.

^s *It shall come to pass in the last days, (says the Prophet Isaiah, speaking of the times of the gospel,) that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem: So that, in conformity to this prediction, the divine Providence thought fit, that no more account should be given of the first plantation of Christianity in the world, than what concerned Judea, and the neighbouring countries, or, at farthest, the most eminent places of the Roman empire. We perhaps may think, that a more particular relation of all that the apostles did, in the several countries where they travelled, had been more satisfactory to an inquisitive mind: but then we should remember, † that this would have swelled the holy volumes into too great a bulk, and so have rendered them less serviceable and accommodated to the ordinary use of Christians. All that was proper to be done upon this occasion therefore was, to single out some few persons who made the most eminent figure in the infancy of the church, and to represent their particular labours and sufferings in the propagation of Christianity, as a specimen of all the rest.*

That St Peter and St Paul were characters of this kind, none can deny; and therefore St Luke is not to be blamed in making choice of them. That he pursued the history of St Peter no farther, must be imputed to his adjoining himself to St Paul, whose constant attendant he then be-

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came,

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Why it was
made no
larger.

Why it does
not finish
St Peter's
and St
Paul's lives

† Is2. ii. 2, 3.

† Cave's Life of St Andrew.

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came, an eye-witness of the whole carriage of his life, and privy to his most intimate transactions; and therefore we find him more copious upon this subject than any other. But why he did not finish his whole life, an ancient Arabic writer, cited by ^u Kirstenius, has given us this reason,— That after St Paul's imprisonment, and departure from Rome, St Luke, who was left behind as his deputy to supply his place, was, in a short time put to death; otherwise (says our author) he would have doubtless continued the history of the apostles Acts.

That it is
sufficiently
long to an-
swer its de-
sign.

Without laying any stress then upon the testimony of the * Apocryphal Acts of the apostles, which it must be owned are generally full of fable and romance, we may venture to affirm, that this one composition of St Luke is sufficient to answer all the purposes for which we can desire such a history. For what is it that we may reasonably expect in a work of this kind, but that it should by a plain relation of facts, confirm our faith in the gospel; shew the accomplishment of the promises and predictions which

Christ,

^u Vit. quat. Evang. p. 15.

* The impostor who composed these Acts, which are supposed to have been written by Abdias, gives himself out to have been a bishop, ordained at Babylon by the apostles themselves, when they were upon their journey into Persia. The work is neither ancient nor authentic. It was known neither to Eusebius nor St Jerom, nor any of the fathers that lived before them; and yet, according to the author, who says, that he wrote it in Greek, it contains in substance. 1st, The Acts of St Peter, or, (according to its present title,) The Recognizance of St Clement; a work stuffed with such visions and fables, as must come originally from the Ebionites. 2dly, The Acts of St Paul, which pretends to be a continuation of that apostle's history, from the second year of his first voyage to Rome, to the end of his life. 3dly, The Acts of St John the Evangelist, which, tho' mentioned by Epiphanius and St Austin, contains incredible stories of this apostle. 4thly, The Acts of St Andrew, mentioned by St Austin, and received by the Manichees, but different from that which we have at present under the name of *The Priests of Achaia*, 5thly, The Acts of St Thomas, mentioned by the same father, and received by the same heretics, as containing that apostle's travels into India, the sufferings which he there underwent. 6thly, The Acts of St Matthias, wrote originally in Hebrew, but what critics will not allow to be genuine. And, 7thly, The Acts of St Philip, which, as well as the gospel that goes under his name, was held in great esteem by the Gnostics *Calmet's Dictionary* and *Pres. sur les Actes des apotres*.

Christ, the founder of our religion, has made to his disciples: and give us some competent knowledge of the settlement of that religion, by what methods it grew, and spread to places remote from its first plantation, what was the fate and behaviour of some of its first professors, and what the tenor of their doctrines and discourses: but that St Luke's history, in all these particulars, has sufficiently acquitted itself, none that has read it with the least observation can deny.

St Peter, no doubt, was an eminent apostle, and accordingly makes a distinguished figure in the sacred story; but his being at Rome is a point that we cannot expect from St Luke, because his account of things expires some time before our apostle came thither. Some writers indeed, of the Roman communion, place his first coming to Rome in the year of our Lord 44, which was the second of Claudius: but if we consider, that in the epistle which St Paul, towards the latter end of the reign of Claudius, wrote to the Romans, (wherein he spends the greatest part of one chapter in saluting the particular persons that were then at Rome,) he never once makes mention of St Peter; and how, in that epistle, he expresses his earnest desire of coming thither, that he might ^o *impart unto them some spiritual gifts, to the end that they might be established in the faith,* for which there could be no apparent reason, had St Peter been there so long before him: if we consider, that when St Paul, not many years after, *i. e.* about the second of Nero, was sent prisoner to Rome, among all the brethren ^p that came to meet him, as far as Appii-forum and the Three Taverns, we hear not a word of St Peter; and yet we cannot but think, that had he been then at Rome, he would have come at the head of the company to receive a brother apostle in chains; and that with him St Paul would have chosen rather to sojourn, than ^q to dwell by himself in his own hired house: if we consider, that in the several epistles which St Paul wrote from Rome, there is not the least mention of St Peter; that in that to the Colossians in particular, he tells them plainly, that of all the Jews at Rome, he had no ^r fellow-workers unto the kingdom of God which had been a comfort unto him, save only Aristarchus, Marcus, and Jesus, who was called *Justus*, which evidently excludes St Peter; and, in that to Timothy, com-

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plains,

^o Rom. i. 11. 12.^p Acts xxviii. 15.^q Ver. 30.^r Col. iv 10, 11.

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That Peter was not at Rome so soon as is pretended.

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to the end.

And yet it
is certain
he was
there, and
when.

The design
and influ-
ence of
St Ste-
phen's
speech.

plains, that ^s at his first answer at Rome, no man stood with him, but all forsook him, which we can hardly believe St Peter would have done, had he then been there: nay, if we consider, that in the same epistle he tells Timothy, that ^t Luke was the only person that was with him; that Crescens was gone to one place, Titus to another, and Ty-chicus to another,—we cannot imagine either that St Peter at that time was at Rome, or that he had lately gone from thence; since, had it been so, St Paul, no doubt, would have taken notice of him, as well as of the rest; unless we may suppose, that he was a person so inconsiderable, as not to be worthy the remembering, and his errand of so small importance, as not to deserve a place in St Paul's account; as well as that of Crescens to Galatia, and Titus to Dalmatia.

Upon the whole therefore we may conclude, that at the time when St Paul was first at Rome, no footsteps are to be found of St Peter's having been there; and yet, notwithstanding this, to deny that he was ever there at all, is ^u to oppose the current of all antiquity, and the unanimous consent of persons of great eminence and authority, who lived near enough the times of the apostles, to know the truth and certainty of what they reported, and who have told us, that Peter baptized in Tiber, as John the Baptist did in the river Jordan; that in the days of Nero he was crucified; that the church of Rome was happy in having its doctrines sealed with apostolic blood; and that the two glorious apostles Peter and Paul, having founded and constituted this church, delivered the care of it over unto Linus: for we must observe, that, whenever the ancients speak of the bishops of Rome, and the first originals of that church, they equally attribute the foundation and government of it to Peter and Paul, making the one as much concerned in it as the other. In short no one that has any reverence for antiquity can deny that St Peter was at Rome: but then it is highly probable, that he came not thither, till some few years before his death; that there he joined with St Paul in preaching the gospel, and that both there sealed the testimony of it with their blood.

The design of St Stephen's speech to the Jews is apparently this,—to answer the charge of blasphemy against him, for having spoken somewhat slightly of the perpetual

^s 2 Tim. iv. 16.
Life of St Peter.

^t Ver. 11, 12.

^u Vid. Cave's

petual duration of their temple, and the obligation of the ceremonial law; and this he does, by shewing that the law (for which at this time they expressed so fierce a zeal, as if salvation could be attained no other way) could not possibly be of that weighty consequence, and absolute necessity, as they imagined.

A. M.
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33, &c.
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Acts i. 10.
to the end.

1st, * Because it appears from the history of Abraham, and the patriarchs, that their ancestors pleased, and continued in the favour of God, for more than four hundred years without it; and therefore, since these were God's peculiar and elect, before the law was given, this law could not be the only covenant and dispensation for the salvation of mankind, exclusive of all others.

2dly, † Because the very prophet, at whose hands they received the law, gave them warning of another eminent prophet, whom God (in ages to come) would raise up from among them, like unto him, i. e. a lawgiver too, to whom every soul among them was commanded, upon pain of utter excision, to yield attention and obedience; and that consequently, preaching the faith and obedience of Jesus, who was that very prophet, could not be blasphemy against God, or Moses.

3dly, ‡ Because the law, for which they now pretended so great a reverence, was plainly insufficient to contain them in their duty, as appeared from their frequent relapses into rebellion and idolatry, which the prophets sharply reproached them with, and threatened with so many severe punishments; and therefore, as the ancient prophets thought it no profanation either of the law or the temple, to derounce the abolishing of the one, and the demolishing of the other; so was it none in him, to declare the abrogation of the former, and the utter ruin of the latter, to a generation of men now ripe for destruction.

This is the substance of St Stephen's speech; which is far from being incongruous, or immethodical; though, had he been permitted to bring it to a conclusion, (as it is plain it was interrupted by the noise and clamour of the rabble,) it might have appeared to a better advantage. This however must be said in vindication of what are supposed to be errors in it, — 1st, § That Terah might die in Charran, before his son Abraham removed into Canaan. For though it

* Acts vii. ver. 2 to 37.

† Ibid. ver. 37. 38.

‡ Ibid. ver. 39 to 50.

§ the Messiah, part 2. p. 85.

§ Kidder's Demonstration of

A. M.
4037, &c.
Ann Dom
33, &c.
from
Acts i. 10.
to the end.

it be said, that ^b at seventy years of age he begat Abraham, Nahor, and Haran, yet it does not therefore follow, that Abraham was the eldest of these. It is not the eldest, but the worthiest, that is frequently first named in holy writ; for, that Haran, who is last named, was considerably older than Abraham, is evident from Abraham's marrying his daughter, who was only ten years younger than himself. And therefore, if we do but suppose, that sixty years after that Terah began to beget children, he begat Abraham, the father will be two hundred and five years old, ^c at which time he died, when the son was no more than seventy-five, at which time he removed into Canaan. — 2dly, ^d That though there be a difference between Moses and St Stephen, in the number of those who went down with Jacob into Egypt, yet this only arises from the different designs of the two accountants. For the design of Moses is, to tell us how many Jacob and his offspring amounted to, omitting his sons wives; that of St Stephen, how many all the kindred were, whom Joseph called into Egypt. In the light that Moses considers them, they were seventy, but then several of these must be left out of St Stephen's number, *viz.* Joseph and his two sons, who were in Egypt already, Hezron, and Hamul, who were not yet born, and Jacob, whom he reckons apart. Now take out these six from the seventy, and there will remain sixty-four, which, by adding the eleven wives of Jacob's sons, are just seventy-five. — 3dly, That St Stephen no where insinuates, that Jacob was buried in Sychem; for his words are, ^e *So Jacob went down into Egypt, and there died, he, and our fathers, and were carried, i. e. our fathers were carried over into Sychem:* ^f For if Joseph desired to have his bones carried into the land of Canaan, there to be interred, there is reason to believe that the other fathers desired the same, as having the same faith in the promises, and the same interest in the land, that Joseph had; and that if they did desire the same, the rest of the tribes, bearing the same honour to their patriarchs that the tribe of Joseph did to him, would think themselves equally concerned to preserve their bones, in order to be carried out of Egypt with them, and to be buried together with Joseph's

^b Gen. xi. 26.
Demonstration of the Messiah, part 2. p. 86.
15. 16.

^c Ibid. ver. 22.

^d Kidder's

^e Acts vii.

^f Kidder, *ibid.* p. 89. and Whithy's Annot. *ia*

locup.

Joseph's bones (as not improbably they were) at Sychem, tho' the remains of Jacob might be laid in another place.

It is a deference, I think, which we owe to the Spirit of God, whenever we find an opposition between sacred and profane authors, that cannot be well reconciled, to impute the error or mistake to the latter: Now, the Jewish historian Josephus tells us of one Theudas, who, in the fourth year of Claudius, set up for a great prophet and worker of miracles, but was soon routed and destroyed by Cuspius Fadus the Roman governor; and St Luke, as he represents the sentiments of Gamaliel, tells us of one of the same name who arose in the reign of Augustus, and some time before the insurrection of Judas the Gaulonite, which happened upon account of the taxation, when Cyrenius was governor of Syria. But why should we account both these, who are so widely distant in point of time, to be one and the same person? Instead of charging Gamaliel, or rather St Luke, with a lapse of memory in this piece of chronology, it is more reasonable to think, ^a that the Theudas of Josephus, and that of Gamaliel, were two men, but not unlikely father and son, or tutor and scholar; and that this name was given to the latter Theudas, (even as parents call their own children by their names,) or that he himself assumed it, in imitation of the former Theudas, whom he delighted to follow in his appellation, as well as his enthusiastic folly. To this purpose Origen informs us, that, having gathered from the Scriptures, that the time of the Messiah was come, first Theudas and after him Judas of Galilee, raised tumults in the time of the taxing; and therefore the fathers unanimously say, that those words of our Saviour, *all that came before me are thieves and robbers*, do relate to these two, Theudas, and Judas of Galilee. So extremely evident it is, that the ancient fathers agreed in this, *viz.* — That there was a Theudas, pretending to great matters, even before the coming of our Lord, tho' his insurrection was so trifling, having but ^a about four hundred men, who joined him, that the Jewish historian has taken no notice of it.

Another concession that I think we may fairly claim in St Luke's behalf of the sacred penmen, is, that the same licence of expression which profane writers make so much use of, ^{expression in Acts ii. 5. vindicated.} may sometimes be allowed them; which will quite destroy the

^a Whitby's Annotations, and Calmet's Commentary in locum. ^b Acts v. 36.

A. M.
4037, &c.
Ann Dom
33, &c.
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Acts i. 10.
to the end.

A. M.
4037. &c.
Ann Dom
33. &c.
from
Acts i. 10.
to the end.

The several
dispersions
of the Jews.

the objection against the hyperbolical phrase in St Luke, of ^b *Jews residing at Jerusalem, out of every nation under heaven*; though, upon a short enquiry into the several dispersions of that people, we may be able in some measure to vindicate the truth of it, even in the very letter.

To this purpose we may observe, that before their final dispersion by the Romans, the Jews had suffered two captivities, or great dispersions, besides some smaller scatterings. The first was of the ten tribes of Israel by Shalmaneser, king of Assyria, who is said to have carried them away, *and planted them in Halab, and Habor, and in the cities of the Medes*; and as these never returned to dwell in their own country, they are the Parthians, Medes, and Elamites, *i. e.* the Persians of the province of Elymais, whom St Luke, ^d in his subsequent enumeration, intends. The second captivity was by Nebuchadnezzar, king of Babylon, when he carried away the other two tribes of Judah and Benjamin, and ^e placed them in Babylon, and other of his territories. Now, though a good part of these, at the end of seventy years, returned from their captivity; yet great numbers of them, finding themselves happily situated under princes who indulged them a free exercise of their religion, never visited their native country, except it was at some of their great annual festivals; and of the number of these we may suppose those to be whom St Luke calls *the dwellers in Mesopotamia*. Besides these two great dispersions, there happened a third in the days of Ptolemy Soter, ^g who surpris'd the city of Jerusalem, and carrying away above an hundred thousand of its inhabitants, placed them in his garrisoned cities, and other places dependent on Alexandria.

Now from these three principal dispersions did proceed those lesser scatterings in all parts of the Roman empire and elsewhere. From that of Babylon and Mesopotamia, sprang those ^h of Cappadocia, Pontus, Phrygia, Pamphylia, and other parts of Asia Minor; and from that of Egypt and Alexandria were derived those of Libya, Cyrene, and all other Hellenists whatever, in the several parts of the Roman empire. Add to all this the many natives of Judea itself, who, upon one occasion or other, chose to live among the Gentiles

^b Acts ii. 5. ^c 2 Kings xvii. 6. ^d Acts ii. 9.
^e 2 Kings xxiv. 16. ^f Acts ii. 19. ^g Joseph. Antiq.
l. 12. c. 2. ^h Acts ii. 9. 10.

Gentiles, and more especially at Rome, which was then the metropolis of the whole world; and from hence might proceed ¹ those strangers of Rome, Jews and proselytes, Cretes and Arabians, whom the apostles in like manner enumerates.

A. M.
4137, &c.
Ann Dom
33. &c.
from
A&S i. 10.
to the end

Agrippa, we read in his speech to the Jews, dissuading them from rebelling against the Romans, for fear of bringing a sad calamity, not upon themselves only, but upon the whole nation, where-ever dispersed among the Gentiles, sticks not to say, that ^k there was no people in the world who had not some of their nation dwelling among them; and therefore we need less wonder that we find the sacred history asserting, that Jews of every nation under heaven were at this time met at Jerusalem, when ¹ not only a great festival, in which all their males were to appear before God, summoned them thither; but their earnest expectation likewise of the promised Messiah, whose time of coming, according to the prediction of their prophets, was now accomplished, might make them more desirous to return to their native country, there, with an holy impatience, to wait for the consolation of Israel.

Why here
might be
som: of all
nations at
Jerusalem.

^m What makes it very difficult to give a distinct account of the offices and orders of the Christian ministers in the apostolic age, is the shortness of the historical part of the New Testament, which seldom extends farther than the first plantation of churches; and the design of the epistolary part, which, being written to persons lately converted to Christianity, was to acquaint them with the principles of their religion, and to arm them against false teachers, rather than instruct them in the form of church-government. However, by a due attention to what we read, we may observe,—That the apostles were the first, and most distinguished of our Blessed Lord's disciples, chosen by him to be his more immediate attendants, and, in the course of his ministry, admitted to a greater confidence and familiarity than the rest: That upon his leaving the world, he commanded them to testify the truth of his resurrection and ascension, and to publish the doctrines and mysteries of the gospel in all nations, and at the same time

An account
of the mini-
sters of the
primitive
church.

The apo-
stles, and
their offi-

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3 P

gave

¹ A&S ii. 11.

^k Joseph De bello, l. 2. c. 16.

¹ Beaufobre's Annot. in locum.

^m Archbishop Potter's Discourse of church-government.

A. M.
4037, &c.
Ann Dom
33, &c
from
Acts i 10
to the end.

gave them authority to govern the churches which they should establish every where: ⁿ That, to enable them to discharge their weighty offices, they were endued with superior courage, and gifts extraordinary, that what they had in their instructions, they might publish and testify to the greatest audience, and in times of the greatest danger: That having by this means spread the Christian religion far and wide, they settled churches in the several places where they had made a sufficient number of converts, with proper ministers to attend the offices of religion, while themselves proceeded in the great affair of propagating the gospel in other countries: ^o That in the churches which they thus had founded, they retained the chief authority, and had all other ministers, of what quality soever, subject to them; as appears from St Paul's epistles to Timothy and Titus, indited in a style which sufficiently speaks a superiority over them: And that, in virtue of their commission from Christ, they exercised a power of making such laws and constitutions as were found necessary for the good government of the church; of enforcing these laws with such penalties as the nature of transgressions required; of ejecting the incorrigible from the communion of the saints; of pardoning and receiving the penitent; of conferring the gifts of the Holy Ghost; of choosing proper persons to administer in holy offices; and of appointing their successors to rule and preside in the church.

Bishops,
and their
offices.

This is the most of what we learn concerning the apostles, and their distinct offices: And in relation to the inferior ministers of the Christian church, we may observe,——That, upon the departure of the apostles from Jerusalem, (if not much sooner,) St James, the near relation of our Lord, was made the fixed bishop of that city, and under him had seven deacons, who were solemnly ordained by the apostles: That in the churches of Ephesus and Crete, St Paul gives Timothy and Titus plain rules for their conduct in the ordination of bishops and deacons; so that Timothy and Titus must have been bishops themselves, otherwise they could not have ordained others to that office: That though the words *bishop* and *elder* * be

ⁿ Miscellanea sacra, essay 2.
Church government.

^o Archbishop Potter on

* Allowing it to be true, that these names in Scripture are used promiscuously, (which yet is by very learned men, and upon

be used promiscuously, and are sometimes applied to the same person, (as St John calls himself an elder, though at the same time he was sovereign bishop of Asia); yet this he might do upon different considerations, since an elder he might be with regard to his age, and a bishop with regard to his office: And that bishops were officers in the Christian church, appointed by the apostles to be their

A M.
4:37, &c.
Ann Dom
33, &c.
from
Acts i. 10
to the end.

3 P 2

successors

upon very good authority, denied;) yet still this is no proof, that presbyters must be advanced to the dignity of bishops, or bishops sunk to the level of presbyters. For although the term *presbyter* is at present used to denote the office of those who assist the bishop, and are subject to him in discharging some of the ministerial functions; yet in the days of the apostles, the bishops might be called *presbyters*, though they had then other presbyters subject to them. For though all presbyters are not bishops, yet all bishops are presbyters; although the former may not perform the functions of the latter, the latter may perform the functions of the former; what offices are incumbent upon a presbyter, those a bishop has a right to perform, and may therefore, upon that account, very justly be called a *presbyter*. It is allowed on all hands, that under the Jewish dispensation, there were three orders of ecclesiastical persons, the high-priest, the priests and the Levites; and yet in the first institution of these orders, the word *priest* is used promiscuously, as well of the high priest, as of the inferior priests; so that Aaron himself, the first high priest, in the book of Moses, is never dignified with any higher character than that of a priest. But who ever, from this promiscuous use of his name, has attempted to prove, that all the priests were equal to the high-priest? or that the sons of Aaron were of the same dignity and order with Aaron the father? And yet this is the main argument which the contenders for a parity among the presbyters make use of to prove their assertion, *viz.* That because, in the writings of the apostles, bishops are sometimes (according to the opinion of some interpreters) called *presbyters*, bishops and presbyters were therefore both of one order. But if being called by the same name makes an equality in ministerial functions, our Saviour, who is termed an *apostle*, Heb. iii. 1. a *bishop* or *pastor*, 1 Pet. ii. 25. a *master* or *doctor*, Matth. xxiii. 10. a *minister* or *deacon*, Rom. xv. 8. must, by this form of reasoning, be degraded to an equality with the apostles, with bishops, with masters, nay, even with deacons themselves; which is not only incongruous, but impious to assert; *Bishop Smallbridge's Sermons*, p. 111.

A. M. successors in the government of it, and, in their absence or
 4'37. &c. upon their demise, to exercise the same functions, as it was
 Ann Dom in the case of Timothy and Titus: That the elders (sup-
 53. &c. posing them distinct from bishops) were those who had
 from been with Christ from the beginning, and having received
 Acts i. 10 the Holy Ghost at the same time that the apostles did, were
 to 100 sometimes chosen into their number, (as were Matthias and
 Elders and Barnabas,) and, upon account of their extraordinary gifts,
 their offices. (though they were not fixt ministers,) had a right to officiate
 where-ever they came, a share in the government of the
 church, and a seat in all their councils and synods: That
 in the great variety of gifts which Christ bestowed upon his
 church, some of these elders, very probably, were pro-
 phets, whose principal work it was, by expounding the
 prophecies of the Old Testament, and foretelling future e-
 vents, to convince the Jews; and others evangelists, who, by
 writing the gospel by inspiration, and preaching it to infi-
 dels, who never heard of it, made it their business to con-
 vert the Gentiles: That tho', in some churches, when first
 established, we find only a bishop and his deacons, without
 any mention of the intermediate order of presbyters; yet,
 when the number of Christians increased, the bishop or-
 dained others to officiate in the congregations, where he
 could not be present, and to assist him in the other parts
 of his pastoral charge; and were, at that time, called
teachers, and afterwards *presbyters*, or *priests*: That these
 presbyters were a settled order in the church, superior to
 deacons, but, in the matter of ordination and confirmation
 by the imposition of hands, inferior to bishops, though,
 in all other respects, their equals, and alike impowered to
 dispense the word, administer the sacraments, and offer up
 the prayers of the people: That deacons (as their very
 name imports) were persons appointed to attend on the
 bishops, and (according to the original institution of their
 order) *to take care of the poor*, i. e. to enquire into the ne-
 cessities of every one, and to apply a suitable relief to them
 out of the church's treasure, though (from the examples
 of St Philip and Stephen) we find, that their employment
 likewise was to baptise converts and children, and to
 preach the gospel to the adult: And that the brethren
 were properly what we now call the *laity* of the church
 but then, as the laity at that time were endued with spe-
 cial gifts, by these they were entitled to have some share
 in the administration of the church; were present with
 the

Priests, and
their offices

Deacons,
and their
offices.

Brethren,
and their
power.

the apostles and elders at the council of Jerusalem; and had leave given them to chuse proper persons out of their body, and to present these to the apostles, while they were alive, and afterwards to the bishops, but had no power at all of their own accord to ordain or appoint them to any sacred office: We may observe, I say, that such were the several orders of men in the beginning of the Christian church, such the diversities of their gifts, and such the differences of their administrations. But as it must be owned, that several of these were extraordinary persons, and continued no longer than the apostolic age; so to have a full and distinct account of such standing officers as were to abide for ever, we must have recourse to the testimony of antiquity; which perfectly agrees in this,—That after the apostles' days, they were no other than bishops, presbyters, and deacons: And accordingly Ignatius, (to mention one evidence for all,) after he had been forty years bishop of Antioch, (to which dignity he was promoted by the hands of Peter the apostle, and therefore cannot be supposed to be ignorant of the state of the primitive church,) in his exhortation to the people to be obedient to the ministers of it, tells us of 'the bishop presiding in the place of God; the presbyters as the council of the apostles; and the deacons as the ministers of Christ;' and therefore, says he, 'he that is within the altar, is pure; but whoever does any thing without the bishop, the college of presbyters, and the deacons, his conscience is defiled;' and therefore, says he again, 'adhere to the bishop, the college of presbyters, and the deacons.' A sufficient attestation that these were the standing ministers of the Christian church in those days.

That Timothy and Titus were bishops of Ephesus and Crete, and both such by the appointment of the apostle St Paul, we have the testimony of all antiquity to convince us; but if, by saying that they were bishops, we mean, that they took upon them these churches or dioceses, as their fixed and peculiar charge, in which they were to preside for term of life, we are much mistaken. Upon St Paul's going to Macedonia, ^o he exhorts Timothy to abide at Ephesus, in order to correct several abuses; and yet, ^p in his second epistle, we find him intreating him to come to Rome, where he continued (as the ancients conjecture) to the time of the apostle's martyrdom. In like manner St Paul ^q left Titus in Crete, *to ordain elders in every city, and to*

A. M.
4: 37. &c.
Ann Dom
33, &c.
from
Acts i. 10.
to the end.

The stand-
ing mini-
sters of the
church af-
ter the a-
postles.

In what
sense Ti-
mothy and
Titus were
bishops of
Ephesus
and Crete.

^o 1 Tim. i. 3.

^p 2 Tim. iv. 9.

^q Tit. i. 5.

set

A. M. 4037. &c.
Ann Dom
33. &c.
from
Act. i. 10.
to the end.

set in order the things that were wanting; but no sooner had he done this, than he sent for him, the very next year, to Nicopolis; and, having sent Artemas to supply his place, took him along with him to Rome. and then sent him into Dalmatia, upon the great affair of propagating the gospel, till at length, after the apostle's death, he returned again to Crete.

And that they were real bishops, tho' not refigent.

The truth is, these two persons were not only bishops, but evangelists likewise; and the work of an evangelist (as Eusebius informs us) was this — 'To lay the foundation of the faith in barbarous nations, to constitute in them pastors, and, having committed to them the cultivating of these new plantations, to pass on to other countries and nations:' So that, according to this, these two evangelists were not in a condition to reside in their respective dioceses. But still, if by bishops we only understand persons who had authority to ordain, and govern the clergy of their provinces, and to exercise acts of discipline and censure over ecclesiastics, as well as private Christians, we cannot but think, that when we find ^r Timothy set over the house of God, and in that house impowered ^s to make rules for the orderly celebration of divine worship; to see that teachers ^t taught no other doctrine than what they had received from our Lord and his disciples; to commit the doctrine of the gospel ^u to faithful men, who should be able to teach others; and to ordain those whom he should find to be qualified, ^x some to be bishops, and others deacons: when we find him authorized ^y to provide for the competent maintenance, and all due respect of church-officers; to take cognisance of accusations, ^z even against elders; to ^a rebuke publicly those that sin; and to inflict censures, proportionable to the crimes that are proved against them: and when we find Titus, in like manner, authorized to teach all degrees of men, and ^b to exhort and rebuke them with all authority; and take cognisance of heretics; and such as did not repent ^c upon the second admonition, to reject from the communion of saints; ^d to set in order what St Paul had left unfinished; and to ordain those whom himself should approve, to be bishops and elders: We cannot but think, I say, that, to all intents

^r 1 Tim. iii. 15.

^s Ibid. ii. 1.

^t Ibid. i. 3.

^u 2 Tim. ii. 2.

^x 1 Tim. iii. 1, 2. &c.

^y Ibid. v. 17.

^z Ibid. ver. 19.

^a Ibid. ver. 20.

^b Tit. ii. 15.

^c Ibid. iii. 10.

^d Ibid. i. 5, 6.

tents and purposes, they were bishops, and had the several parts of the apostolic authority committed to them, though in this they differed from such settled diocesan bishops as are among us, that the frequent calls of their evangelical office obliged them to be oftentimes absent from their charge.

St Paul, speaking of himself and his doctrine, has these remarkable words. *I certify to you, brethren, that the gospel which was preached of me, is not of man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.* And therefore he styles himself, *an apostle, not of men, neither by man.* Let us then observe a little, when it was that Jesus Christ vouchsafed him the revelation which he here speaks of, and then we may possibly find out the time when he first commenced an apostle. At his first conversion near Damascus, he saw a great light, and heard a voice issuing from heaven; but it does not appear, that at this time he had any sight of Christ, or received any revelation from him, except ^s that he should go to Damascus, where it should be told him what was appointed for him to do. In Damascus indeed, Ananias told him, that God had chosen him, ^h *to know his will, and see that just One, and to hear the voice of his mouth, and* ⁱ *to carry his name to the Gentiles:* but this is rather a declaration of what was revealed to Ananias, than any designation of Saul to the apostleship. Encouraged however by this notification from Ananias, and the inspiration which he received by the imposition of his hands, he began to preach in the name of Christ, and continued to do so for full three years with great eloquence and strength of argument; but so far was all this from gaining him the character of an apostle, that, when he came to Jerusalem the first time after his conversion, ^k the brethren would not believe that he was so much as a disciple. It is no improbable opinion therefore, ^l that it was at the second time of his coming up to Jerusalem, when, (as himself relates the matter,) while he was praying in the temple, he fell into a trance, and saw Jesus Christ saying unto him, ^m *Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony*

A. M.
4237, &c.
Ann. Dom.
33, &c.
from
Acts i. 10.
to the end.

When Paul
and Barna-
bas first
commen-
ced apo-
stles.

^e Gal. i. 11, 12. ^f Gal. i. 1. ^g Acts ix. 6 and xxii. 10. ^h Ibid. xxii. 14. ⁱ Ibid. ix. 15. ^k Ibid. 28.
^l Miscell. Sac. Essay 3. ^m Acts xxii. 18 21.

A. M. testimony concerning me, and therefore depart; for I will send
 473, &c. thee far hence to the Gentiles: It was at this time, I say, that
 Ann Dom he not only received his commission to preach the gospel to
 33, &c. the Gentiles, but the revelation of ⁿ the gospel, likewise
 Acts i. 10. which he was to preach, and the designation of the very
 to the end. person that was to accompany him.

That he received such a revelation, ^o wherein God made known unto him the mystery which, in other ages, was not known unto the sons of men, viz. that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel, himself testifies; and yet we have no clear account of any other interview between Christ and him, than what happened here in the temple, upon his second coming to Jerusalem. Being thus furnished with a proper revelation, and a fellow-labourer to assist him in the propagation of it, he and Barnabas returned unto Antioch, where the Holy Ghost soon ordered the church ^p to separate them for the work whereunto he had called them, viz. in the vision which he vouchsafed Saul in the temple, when he was last at Jerusalem; and, accordingly, the church ^q fasted and prayed, and laid their hands on them, having recommended them to the grace of God, and sent them away; and they, being thus sent forth by the Holy Ghost, proceeded to the work of their ministry with great cheerfulness and unanimity, until, by their second peregrination, a certain disagreement happened, which produced a separation between them.

The benefit
 of their dis-
 agreement
 and parting.

It may not be amiss however to observe, that the design, of the Holy Ghost, in having this their perverseness recorded, was, not only to testify the truth and sincerity of the apostolic history, which is not afraid to relate the faults and failings of its chief personages, whatever construction may be put upon them; but to shew us likewise, that the best Christians are subject to the same passions and infirmities with other men; and that therefore none ought to be too much elated with an opinion of their own piety, or to despise others, whom they may imagine their inferiors. Nor must it be forgotten, that this benefit in particular accrued to St Mark, (who was the subject of their contention,) viz. that the positiveness of St Paul not to take him in company, who, in their former journey, had so shamefully

ⁿ Philip ii. 2.

^o Ephes. iii. 3. &c.

^p Acts xiii. 2.

^q Ibid 3 4.

fully deserted them, made him more constant and resolved in the service of the church for the time to come, and gave the church this advantage, (as we hinted before ^P, that, by means of the separation of two such eminent apostles, more people were converted, and a greater number of provinces (than otherwise would have been) visited with the glorious light of the gospel.

The like benefit accrued to the church from the divine severity to Ananias, and his wife Sapphira: for it was not any sentence of St Peter that destroyed them, but the righteous judgment of God in punishing the hypocrisy, the covetousness, the sacrilege, and gross impiety, wherewith their crime was aggravated. The custom in those times was, ^a for as many as were possessors of lands to sell them, and to bring the prices of the things that were sold, and to lay them down at the apostles feet, that distribution might be made unto every man according as he had need. This charitable disposition among believers Ananias and his wife made use of, to obtain a false reputation, and to pass a cheat upon the apostles if they could. To this purpose, they gave it out, that they had devoted all their possessions (which perhaps were very large) to the use of the church, and accordingly sold them. 'This,' say they, 'will gain us the credit of being very charitable and religious persons; will make us be highly respected by the apostles, and in a manner idolized among the brethren. We purpose, however, not to give away our all upon this occasion, though we may pretend we do so; but will reserve a good portion to ourselves; and, if we keep but our own counsel, who will find it out? The apostles indeed are persons endued with great gifts, but *what man knoweth the things of a man, save the spirit of a man which is in him?* It is impossible for them to pry into our hearts: and therefore, if we blab it not ourselves, we may, by this means, put out our money to good interest, and, by laying down a part of the price at the apostles feet, (as others have done the whole,) be intitled to the same right of relief from the public stock which others who have parted with their all are admitted to, and, at the same time, retain a comfortable subsistence for ourselves. All that we have to do then is, to be steadfast and uniform in our story, and then we may defy the Spirit of God

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3 Q

' itself,

A. M.
4037, &c.
Ann Dom
33, &c.
from
Acts i. 10.
to he end.

The heinousness of Ananias's sin.

^P Vid. p. 353. in the notes. ^a Acts iv. 24, 35. ^r 1 Cor. ii. 11.

A. M. 4037, &c. Ann. Dom. 33, &c. 'itself, which the apostles make such boast of, to detect ' us.'

This seems to be a natural comment upon their contrivance and conspiracy; and if so, ^s the Jews, who are apt to object against Christians the severity of what they suffered, would do well to remember, that the law of Moses allowed of no atonement for wilful sacrilege, but ^t left the delinquent to be cut off by the hand of Heaven, as Ananias here was. Nor should it be forgotten, ^u that as we find God, under the law, more severe in his punishment of those who first offended in offering strange fire, (as in the case of Nadab and Abihu,) and violated the sabbath, (as in the case of the man who gathered sticks on that day,) and especially against those who rose up against Moses the prophet, and Aaron the priest of the Lord, (as in the case of Korah and his company,) there is the like reason, that the first great offence of this kind under the gospel dispensation should receive exemplary punishment from the hand of God, that others might stand in more terror of those sins which thus affronted that Holy Ghost by whose power the Christian religion began now to be propagated; for so the text tells us, ^x *that great fear came upon all the church, and upon as many as heard these things, and believers were the more added to the Lord, multitudes both of men and women.*

St Paul, speaking of his own easy compliance to the several tempers and humours of those with whom he conversed, ^y 'Though I be free from all men, says he, yet have I made myself a servant unto all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without the law, as without the law, that I might gain them that are without the law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake.' And doubtless for the gospel's sake it was, that he appointed Timothy to be circumcised. He knew full well the prejudices which the Jews had conceived against persons who had not submitted to that ordinance; that they would not suffer them

to

^s Kidder's Demonstration of the Messiah, part 2. p. 85.

^t Josh. vii. 18. ^u Whitby's Annotations on Acts v. 1.

^x Whitby's Annotations on Acts v. 11. 14.

^y 1 Cor.

to appear, much less to argue and discourse in any of their synagogues: And therefore, being determined to take Timothy for the companion of his travels, (to make his access more easy to the Jews, and himself a fitter instrument in their conversion,) he thought proper to give him this passport, as it were. ^a *Circumcision, he knew, was nothing, and uncircumcision was nothing, but the keeping of the commandments of God.* ^a In its own nature it was a thing indifferent, neither required by the Christian religion, nor inconsistent with it; and under this consideration he was willing it should pass upon Timothy: But when it came to be required as a duty, and a duty necessary to salvation; to be used as the distinguishing mark of a Jew, in opposition to Christians; to be made an obligation to the total observance of the law, and a rock of offence to those of a different persuasion; it then became evil, and inconsistent with the doctrine of the gospel. Under this sense it is, that St Paul so frequently and so loudly disclaims against it; and upon these considerations it was, that he would not allow Titus to be circumcised, notwithstanding the earnest importunity of some people of reputation at Jerusalem.

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to the end.

^b With what a jealous eye St Paul was looked upon by all Judaizing Christians, as a person averse to the Mosaic institutions, is sufficiently known. These men had been at Antioch, where, having insidiously watched the liberty which he took in omitting all legal observances, they, when he came to Jerusalem, informed the church against him, that he preached to the Gentiles, who were not circumcised; that he conversed freely and familiarly with them; that Titus, who was a Greek, was at that time with him; and therefore, to put the matter upon an issue, they urged, that this intimate friend of his might be circumcised. Their policy in this was visible. Had they carried their point against St Paul, they would soon have informed the church of Antioch, that, by the order of the council at Jerusalem, ^c Titus had been obliged to be circumcised; and this, besides the defeat given to the apostle, and baffle to his doctrine of Christian liberty, would have proved a great scandal and discouragement to the Heathen converts, and an impediment to the progress of the gospel, which at that time began to be more successful among the

3 Q 2

Gentiles

^a 1 Cor. vii. 19. ^a Kidder's Demonstration of the Messiah, part 2. p. 93.

^b Hammond's Annotations on Philip. ii. 3.

^c Ibid. on Acts xvi.

A. M.
4037, &c.
Ann Dom
33, &c.
from
Acts i. 10.
to the end.

Gentiles than the Jews. And therefore St Paul was resolute, and took especial care, that Titus should not be circumcised. So that, upon the whole, it appears, that St Paul was no wise inconsistent with himself, though he varied his conduct, according to the different circumstances he found himself under. He ordered Timothy (whose mother was a Jewess) to be circumcised, because his circumcision would be a means to forward his ministry, and to gain him an easier access to the Jews; but he refused to have Titus, who was a Gentile, circumcised, because his circumcision would have been a means to scandalize the brethren, to alienate their minds from the Christian faith, and a great obstruction to the course of the gospel. In short, ^c Titus he would not suffer to be circumcised, thereby to shew, that circumcision was not necessary; but Timothy he allowed to be circumcised, that, by his practice, it might appear, that such ceremonies were not evil in themselves, but might be used without any crime, until by degrees they came to be abolished.

Why the
apostles
desired
Paul to
comply with
Jewish cere-
monies, and
confer on
them;

The like may be said of his own compliance with certain ceremonies of purification, at the request of St James, and the other elders at Jerusalem, and for the satisfaction of the Jewish converts there. ^d *Thou seest, brother, say they, how many thousand of Jews there are who believe, and they are all zealous for the observance of the law.* The law of Moses was held in so great veneration, as being the contrivance of God himself, ^e *ordained by angels in the hand of a mediator*, ratified by miracles, and entertained by all their forefathers, as the peculiar prerogative of their nation for so many generations, that even those who by the evidence of the gospel were prevailed upon to embrace Christianity, could not overcome the prejudice of education, but still continued their adherence to those legal rites and customs wherein they had been brought up. Some of them indeed were for obtruding them upon the Gentile converts, but the most moderate of them all (even bishops and elders as well as the laity) were for a punctual observation of them among the Jewish: they were convinced, that these institutions were of divine original: they knew of no revelation made by God, that they were to cease after the death of their Messiah: our blessed Saviour, in his gospel, had said little or nothing of

^c Calmet's Commentary on Acts xvi.
62.

^d Acts xxi, 20.

^e Gal. iii, 10.

of them; nay, in saying, *that he came not to destroy the law and the prophets*, he seems to have given a fresh sanction to them; and because he foreknew, that the destruction of their temple, and their exclusion from their own land, would in a short time make it impossible for them to observe them, he had given none of the apostles (except it was St Paul) any intimations concerning them; and therefore it is not to be wondered, that men, in these circumstances, should advise St Paul (for the good of so many thousand souls as might otherwise take exception at his conduct) to comply with the observance of some things, which as yet they did not think abrogated. So that in the apostles at Jerusalem there was no design of deluding the people into a false belief, by St Paul's conforming himself to some ritual observances, because their present persuasion was, that it was a duty incumbent upon him so to do. St Paul indeed knew very well, that our Saviour, by his death, *had abolished the law of commandments contained in ordinances*; but since these were observances belonging to the temple, which was yet standing, and God had not, by any express declaration made to the Jews, prohibited the continuance of them, he might lawfully submit to this compliance with them, in order to prevent the scandal of the believing Jews, which might otherwise alienate them from the Christianity they had embraced, and to promote, by his future preaching among them, the conversion and salvation of the unbelieving.

^g *Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves*, is a lesson which our Saviour gave his disciples, and which St Paul, more especially at this time, when he was every where surrounded by his enemies, had occasion to put in practice. Most casuists are of opinion, that, by all innocent means, it is allowable to sow divisions among the wicked; because the union of the wicked is as prejudicial to the cause of religion, as the disunion of the good is destructive to it. If therefore St Paul, by an innocent address, could set the Pharisees and Sadduces at variance, there is no reason to be given why he should decline it. Had he indeed in so doing but implicitly denied himself to be a Christian, this had been an inexcusable crime; but both the Pharisees and Sadduces were too well acquainted with him, and his conversion, ever to put that construction upon his words. The resurrection of the dead was a principal doctrine of

A. M.
1037, &c.
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33. &c.
ii in
Acts i. 10.
to the end.



Why he declared himself a Pharisee.

^f Eph. ii. 15,

^g Matth x. 16.

A. M.
4037. &c.
Ann Dom.
37. &c.
from
683 i. 10.
to the end

the Christian religion; and as it was coincident with the faith of the Pharisees, I cannot see how he could use a more proper argument to convince them of their fault and folly in persecuting Christians, than to shew that they themselves did hold one of the prime articles of the Christian faith; and if by declaring this doctrine of Christianity before them, he engaged the Pharisees on his side, and thereby declined the malice and rage of his enemies, who can say, but that, in this putting the wisdom of the serpent in execution, he still preserved the harmlessness of the dove?

Why he re-
proved St
Peter, and
how much
he deserved
it.

But this can hardly be said of St Peter's prevarication at Antioch. ^h He, at his first coming down to that place, made use of the liberty which the gospel had given him: He familiarly eat, and conversed with the Gentile converts, accounting them, now that the partition-wall was broken down, no longer ⁱ *strangers and foreigners, but fellow-citizens with the saints, and of the household of God.* This he had been taught by the vision of the sheet let down from heaven; this had been lately decreed, and he himself had promoted, and subscribed it in the synod at Jerusalem; this he had before practised towards Cornelius and his family, and justified the action to the satisfaction of his accusers; and this he had freely and innocently done at Antioch, till some of the Jewish brethren coming thither, for fear of offending and displeasing them, he withdrew his converse from the Gentiles, as if it had been unlawful for him to hold communion with uncircumcised persons. In this affair, as he himself acted against the light of his own mind and judgment, condemning what he had approved, and destroying what before he had built up; so hereby he confirmed the Jewish zealots in their inveterate error, cast infinite scruples into the minds of the Gentiles, revived the old feuds and prejudices between them, destroyed that union and harmony which before his coming prevailed in the church of Antioch, and, in short, brought matter to that issue, that the whole number of Jewish converts following his example, separated themselves from the company of Gentile Christians, insomuch that St Paul was forced to interpose his authority with rebukes.

^k *Mark them who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them,* is the instruction

^h Cave's Life of St Peter.
xvi. 17.

ⁱ Eph. ii. 19.

^k Rom.

struction which he gave the Romans; and had he put it in practice upon this occasion, there had then been some grounds to complain of his * rudeness and incivility to St Peter; but in opposing his conduct where it was blameable, and in telling him of his faults when they were notorious, he acted (even in the eye of the Mosaic law) the part of a kind brother; for, ¹ *Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him*; where, if not to rebuke a brother, is to hate him, to rebuke him, by consequence, is to love him; and therefore the royal psalmist makes it the matter of his prayer, ^m *Let the righteous smite me friendly, and reprove me, but let not their precious balm break my head.*

A. M.
4237, &c.
A. D. Dom.
33, &c.
from
A. D. 110.
to the end.

But though St Paul might think it his duty, and no unkindness to St Peter, to oppose him in his dissimulation; yet we find him no where disagreeing with St James in any point of Christian doctrine. To silence the clamours of those, indeed, who pleaded for the necessity of circumcision, and other Jewish ordinances under the Christian dispensation, and were for imposing them upon the Gentile converts, as things essential to salvation; in several parts of his epistles, but more particularly of those to the Romans and Galatians, he argues, that our acceptance with God here, and admission to happiness hereafter, (which he calls by the term of *justification*;) depends upon our sincere belief of the gospel, and our living answerably to such a belief, (which are comprehended in the word *faith*;) and not upon any observance of the Jewish rites and ceremonies, which he calls the *deeds of the law*. This doctrine

The different occasions of St Paul's and St James's doctrine concerning justification.

* Porphyry, that subtle enemy of the Christian religion, makes use of this reproof which St Paul gave St Peter, as an argument against them both, charging the one with error and falsehood, and the other with rudeness and incivility; and says, that the whole was but a compact of forgery and deceit, while the princes of the church did thus fall out among themselves; and so sensible were some of this, in the primitive ages of Christianity, that rather than such a disgrace, as they accounted it, should be reflected upon St Peter, they pretended, that besides the apostle, there was one of the same name, one of the seventy disciples, and that it was he whom St Paul withstood, and reprov'd at Antioch, as guilty of this prevarication: But this is a crude and useless evasion; *Cave's Life of St Peter.*

¹ Lev. xix. 17.

^m Psal. cxli. 5.

A. M.
427. &c.
Ann. Dom.
33. &c.
from
Acts i. 10
to the end

trine of justification by faith came, in a short time, to be perverted to very bad purposes; and ^a some there were, who, from the authority of St Paul, endeavoured to persuade themselves and others, that so long as they did but believe the gospel in the naked notion and speculation of it, it was enough to recommend them to the favour of God, and serve all the purposes of justification and salvation, however they shaped and steered their lives. To counter-mine the designs of these men, and to beat down this strong hold of libertinism, St James, who wrote his epistle subsequent to these of St Paul, and as a kind of comment upon them, endeavours to shew the insufficiency of a naked faith, and empty profession of religion; that it is not enough to recommend us to the divine acceptance, and to justify us in the sight of heaven, barely to believe the gospel, unless we obey and practice it; and that such a belief, destitute of this evangelical obedience, is ^o like the body without the spirit, dead, and inavailable to our salvation: And therefore he concludes, that by the practice of the several virtues of the Christian religion (which he terms *works*;) a man is justified, and not by a mere notional belief of the things recorded in the gospel, which he calls *faith only*.

How per-
fectly they
agree.

^P Considering then the difference of the adversaries which these two apostles had to contend with; that St Paul was engaged with false brethren, Jewish converts, who were for joining the ceremonial part of the law with the faith of the gospel, and the practice of the Christian religion; and that St James, on the contrary, had to do with libertines and hypocrites, men, who having abused St Paul's doctrine of faith and grace, and wrested it to their own destruction, had thereupon abandoned themselves to all manner of vice, and looked upon good works as things purely indifferent; considering this, I say, we shall find the two apostles arguing very properly with the persons whom they had in view, and though they do not advance assertions absolutely the same, are far from opposing or contradicting one another. *Legal observances will not save us*, says St Paul; *nor will a bare belief of the gospel save us*, says St James. *A lively faith, that is fruitful of good works, will save us*, says St Paul; and *so will the practice of all moral and Christian virtues*, says St James. Thus admirably do the two apostles agree, and conspire to explain each other.

Nay,

^a Cave's Life of St. Paul ^o James ii. 26. ^P Beau-
fobre's Pref. sur l'epitre de St Jacques.

Nay, to clear the character of St Paul still further, we may observe, that, in those very epistles where he seems to extol faith, and debase the efficacy of works most, he nevertheless makes them the indispensable condition of our salvation. For, having laid it down as a certain truth, that ^o *not the bearers of the law are just before God, but that the doers of the law shall be justified*, he plainly asserts, that our misery or happiness in a future state depends upon our good or ill deportment here; for ^p *God will render to every man according to his works; tribulation and anguish upon every soul that doth evil; but glory, honour, and peace, upon every soul that worketh good, to the Jew first, and also to the Gentile*. In another place, having spoken of the happiness of our redemption from original sin, by the merits and mercies of Jesus Christ, he asks these questions, ^q *What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, who are dead to sin, live any longer therein?* And in like manner, having made this comfortable declaration, ^r *there is now no condemnation to them who are in Christ Jesus*; lest we should mistake his meaning, and think that an empty faith, or bare profession of Christianity, was enough to intitle us to this blessedness, he adds, *who walk not after the flesh but after the Spirit*; and elsewhere gives us this caution, ^s *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap: for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.*

There seems, at first view indeed, to be some contrariety between the decree of the council at Jerusalem, and the latitude which St Paul allows in relation to meats offered to idols: But to pass a right judgment concerning these offerings, we must know, — ^t That besides what was eaten of them in the idol's temple, (which eating was an act of religious worship, and communion with the idol, as our eating the bread of the sacrament is a communion with Christ); besides this, I say, there was a certain portion of those sacrifices which fell to the priests, and which they, having no use for, sold to others, who afterwards exposed it to sale, promiscuously among other meat, upon the

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3 R


shambles,

^o Rom. ii. 13.^p Ibid. ver. 6. &c.^q Ibid. vi. 1.^r Ibid. viii. 1.^s Gal. vi. 7.^t South's Sermons,

vol. 3.

A. M.
4037, &c.
Ann. Dom
33, &c.from
Acts i. 10.
to the end.And how
firmly St
Paul main-
tains the
necessity of
good works

A. M.
4937, &c
Ann Dom
33, &c.
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to the end



shambles, where it was bought up, and spent in private families, without any distinction whether it had or had not been offered to idols. Now, as for the former way of eating meats thus offered, namely, in the idol's temple, this the apostle utterly disallows, as absolutely unlawful; but the other only under some circumstances. For he allows, that it might be lawfully bought among other meat in the market; and being so bought, might be eaten in any private house, without the least sin; only with this caution, that whereas there were some who well understood that meat could have no defiling quality imprinted upon it by its consecration to an idol; and others (on the contrary) having not so much knowledge, supposed, that its consecration to an idol left upon it such a polluting quality, and near relation to the idol, as defiled the eater; the former sort might freely and innocently eat such meat in private families, provided it was not before those of the latter sort, who, through weakness, having an opinion of the unlawfulness of such meats, might nevertheless be induced to use the same liberty, though their consciences, in the mean time, having quite another judgment in this matter, esteemed eating them little better than idolatry.

That St.
Paul's doc-
trine in this
respect
does not
contradict
the decree
at Jerusa-
lem.

Now, the argument by which the apostle abridges the liberty of the former sort of converts, in condescension to those of the latter sort, proceeds upon the strength of this assertion, That the lawfulness of men's actions depends not solely, either upon the lawfulness of their subject-matter, nor yet upon the conscience of the doers of them considered in itself, but as considered with reference to the consciences of others, to whom, by the law of charity, they stand bound so to behave themselves, as, by none of their actions, to give them occasion of sin. From which plain state of the case it appears, St Paul is so far from giving the least encouragement to the eating of meats offered unto idols, that, in the first place, he uses the most cogent arguments, viz. the regard we ought to have for our neighbour's soul, and the danger of offending Christ, by wounding and destroying those members of his mystical body, for which he died, to engage us to a total abstinence; and then proposes his own generous resolution to enforce his advice: *"Wherefore, if meat make my brother to offend, I will eat no flesh whilst the world stands, that I make not my brother to offend."*

What-

^x *Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven; as in another place, ^y Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained,* are words which are generally supposed to contain the commission which our Blessed Lord gave his apostles, to exercise a judicial power over the members of his church, by censuring offenders, and, upon their repentance afterwards, remitting the censures which were passed on them. To this purpose we find St Paul telling the Corinthians, that ^z *though he should boast of the authority, which the Lord hath given him, for edification, and not for destruction, he should not be ashamed; and putting that authority in practice against the person who had committed incest among them; ^a In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord.*

A. M.
4037, &c.
Ann Dom
33, &c.
from
Acts i. 10.
to the end.

The authority of the apostles as to church-censures.

^b Now, in order to know the meaning of this delivering unto Satan, we must observe, that the church, or kingdom of Christ, was erected in opposition to Satan's kingdom; and therefore every Christian, at his baptism, covenants to renounce the devil and all his works, and is thereupon admitted into the church of Christ, and taken under his protection; but when men notoriously break their baptismal covenant, and instead of obeying Christ, openly adhere to the devil, they are then reduced to the state of Heathens, who are under the dominion of the prince of this world: And as the Scriptures generally ascribe all sorts of calamities which befall mankind, to the procurement of the devil; so the pains and diseases of the body, which in this first age usually attended the sentence of excommunication, were supposed to proceed from the devil, whose malice the divine wisdom might then employ, as a common serjeant and executioner, to inflict some bodily punishment upon every notorious offender, thereby to deter others from the like provocations, and thereby to bring him to consideration and repentance, and to save his soul at the great day of judgment.

The meaning of delivering unto Satan.

3 R 2

Josephus

^x Matt. xviii. 18.
x. 8.

^y John xx. 23.

^z 2 Cor.

^a 1 Cor. v. 4. 5.
Discourse of church-government.

^b Archbishop Potter's

A. M.
4037. &c.
Ann Dom.
33 &c.
from
Act. i. 10.
to the end.

And why
God gave
the first
Christian
ministers
such power.

The form
of the d. i.
cipline
whi h S.
Paul pre-
scribes.

Josephus, in his History of the Jewish Wars, ^c tells us, that the Essenes, one of the strictest sects among them, upon their deprehending any of their society in a notorious wickedness, excluded him from the congregation; and whoever incurred that sentence, generally came to a miserable end; and therefore we need less wonder that God, at the first beginning of Christianity, ^d and when it was wholly destitute of all civil coercive authority, did invest his apostles with a power of inflicting corporal punishments upon such as either opposed the progress of the gospel, or offended grossly against its rules; since this was an effectual means to keep the wicked in awe, to advance the cause of religion, and to conciliate respect to its ministers: For the proper end of all church censures (according to ^e Lactantius) is, ^f not for revenge, but to support the honour of Christ's laws, to admonish others to amend, and ^g to warn all not to despise this salutary authority.

St Paul's advice to the governors of the church is far from exciting a spirit of persecution in them: For, ^h though he arms the temporal magistrate with a sword, not only to be a terror to evil doers, but to cut off and execute notorious offenders; yet to the spiritual magistrate he only gives a pastoral rod and a staff, neither of which are designed to destroy, but only to reform, those that go astray. His first prescription is, to try gentle methods; to begin with kind and fatherly admonitions which, from persons in so high a station, may probably have a blessed effect, and restore the offender, ⁱ *with all long-suffering, in the spirit of meekness*: But if these prove too weak to awaken a sinner who has fallen into the lethargy of obduration, his next degree of discipline is ^k sharp reproof, and severe threats, and ^l a public exposition of his crime: But, in case he be so far depraved, as to have lost all sense of shame, his last direction is, to eject him out of the church, who, while he continues in it, will be a perpetual scandal to it, and ^m give the enemies of the Lord an occasion to blaspheme; however, only so to eject him, as that, upon his repentance and reformation, he may

^c Lib. ii. c. 6. ^d Cave's Introduction to the Lives of the apostles. ^e De ira Dei, p. 809. ^f Comber's Discourse upon ordination. ^g 2 Tim. iv. 2. Gal. vi. 1. ^h Tit. 2. 15. ⁱ 1 Tim. v. 20. ^k 2 Sam. xii. 14.

may be restored again, and not ¹ swallowed up (as the apostle tenderly expresses it) *with over much sorrow.*

A. M.
472, &c.
Ann. Don.
3, &c.
Tom.
2, 3, i. ro.
The op-
m. adation
nd great
use of it.

These are the rules which St Paul has laid down for the governors of the church, with respect to those under their care, who are either unground in the faith, or retain the faith in unrighteousness. ² This is the discipline which the fathers have given us so far a character of, as to call it, *the keeper of hope, the anchor of faith, the guide of our heavenly journey, the food and nourishment of good inclinations, and the mistress of all virtues.* Nor is it to be denied, that ³ the church's reputation was never so good as in the primitive times, when this discipline was exercised with vigour. Then her professed enemies admired her; great numbers of proselytes daily flocked into her, and could not be restrained by the utmost torments which either human or diabolical malice could inflict; whereas, since this godly discipline has been relaxed, though the church has been protected by the civil power, and furnished with far more splendor than before, fewer converts have been brought over to her, and too many of her own sons and members have lost their first love and zeal for her. But to proceed:

Upon supposition that Alexander the copper-smith was the same person with that Alexander who was concerned in ⁴ the tumult raised at Ephesus, we may imagine, that he was a Jewish convert residing in that city; that, when he was seized by the common sergeants, and examined before the Jews, (as the word *αποδοκιμα* there signifies,) in the apology which he would have made to the people, his purpose was, to have averted the danger from him by laying it upon St Paul; and that, from this time, conceiving an hatred against the apostle, and ⁵ having put away a good conscience, he soon began to make shipwreck of his faith, and particularly to call in question the reality of a future resurrection; a doctrine which St Paul, in his first epistle to the Corinthians, had so largely insisted on.

What Alex-
ander's
crime was.

⁶ The philosophers in those days looked upon the body as the prison and sepulchre of the soul, and that her happiness could not commence till after her dissolution from it. Upon which principle they argued, that it was not only an impossible thing, but an unjust and unworthy thing, for

¹ 2 Cor. ii. 7. ² Comber on ordination. ³ Archbishop Potter's discourse on church-government. ⁴ Acts xix. 33. ⁵ 1 Tim. i. 19. ⁶ Whistler's Annotations on 1 Cor. vi.

A. N. 437 &c.
 Ann Dom
 33, &c
 from
 Acts 1. 10
 to the c. d

for God to raise the body, in order to unite it to the soul, since the happiness of the soul consisted in being delivered from it, and its punishment in being confined to it. This notion Alexander, among others, having imbibed, began to put a new construction upon the doctrine of the resurrection, as if it imported only a renovation of our manners, and a resurrection from the death of sin unto a life of righteousness, which in all God's elect (as they were sure to rank themselves in that number) ^r was already past.

And how
 much he
 forced the
 apostle's
 denunciations
 against
 it.

The resurrection of the dead in its literal sense was so fundamental a point, that St Paul puts the whole stress of the Christian religion upon it. ^s 'If there be no resurrection of the dead, then is not Christ risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ; whom he raised not up, if so be that the dead rise not.' But though the denial of a future resurrection was implicitly a renunciation of the Christian religion, yet we do not find that Alexander had actually apostatised from it; for then the apostle would not have excommunicated him, because we find him claiming no authority but over such as were within the pale of the church: 'For what have I to do, says he, to judge them that are without? Those that are without, God judgeth.'

The judgment however which he gave against Alexander so incensed that heretic, that he pursued him as far as Rome, on purpose to oppose his doctrine, and vilify his person, and perhaps to exhibit some accusations against him; which malicious proceeding might give the apostle occasion enough to say, that the Lord would reward him according to his works: for ^u so the King's manuscript reads it, in the future tense, ἀποδοῦναι, and so the current of ancient interpreters do account it, not an imprecation, but a prediction only of what, in the just judgment of God, would befall him; for pious men, say they, do neither wish for, nor rejoice in, nor desire to hasten the punishments of the wicked, though they sometimes foretel them.

St Paul, no doubt, when brought ^{*} before powers and magistrates, had a share in the promise of the assistance and direction of God's blessed Spirit, sufficient to enable him to make proper answers, and to secure him against the

^r 2 Tim. ii. 18. ^s 1 Cor. xv. 13. &c. ^t Ibid. v. 12, 13.
^u Whetby's and Hammond's Annotations on 2 Tim. iv. 17.
^v Luke xii. 11, 12.

transgression of any law; and therefore we may presume, that when he treated the high-priest with some severity of speech, he either did not know, or did not acknowledge him to be a person invested with that authority. ^{A. M. 4037, &c. Ann Dom 32, &c. from Acts i. 10. to the end.} Since the time of his conversion, which was now about five and twenty years, he had been seldom as Jerusalem, and when he came thither, made but a short stay; so that he might very well be unacquainted with the high-priest's person; especially if he had not on at that time the vestments peculiar to his function, and such as distinguished him from ordinary priests. The order of the pontifical succession likewise had been so totally destroyed, and, both by the Jewish kings and Roman governors, the high-priests placed and displaced so frequently, that a stranger, just come to Jerusalem, might not always know who was the present possessor of that dignity.

But even suppose that St Paul had known that Ananias was then in the chair; ^{What he meant by his retraction.} yet, as that pontiff is supposed to have obtained his office by bribery, the apostle, who had been taught by his master Gamaliel, that whoever did so, was neither a judge, nor deserved to be honoured as such, might demur to his title, and say, 'I know very well, that a ruler of the people is not to be reviled, but that the person you speak of is the high-priest, I know not; *i. e.* I do not own or recognise him to be such, because he obtained that station in the church by very indirect means.' Or suppose the apostle to speak ironically, 'I did not know, *i. e.* I did not apprehend, that a person so far enraged as to order a prisoner at the bar, when going to make his defence, to be smitten on the mouth, could possibly be the high-priest. This was a thing so little becoming his grave and venerable character, that I verily took him for some common man; and accordingly treated him with such language as the rudeness of his insult deserved: but since you now inform me, that he is in reality the high-priest, I beg pardon, because, be he what he will, we are not to speak evil of the ruler of the people.' So that in what view soever we take St Paul, there is nothing incongruous in his not knowing the high-priest's person, nothing subject in the retraction of his words to him.

² They that wait at the altar in the Jewish church were partakers of the altar; even so hath the Lord ordained in the

^v Fleury's Ecclesiastical Hist. l. i. p. 80. ^z Grotius, Whitby, and Beaujobre's Annotations on Acts xiii. 5.
² 1 Cor. ix, 13.

A. M. 4037 &c.
Ann Dom
33. &c.
from
Acts i. 10.
to the end.

That the
apostles did
not make
free with
the public
money.

Their po-
verty, and
what we are
to under-
stand by
Paul's
cloak.

the Christian church, that they who preach the gospel should live of the gospel; but I have used none of these things, says St Paul. And so far were the rest of the apostles from making any property of the money collected and laid at their feet, that we find them instituting the office of deacons, whose appointed business it was, to see the regular distribution of it among the poor; which they never would have done, had they preached the gospel for the sake of the advantage they made of these contributions. The truth is, the ministers of God, in those days, had no respect to the secular emoluments of their vocation. They could shew ^b hands that had ministered to their necessities, and to them that were with them. They made it their glory, and the chief of their ^c reward, that when they preached the gospel, they made the gospel of Christ without charge; and St Paul, in particular, had it in his power to tell the Corinthians, that ^d when he was present with them, he was chargeable to no man. Considering then the narrowness of his circumstances, and the bashfulness of his temper, we may be apt to think, that St Paul might be tempted to leave some small matters at Troas, in order to satisfy his host, rather than be ^e burdensome to any; but then the misfortune is, that this ^{greek} does not always signify a cloak. ^f The other things which St Paul desires Timothy to bring with him, are books and parchments. The books are generally supposed to be the sacred scriptures of the Old Testament: but as these were constantly read in all Christian as well as Jewish assemblies, there was no occasion for sending so far as Troas for what might have been had any where; and therefore we rather think, that they were some choice books of human literature, in which we find our apostle a great proficient, and that the parchments were his *adversaria* or common-place books, wherein he wrote down whatever, in the course of his reading; he found worthy his observation.

Now if, ^g according to some interpreters, the word ^{greek} signifies a piece of parchment folded up, it will be indeed the same thing with the *μακίδιον* which St Paul afterwards mentions; but then, in this sense, it not only makes his directions to Timothy of a piece, as relating to things all of one kind, but makes the adverb *μαδίον* (which without this supposition we could not so well account for) highly

^b Acts xx. 34.

^c 1 Cor. ix, 18.

^d 2 Cor. xi. 9.

^e Ibid. xii. 14.

^f Bishop Bull's sermons, vol. 2. ^g Ha-

mond's Annotations on 2 Tim. iv. 13.

highly pertinent in this place: 'The parchments which I left at Troas, with Carpus, when thou comest, bring with thee, and the books but especially the parchments;' where the words *but especially*, seem naturally to refer to something mentioned before.

But suppose that this *penula* does properly signify a *cloak*, yet who can tell but that this was the proper *penula* or *cloak* which St Paul's Father received from the Romans, and transmitted to his son, as a mark and ensign of his being a Roman citizen, and which (now that St Paul was at Rome) he was obliged, upon all occasions, (to conciliate the good esteem of the people,) to appear in. Nay, suppose that it was a common cloak, or garment made on purpose to defend him from the injuries of the weather; yet now that the winter was approaching, we can see no incongruity in his sending for what he had left behind him in the hot season of the year, to keep him warm in the cold; though we cannot but admire ^b the modest poverty of so great an apostle, who, rather than be chargeable to any, orders Timothy to bring him a poor cloak which he could not well want, from so remote a place as Troas.

That which makes it more difficult to resolve what this contest between Michael and the devil, concerning the body of Moses, does properly mean, is, that this piece of history, to which St Jude alludes, is no where recorded in the Old Testament. We read indeed, in the prophet Zechariah, of ¹ *Joshua the high-priest's standing before the angel of the Lord, and Satan standing at his right hand* (which was the place of him that impleaded another) *to resist him*; and that the matter of controversy between them was the redifying the temple, and restoring the service of God among the Jews at Jerusalem, which Satan opposed: and hence ^k some have argued, that as the Christian church is frequently styled *the body of Christ*, by parity of reason, the Jewish church might be called *the body of Moses*, and that this is the whole that St Jude means. But that the Jews and their service should be called *the body of Moses*, or that the words in St Jude are to be referred to those in Zechariah, seems not very probable, because in that prophet there is no mention of Michael, or of the body or death of Moses.

The death of Moses and his burial are thus related in the book of Deuteronomy. ¹ *So Moses, the servant of the*
 Vol. VI. No. 31. 3 S Lord,

^f Hammond's Annotations on 2 Tim. iv. 13. ^h Crotius, in locum. ⁱ Zech. iii. 1. ^k Hammond on Jude. ^l Deut. xxxiv. 5, 6.

A. M.
 4937, &c.
 Ann. Dom.
 33, &c.
 from
 Acts i. 10.
 to the end.

And why it
 was proper
 to send for
 it.

What Michael and the devil's contest about the body of Moses means.

A. M.
4037. &c.
Ann P^{on}
23, &c
from
A^{cts} i. 10.
to the end

Lord, died in the land of Moab; and he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day: from whence ^m others have argued, that as Michael was appointed by God to bury the body of Moses in a place so secret, that the Jews should never find it out, the devil opposed the angel in this office, desiring to have his sepulchre known, that, in process of time, it might become a snare to a people who were so very prone to idolatry. This is the most obvious, and considering what work the devil has made in the world with the bodies of the saints and martyrs ever since, may well be esteemed the truest sense of the passage.

What St
Paul's fight
ing with
beasts at
Ephesus
means

St Paul's fighting with beasts at Ephesus is a passage likewise which is neither mentioned in the history of the Acts, nor in ⁿ the catalogue of his afflictions; and therefore some have imagined, that this fight of his was nothing else but the scuffle he had with Demetrius the silversmith and his companions, savage men, who might better deserve the name of *beasts*. But ^o what ruins this opinion is, the date of the epistle wherein this transaction is mentioned, which was written a year before the sedition that Demetrius occasioned at Ephesus; and therefore others have taken the words in their literal sense, and so asserted, that St Paul was really exposed to wild beasts at Ephesus, but delivered from them by a miracle. And for the support of this, they relate a story out of an apocryphal book of St Paul's travels, frequently mentioned by the ancients, *viz.* That when Jerome, governor of Ephesus, had condemned the apostle to the wild beasts, at his coming upon the theatre, a lion was let loose upon him; which came and lay down at his feet, as did several other wild creatures; that at the same time, there fell so violent a storm of hail, as killed many of the spectators; and that, upon the conviction of two such miracles, the governor himself was converted and baptized.

However this be, the silence of the apostolic history can be no just exception to the literal interpretation, since ^p we find our apostle, in his second epistle to the Corinthians, relating certain sufferings, (the same in all probability with his fighting with beasts at Ephesus,) ^q wherein he was pressed above measure and strength, despaired of life, and had
the

^m Whitby, Beaufobre Pool, &c. in locum.

ⁿ 2 Cor.

xi. 23. &c.

^o Calmet's Commentary on 1 Cor. xv. 32.

^p Whitby's Annotations on 2 Cor. i. 10.

^q 2 Cor. i. 8. 9.

the sentence of God within him; and yet we meet with nothing of this in the whole compass of the Acts of the apostles.

The like is to be said of the thorn in the flesh, and the messenger of Satan, to which St Paul, for his greater humiliation was submitted, that we have not the least intimation of them in all the sacred history: this only we may learn from the figurative expression, that, as ^r the pricking brier, and grieving thorn, do, in the prophetic style, denote a sore calamity; so may the expression here signify some sharp affliction sent upon St Paul, to keep his mind humble in the midst of the many revelations which God vouchsafed him. But then the question is, of what kind this affliction was?

Some are of opinion, that this thorn in the flesh and messenger of Satan, taking them both for one thing, were ^s the motions of concupiscence and suggestions of lust arising frequently in St Paul. But the apostle himself contradicts this interpretation, in telling us, that he had the gift of continence; and that in so high a degree, that he wished all Christians in this respect like himself. He was, at this time, according to the computation of chronologers, about sixty years old; and therefore it would be a foul slur to so great and holy an apostle, to imagin, that he should burn in so frozen an age, which uses to extinguish, or at least to allay those flames in the most unclean persons. We are told, moreover, that ^t God cannot be tempted with evil, neither tempteth he any man; and therefore, since St Paul acquaints us, that this thorn in the flesh (be it what it will) was ^u given him by God, and that it was one of ^x those infirmities wherein he took pleasure, and chose to glory; as it would have been the greatest impiety for him to have gloried in his impure motions and desires, so we cannot see how the apostle, by confessing such impure motions, could have defended his reputation against the attacks of his adversaries, which it is his chief design, in the latter part of this epistle, more especially to do.

Others therefore observing, that this infirmity in the flesh happened to St Paul after the visions and revelations whereof he speaks; that it was such an infirmity as obstructed the efficacy of his preaching, and made his ministry less grateful and acceptable to others; and that himself complains of such of the Corinthians, and false apostles

3 S 2

files

^r Ezek. xxviii. 24.^s Calmet's Commentary on² Cor. xii. 7.^t James i. 13.^u 2 Cor. xii. 7.^x Ibid. ver. 9. 10.

A. M.
4937, &c.
Ann Dom
33, &c.
from
Acts i. 10
to the end.
His horn in
the flesh
and in flesh
of Satan,
what
they mean.

A. M.
4137, &c.
Ann Dom
33. &c.
from
Acts i. 10.
to the end

files among them, as represented his ^a bodily presence weak and mean, and his ^b speech or utterance contemptible, have supposed, that St Paul had some kind of impediment in his speech, which God, at this time, was pleased to send upon him, and which these false apostles, (whom he calls *the messengers of Satan*,) to his great sorrow and disconsolation, made the subject of their scorn and ridicule.

But, after all, the most general, and indeed the most obvious interpretation is, that it was some bodily disease, very grievous and painful to him, which he aptly calls *a thorn*, for its sharpness and pungency, and *a thorn in the flesh*, for the seat of it, which was his body; and this (according to scripture-phraseology) the apostle calls likewise *a messenger of Satan*, because all distempers are in scripture supposed to be the punishments of God, which (as it is represented in Job's case) he permits Satan, as the common executioner on these occasions to inflict.

It may seem a little too nice, perhaps, to define the particular kind of this disorder; whether it was the gout, the stone, a violent head-ach, or the falling-sickness, as several of the ancients have variously conjectured; but this we know from his own information, that his distemper was visible and manifest to all that conversed with him, such as had an influence over his speech, and was a great disadvantage to him in preaching the gospel; and therefore he tells the Galatians, ^c *Ye know, how through infirmity of the flesh, I preached the gospel to you at first; and my temptation, which was in the flesh, ye despised not, nor rejected; for* ^d *I was with you in weakness, and in fear, and in much trembling*, as he tells the Corinthians. ^e From all which it seems to be very plain, that St Paul had some notorious visible infirmity in his body, such as might have exposed him to contempt with those who looked no farther than the outward appearance, and such as God designed for a means to keep him humble.

What we
are to un-
derstand by
the man of
sin.

There is but one obscurity more remarked in the writings of St Paul, viz. concerning the *man of sin, the son of perdition*; and that is a great obscurity indeed. The whole passage runs thus, ^f *Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in*
mind,

^a 2 Cor. v. 10.

^b Whitby's Annotations on 2 Cor.

xii. 7.

^c Gal. iv. 13, 14.

^d 1 Cor. ii. 3.

^e Bishop

Bull's Sermons, vol. 1

^f 2 Thess. ii. &c.

^g 1 Thess.

iv. 15 &c.

‘mind, nor be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling-away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he is as God, sitting in the temple of God, and shewing himself that he is God.’ For the better understanding of which words, we must remember, that St Paul, in his former epistle to the Thessalonians, speaking of the resurrection of the dead, had expressed himself in this manner:—

‘This we say unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not prevent them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and the dead in Christ shall rise first. Then we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall ever be with him.— But of the times and the seasons, brethren, you have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.’ From these words, some false teachers and pretended prophets among them, took occasion to infer, that the day of judgment was at hand; that it would certainly come while the apostles were yet alive, and before that generation was passed; which was a doctrine of such dangerous consequence to the peace and tranquillity of men’s minds, that the apostle, in this part of his second epistle, sets himself solemnly to refute it. *I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him; where we may observe, that this is the same coming which he had described in his former epistle, by Christ’s descending from heaven with a shout, &c. and the same gathering together which he had specified by our being caught up together, with saints newly raised, in the clouds; and that, consequently, all the pains which some writers have taken to shew, that this man of sin is to be interpreted of Simon Magus, and the Gnostics, Mahomet and his followers, or the Pope and his clergy, &c. are to be looked upon as indications of their prejudices, rather than any discoveries of the truth.*

Before the coming of Antichrist, we are told that there must

A. M.
4137, &c.
Ann Dom
33 &c.
from
Acts i 10
to the end.

A. M.
4057. Sec.
Ann Dom
33. Sec.
from
A. D. 1. 10.
to the end.

must be a great falling away; which, though some interpret it of national revolts from the Roman empire, is more properly to be understood of a general defection from the Christian faith; but as this defection has not yet prevailed, we may adventure to say, that this son of perdition is not yet come. The true spirit of Christianity indeed, in a great measure, is departed from us; but we are not come yet to make an open renunciation of our Christian profession, which is the apostasy here spoken of. Mahomet was a great oppressor of the Christians, and his successors compelled vast numbers to abjure the name of Jesus; but neither is he the *man of sin* here intended, since it is now above eleven hundred years from the time of his first appearing in the world, and yet ^h *all things continue as they were from the beginning of the creation*, notwithstanding the scripture-antichrist was to precede (and not at so vast a distance to be sure) the coming of our Lord to judgment.

Without concerning ourselves, then, with the many * fabulous accounts which some of the ancients have given

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^h 2 Pet. iii. 4.

* To this purpose they tell us, That this man of sin, or Antichrist, will be born of a Jewish family, and come out of the tribe of Dan; which, as they imagine, is still subsisting in Babylonia: That being born in Babylonia, he will there lay the foundations of his empire; and the Jews mistaking him for their Messiah, will be the first who will declare for him, acknowledge his dominion, and enjoy the chief employments in his government: That as soon as he appears, he will begin with attacking the Roman empire, which at that time will be divided among ten powerful kings; and having subdued Egypt, Ethiopia, and Libya, will then march to Jerusalem, and there fix the seat of his kingdom: That having made himself master of the eastern and western empire, he will turn all his thoughts towards the destruction of Christ's kingdom, and the persecution of good men, by which means great numbers will apostatize from the Christian faith, and pay their adoration to him: That the righteous, under his persecution, will retire to the Mount of Olives, where they will soon be attacked by this enemy of God; but, upon their earnest application to Heaven for help, God will send Jesus Christ to assist them: That Christ will descend from heaven, attended by his angels, and preceded by a flame of fire, which nothing will be able to extinguish. That his angels will give up the army of the wicked into the hands of the righteous, who will make so great a slaughter of them, that their blood shall flow like a torrent in the valley: And, lastly, That Antichrist will be

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us of the origin of Antichrist, the nature of his kingdom, or the manner of his extinction; we may in some measure gather from scripture, — ‘ That toward the conclusion of the world, some mighty prince or other will arise, a man monstrous for his wickedness and impiety, who, by the power of his arms, will conquer a great part of the world, and, by the violence of his persecutions, cause great defections from the Christian faith: That having subdued many kings, and established his religion, (which probably will be Paganism,) in several countries, in time he will come to forget that he is man, and accordingly have his statues erected in places of divine worship, and the prayers of the people addressed to him, as if he were a god: That our Blessed Lord, provoked with his pride and arrogance, will at length bring upon him such a remarkable judgment, as will put a quick period to all his pomp and glory, rescue his servants from his tyranny and infatuation; and then shall the end of all things come.’

A. M.
437, &c.
Ann. Dom.
33, &c.
from
Acts i. 10.
to the end.

Thus we have endeavoured to clear the character of the apostles in general, and more especially of the great apostle of the Gentiles, from the cavils of the impious and profane; and to answer the principal objections which, in the history of their acts, and in the course of their epistles, are commonly advanced by those who delight *in vain babblings, and opposition of science, falsely so called*; and upon a review of the whole, we may take up the words of St Paul, and say, ^k ‘ If our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.’

DISSERTATION V.

Of the Profane History during this period, viz. from the Birth of Christ, to the Completion of the Canon of the New Testament

SUCH parts of the Jewish history as had any analogy to the things contained in the New Testament, we have already remarked in the notes annexed to this work; put to death in his own tent, and upon his own throne, without receiving the least assistance from any; for to him they apply these words of Daniel, *He shall plant the tabernacles of his palace between the seas and the glorious holy mountains, yet he shall come to his end, and none shall help him*, Dan. xi. 45. They who would know more particularly what is said of Antichrist may consult *Malvenza de Antichristo*, and *Calmet's Dissertation* upon that subject, placed before the epistle to the Galatians.

A. M.
4003 &c.
Ant. Christ.
I. &c.

A. M.
4003, &c.
Ann D. n.
1, &c.

and what we have further to do, is * to recite some such principal passages in the Roman history, (especially in the lives of the several Emperors who lived in the apostolic age,) as have any connection with these sacred writings.

In our last dissertation of this kind, we left Augustus Cæsar in the very zenith of his power and glory; after the defeat of every rival, in full possession of the Roman empire, and, upon the death of Lepidus, created Pontifex Maximus, or the high-priest of Rome. But, toward the conclusion of his reign, he met with great afflictions from his own family, and especially by his daughter Julia, who being married to his wife's son Tiberius, by her nocturnal revels and adulteries, had made herself infamous in the whole city. The Emperor, though a Pagan, had so great a sense, not only of the scandal, but of the immorality likewise of her actions, that he was once resolved to have put her to death; but upon second consideration, he banished her to a desolate island, called *Pandataria*, where he prohibited her the use of all sorts of delicacies, and permitted none, without his approved knowledge of their lives and morals, to † approach her. Not long after, her daughter of the same name, who was married to L. Paulus, being convicted of the same crimes, was banished into an island in the Adriatic sea, called *Tremora*: And in the space of a few years, young Agrippa, (his only surviving grandson

by

† 1 Tim. vi. 20.

* 2 Cor. iv. 3, 4.

* In this whole narrative we follow the account which Dr Eachard, in his Roman and Ecclesiastical histories, has given us.

† Some time after this, the people of Rome, whether out of love to the Emperor, or respect to his family, earnestly petitioned him to recal his daughter Julia. But he answered them, 'That fire and water should sooner meet, than they & two.' Nay, his concern and repentment in this matter were so great, that when he understood that Phœbe, one of his daughter's confidants, had hanged herself, he protested openly, 'That he had rather have been Phœbe's father than Julia's.' Yet, after five years strict confinement, the people in a manner compelled him to allow of her removal from the island into the continent, where she lived till after the Emperor's death. But her husband Tiberius had not long obtained the empire, before her annual pensions were stopped, and she, deprived of all hopes or assistance, died in extreme want and misery: An end not unsuitable to one who had so vilely debased herself, and so publicly scandalized the noblest family in the world; *Eachard's Roman History*, in the life of Augustus.

by his daughter Livia, whom he had lately adopted for his own,) by his extravagant life, and irreclaimable vices, became so scandalous to his family, and so odious to the emperor, that he banished him likewise into the island of Planasia; and afterwards, whenever any mention was made of him, or the two Julias, (whom he usually called by no other name, than his *three biles*, or *imposthumes*.) he would often, with a profound sigh, say, 'Would to Heaven I had lived without a wife, or died without children!'

This depravation in his own family, it may well be presumed, was one reason for his making such strict laws against all lewdness and adultery, and concerning marriages and divorces. Great numbers of the Equites, more especially, had taken a resolution against marriage; 'not out of any kind of virtue, or abstinence,' (as he told them,) 'but from a looseness and wantonness, which ought never to be encouraged in any civil government:?' And therefore, having highly commended those that were married, and increased the rewards of such as had children, he imposed severe fines upon single persons, in case they did not marry in the space of a year. Yet to shew that he would discourage nothing that had the appearance of virtue, he gave considerable rewards to such women as had vowed perpetual virginity. But, that no public promoter of looseness might escape his censure, he soon after this banished his favourite Ovid, the celebrated poet, into Pontus, for his amorous Epistles, and his Art of Love, the softness of which was thought capable of enervating and corrupting a larger empire than that of the Roman.

Augustus, as Pontifex Maximus, had examined into the books of the Sibylline prophecies, ¹ as we said before. Those that were genuine he repositied in the Capitol, but the spurious he condemned to the flames: And it is generally supposed, that upon his perusal of these prophecies, foretelling the appearance of a greater prince, to whom all the world should pay adoration, he utterly refused the title of *Lord*, which the people unanimously offered him. And this, by the by, gave some sanction to the story mentioned by Suidas, viz. That Augustus sending to the Pythian oracle, to enquire who should succeed him, was answered by the dæmon, 'That an Hebrew child, Lord of the gods, had commanded him to return to hell, and that no further answer was to be expected.' Whereupon he erected an altar in the Capitol, *Primogenito Dei*, to the *First-born of God*.

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3 T

However

¹ Vid. Vol. v. p. 220.

A. M.
4003, &c.
Ant. Christ
I, &c.

H's good
laws, and
wholesome
severity.

His actions
in honour
of Christ.

A. M.
4003, &c.
Ant. Christ.
4. &c.

Appoint-
ing Tibe-
rius his
fuccellor.

However this be it is generally agreed, that in the same year wherein he refused the title of *Lord*, he appointed Tiberius for his heir, partly through the prevailing solicitations of his wife Livia, and partly from the hopes he had conceived, of his virtues outweighing his vices; but at the same time that he did this, he obliged Tiberius to adopt Germanicus, the son of his brother Drusus, a youth of great virtues, and surprising excellencies; which soon raised the envy of Tiberius, and, not long after his accession to the empire, procured the other's ruin.

His death.

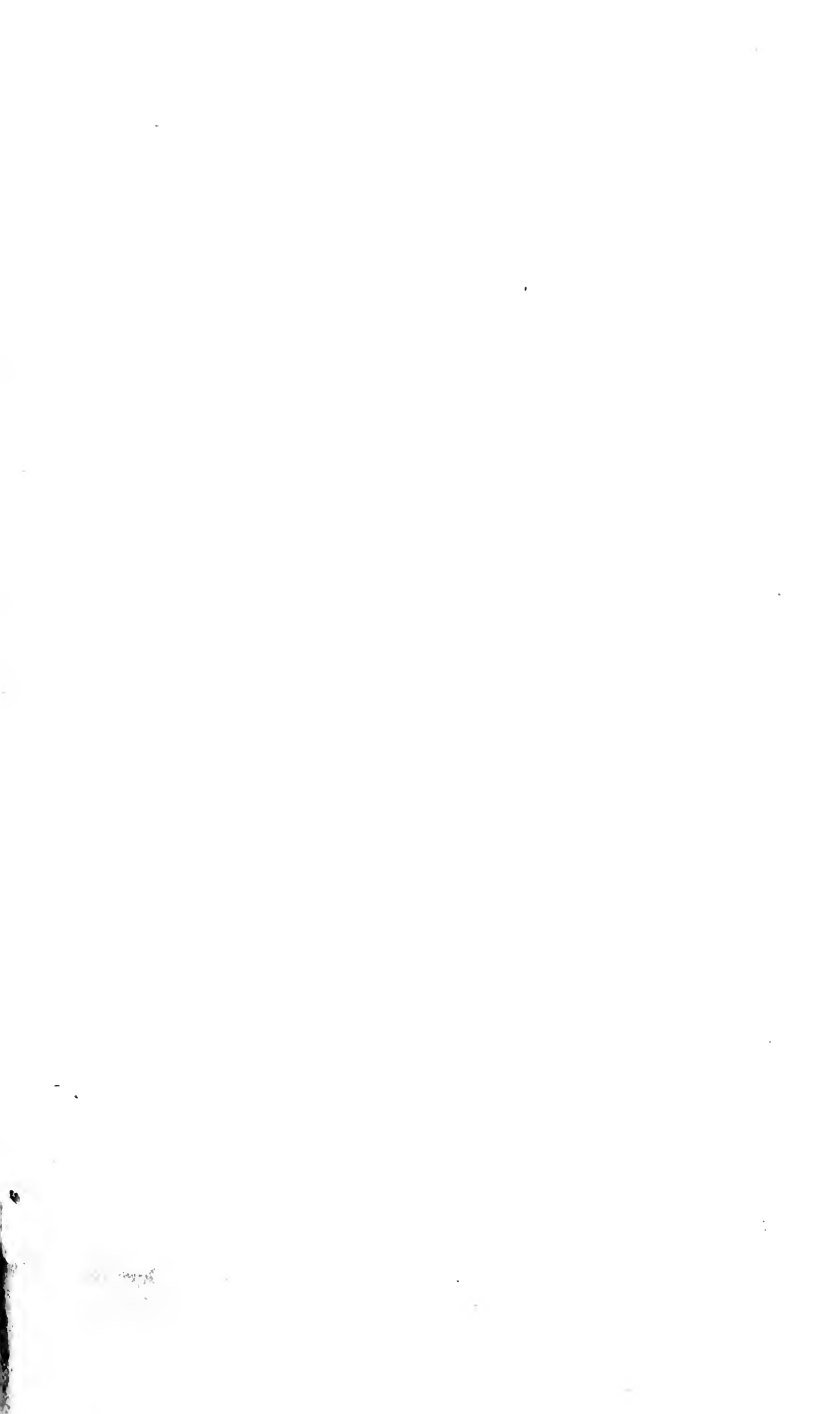
The last thing which Augustus did, as Pontifex Maximus, was the regulation of the Roman calendar, which with us continues in use to this day; though, in some countries, the alteration which Pope Gregory XIII. made in it is observed. At length, being near Capua, where he found himself dangerously ill, he sent for Tiberius, and his most intimate friends and acquaintance, to whom he recommended many wise and useful things; and being minded to leave the world with the triumphs of a Pagan philosopher, he called for a looking-glass, caused his hair to be combed, and his wrinkled cheeks to be smoothed up, and then, as an actor upon the stage, asked his friends, Whether he he had played his part well? And upon their answering, Yes, he cried, *Plaudite!* and so expired in the embraces of his beloved wife Livia, bidding her 'remember their marriage, and farewell.'

Character,
and ho-
nours paid
him.

Thus died the great Augustus, in the 75th year of his age, and 41st of his reign, to the inexpressible grief of all his subjects. He was a person of the highest learning and eloquence, and the most amazing wisdom and sagacity; one who had conquered greater difficulties, met with greater success, completed greater designs, and established a greater empire, than any prince in the universe; and therefore we may less wonder, that, according to the Pagan superstition of these times, after his death, we find temples erected to him, divine honours decreed him, and a large sum of money given by his wife Livia to Numerius Atticus, a senator, for having sworn (as Proculus had formerly done of Romulus) that he saw him ascending into heaven.

The reign
of Tibe-
rius.

The Romans, during the administration of Augustus, had all the happiness of a free people, and were restrained from nothing but those mischiefs which a corrupted liberty produces; but, shortly after his death, they met with great alterations, and a quite different treatment from his successor





W. Gavin Peck.

Engraved for *H. Stuckhousen's History of the*
NEW TESTAMENT, published by J. G.

successor Tiberius, whose only wisdom consisted in a mysterious slyness and suspicion, and his policy in continued artifices and dissimulation.

In the beginning of his reign, however, he made a great show of modesty and affability, and performed many laudable actions towards the reformation of men's lives and manners. He regulated the licentiousness of the theatre; banished the astrologers and magicians from Rome; restrained the delicacies of eating-houses and taverns; severely punished the looseness of young people of either sex; and administered justice with great exactness and diligence; but afterwards, giving loose to his depraved temper and inclinations, he became guilty of all kinds of enormities and oppressions, and proved one of the most subtle and designing tyrants in nature; so that historians have observed of him, that he never spoke as he thought, nor shewed any inclination for what he desired; that he looked sullen on his friends, and cheerful on his enemies; was fair to those he designed to punish, and severe to those he proposed to pardon; for his standing maxim was, *That a prince's mind should be known to no man*; in short, that he was a most exquisite state-juggler, a most jealous and barbarous governor, a debaser of the Roman empire, a corrupter of all that was good, and an introducer of all that was bad and abominable in it.

At his first accession to the empire, he ordered young Agrippa, whom Augustus banished, to be murdered, and then published a report, 'That this was done in obedience to the particular order of the late emperor, who had given charge to the centurion that guarded him, to dispatch him upon the first intelligence of his death;' and having by the assistance of Piso, and his wife Placina, poisoned Germanicus, whose virtues he dreaded, and whose right to the succession, as well as his esteem with the people, might possibly (as he thought) give him some disturbance, he now began to pull off the mask, and to appear more barefaced in his vicious actions, though not so open in his tyrannical designs.

It was a common thing at this time for governors of provinces to make reports to the emperor of all remarkable events that happened in the places under their jurisdiction; and therefore Pontius Pilate, being now governor of Judea, wrote to Tiberius an account of our Blessed Saviour's passion and resurrection, (which came to pass in the third year of his government;) of the miracles which

A. M.
4018, &c.
Ant. Christ
14 &c.

His good
govern-
ment at
first, and
vile cha-
racter af-
terwards.

His mur-
dering
young A-
grippa, and
Germani-
cus.

His endea-
vours to
have Christ
canonized.

A. M.
4018, &c.
Ann Dom
14, &c.

were performed by him, and by others in his name; of the multitude of his followers, which daily increased; and of the opinion which generally prevailed, that he was a god. Whereupon Tiberius made a report of the whole matter to the senate, and proposed to them, that Christ might be admitted into the number of their gods. But the senate, not liking the motion, and alledging an ancient law, which gave them alone the superintendence in matters of religion, not only refused to canonize him, but, by an edict, commanded, that all Christians should be banished the city; which when the Emperor understood, he, by another edict, threatened death to any who dared to accuse the Christians; and, in all his reign, would not permit, at least not promote, any persecutions against them; which is so much the more wonderful, considering his natural inclination to cruelty.

His cruelty,
and the
people's
miserable
condition
under him.

For, beginning now to act openly, he treated his subjects as enemies, because the vileness of his conduct had given them sufficient occasion to be so. Many of the principal and noblest persons in Rome he condemned, and confiscated their estates, upon very light and frivolous pretences; nor could any man, however virtuous and cautious, account himself safe; because, though he might possibly escape the false reports of spies and informers, yet he had reason, nevertheless, to stand in fear of the very imagination of the Emperor. To retain an innocent remembrance of liberty, was interpreted a purpose to re-establish the commonwealth; to testify a concern for the glory of the empire, a secret desire to gain it; to praise Brutus and Cassius was a capital crime; to speak well of Augustus, a dangerous offence; simplicity of discourse was thought an indication of evil design; a discreet silence concealed mischievous intention; joy was the hopes of the prince's death; melancholy an envying his prosperity; and fear, the just apprehensions of a guilty conscience; so that, to speak or to be silent, to be glad or grieved, to be fearful or assured, were all crimes, and very often incurred the most exquisite punishments; for he generally executed his fury with such extreme severity, that he esteemed it a favour, and an act of mercy, to put persons to death in an ordinary way.

His ap-
pointing
Cretulhis
successor

Thus miserable were the Romans under the arbitrary government of a most outrageous tyrant, till by his gluttony, drunkenness, and lust, which raged more violently at an age when Nature (one would think) should have cured them

them, finding his strength impaired, he removed from place to place, and at last settled in a promontory of Misenum; where, after several consultations with his favourite Macro, he named Caius Caligula, the only surviving son of Germanicus, together with a young grandson of his called *Tiberius*, to be his successor; and it is probably conjectured, that he named the former, in hopes that his vices would efface the memory of his own wickedness, and his known cruelty extinguish the whole Roman nobility; for which reason he was frequently heard to say, That in Caligula he had brought up a serpent for the people of Rome, and a Phaeton for all the rest of the world.

A M.
4046 &c.
Ann Dom.
36. &c.

During his illness, his spirit sensibly declined; but his dissimulation was as strong as ever in carrying on the humour of his former luxury and debaucheries, and in despising all physic, till his weakness was discovered by Charides, a famous physician, who, under pretence of kissing his hand, felt the defect in his pulse. This the crafty prince immediately perceiving, shortly after dissembled such faintings, as made all the company think him dead, and begin to make their court to the new Emperor; but, as he recovered again, to the great surprize, and almost confusion of Caligula and Macro, they soon found means to dispatch him, in the 7⁸th year of his age, and the 23^d of his reign, either by poison, or smothering him in the bed-clothes, to the no small joy and satisfaction of all the senate and people of Rome.

Caius, who was surnamed *Caligula*, from his wearing the military butkin called *caliga*, in his youth, began his reign with all the clemency and regularity imaginable. He caused the famous medals and institutions of Augustus, which had been disused by Tiberius, to be revived. He began to reform many abuses in the state, and severely punished corrupt governors; of whom he banished Pontius Pilate to Vienne in Gaul, where he afterwards killed himself. He took a strict view of the *equites*, and put all such to public shame as were guilty of any infamous crime. He punished with death the *Spintriae*, those abominable inventors of unnatural pollutions, whom his predecessor greatly encouraged. He remitted several impositions invented by Tiberius, and was so popular, that he endeavoured to restore the ancient method of electing magistrates by the suffrages of the people.

The reign
of Caligula.
His good
govern-
ment at
first.

But,

A. M.
4040, &c.
Acta Dom
36, &c.

But mani-
fold vices,
folies, and
extravagan-
cies after-
wards.

But, in short time, all these promising qualities vanish-
ed: his care for the public was laid aside; and by giving a
full loose to his furious passions, he soon became such a
monster in all manner of wickedness as the world never
heard of before. He was so proud, that he impiously as-
sumed divine honours, and had a temple dedicated to his
own divinity; so prodigal, that he consumed above fifty
millions of our money in a few months time; so brutish,
that he committed incest with all his three sisters, and suf-
fered no lady of distinction to escape his lust; and so tyranni-
cal, that he wished the Roman people had but one neck,
that he might dispatch them all at one blow. In short, he
was so superlatively wicked, as to occasion this reflection of
Seneca, viz. 'That Nature seemed to have brought him
' forth on purpose to shew what was possible to be pro-
' duced from the greatest viciousness, supported by the
' the greatest authority.'

His assuming the title of *Optimus Maximus*, with other
epithets of honour, which the Romans gave only to their
great god Jupiter; and, because he would be reputed a real
Jupiter, his inventions to imitate thunder and lightning;
his instituting a set of priests to officiate in his temple, who
daily sacrificed peacocks, pheasants, and the most rare and
delicate fowls that could be procured; and what is more,
his becoming a priest himself, and admitting his wife and
his horse to be fellow-priests with him; his falling in love
with the moon, and as if she had been a fine lady, invi-
ting her to his bed, to taste the pleasures of his embraces;
and his deifying his sister Drusilla after her death, and ma-
king her a goddess, whom, all his life long, he had made
his harlot; his barbarous cruelty, as well as impious love,
to those of his own family; his using his grandmother An-
tonia so inhumanly, that she poisoned herself; murdering
his co-heir Tiberius, merely for using a sweet powder; and
almost all his own kindred, except his uncle Claudius,
whom he preserved only for a laughing-stock; his con-
demning persons of the best rank and quality to dig in the
mines, or to repair the highways; his casting great num-
bers of old infirm men, and poor decrepid house keepers,
to the wild beasts, to rid the state of such unprofitable
members; and his causing all public granaries to be shut
up, that such as escaped the wild beasts might perish by
famine, his ordering large pillars and towers to be built in
the bottom of the sea; mountains to be levelled, plains and
vallyes

vallies to be elevated, * a wonderful bridge, of above three miles and an half in length, to be carried from the point of Baiæ to the opposite shore of Puteoli; and, above all, his famous expedition into Batavia or Holland, where he enriched his army with the spoils of the conquered ocean, as he called them, *i. e.* with cockle-shells and muscle-shells, which he ordered them to gather in their helmets, and, after having made a pompous oration to them, (wherein he extolled their noble achievements upon this occasion,) his causing

A. M.
4030, &c.
Ann Dom
35, &c.

* To shew his power and greatness, and that he was able to walk upon the sea as well as the land, he ordered an infinite number of ships to be secured in all parts, and many others to be new-built, and all to be brought into the bays of Baiæ and Puteoli in Campania about 90 miles from Rome. These ships being placed in two rows, in the form of a crescent, were fastened and moored together with anchors, chains, and cables, to make them firm and secure; and over these were laid vast quantities of large planks and boards covered over with so much earth, as made it look like firm ground, or one of the streets of Rome. For, upon this bridge, he built houses and lodgings, for the reception of himself and his followers, and by pipes conveyed fresh water from the land, to serve the occasions of his revels. When this was done he and all his court, with prodigious throngs of all sorts of people, repaired thither; where, after some solemn sacrifices to the gods, he, proudly adorned with stately robes of gold and pearl, sitting on horseback, with a civic crown, and Alexander's breast-plate, accompanied with the great officers of his army, and all the nobility and gentry of Rome, entered at one end of the bridge, and, with an awful majesty, rode to the other. After this, lodging all night upon the bridge, he caused such infinite numbers of torches, lanthorns, and other lights, to be placed on all parts of the works, as gave him occasion to boast, That he had turned the night into day, as well as the sea into land. The next day, he rode over the bridge in his triumphant chariot, with Darius, an hostage of Parthia, attending and followed by a mighty train of other chariots, and all his soldiers in bright armour; which when he had done, he ascended a rostrum, and there made a solemn oration in praise of his own great attempt; and (that he might perform something more memorable before he left the bridge) he ordered great numbers of the multitude to be cast into the sea; and when they laid hold on rudders, or any thing that might save their lives, commanded them to be thrust off, so that they all perished without remedy: after which he returned home in a magnificent manner, for having surmounted (as he thought) the very order and laws of nature; *Eachard's Roman History*, in the life of Caligula.

A. M.
4045, &c.
Ann Dom
41, &c.



causing a lofty town to be erected on the sea-side, in memory of this great victory: these, and a thousand more vile extravagancies and monstrous cruelties, recorded at large in the histories of his life, made him so very odious and contemptible to his subjects, that many began to conspire against him, but all ineffectually, until Cassius Chæreas, an officer of his guards, resolved upon it; and, having communicated his design to several senators, equites, and others, waited only for a fit opportunity to put it into execution.

The conspiracy
against
him, and his
murder.

Belonging to the palace there was a private gallery, through which the Emperor usually passed to some baths, not far distant. Here Chæreas, with his associates, met him; and, after some short salutation, gave him a mortal stab, crying out, 'Tyrant, think upon this;' at which instant the rest of the conspirators rushed in, and gave him no less than thirty wounds before they had dispatched him.

Thus died Caius Caligula, in the 29th year of his age, and the fourth of his reign, by his prodigious enormities having justly pulled down the vengeance of Heaven upon himself and his family: for (that his whole race might be extinguished) his wife Cæsonia was, at the same time, stabbed by a centurion; and his only daughter, then an infant in the cradle, had her brains dashed out against a wall: and that, if possible, both his name and features might be forgot in future ages, his money, by a decree of the senate, was melted down.

The reign
of Claudius.

Upon the death of Caligula, the city was much divided. The nobility were for restoring the Roman liberty, the commons for electing a new emperor and the army joined with the commons; but who to nominate to this dignity, they were at a loss, till some of the soldiers, searching about for plunder in the palace, chanced to spy Caligula's uncle Claudius hid in an hole, for fear of his life, whom they brought into the camp, and instantly proclaimed Emperor. The senate, hearing of this, sent a tribune of the people to advise him to submit to their establishment, and not disturb the public peace with his pretensions; but, at the instigation of Herod Agrippa, King of Judea, who was then at Rome, he refused to comply, and, in a few days, by the clamours of the people, and menaces of the soldiers, the senate was so wrought upon, that, considering him as nearer allied to the empire than any other, (being both uncle to Caligula, and brother to Germanicus,) they agreed to make him Emperor, and shortly after confirmed that title to him.

Claudius,

Claudius was now in the fiftieth year of his age; but either upon account of his bodily distempers, or the natural stupidity of his mind, he was ever, till this time, judged incapable of any public office in the state. However, by the good acts which he did in the beginning of his reign, it seemed as if he had cured the infirmities of his body, and, in some measure, corrected those of his understanding too. He disannulled the cruel edicts made by Caligula, and commanded all who were unjustly confined, either in prison or banishment, to be set at liberty. In his honours and titles he shewed himself modest and temperate, and, upon severe penalties, forbade all persons to sacrifice to him, as they had done to Caligula. To his enemies, and the opposers of his election, he shewed himself merciful, and passed a general act of indemnity for all past crimes; only, for a public example, and to terrify others from the like attempt, he ordered Chæreas, and some other conspirators, (who died all with great resolution,) to be executed. He took more than ordinary care, that the city of Rome should be continually furnished with all sorts of corn and provisions, by securing the merchants against the pirates at sea; and, that it might want no supply of water, he made a famous conduit or aqueduct, called after his own name, which, both for statefulness of workmanship, and the plenty of water it conveyed, at forty miles distance, through great mountains, and over stately arches in vallies, far surpassed any work of that kind in all Italy.

But it was not long before this Emperor began to lessen his care and concern for the public, and to give himself up to his gluttonous disposition, and passive stupidity; so that his freed men and favourites, (together with his libidinous wife Messalina,) imposing upon him as they thought fit, became the most intolerable oppressors and tyrants; inflicting innumerable deaths and other cruelties; selling governments and dignities; and issuing out pardons and penalties without his knowledge. The truth is, he was so cowardly and fearful, that, when a rebel, named *Camillus*, commanded him by letter to resign his empire, he was in a disposition to have done it; so blind and incogitant, that his Empress Messalina married herself to another man, in his lifetime, and almost in his presence; so stupid, that, when the news of her execution was brought him, he shewed not the least token of joy, sorrow, or any other human passion or affection; and so prodigiously forgetful, that he frequently asked and sent for such persons as he had executed the day before.

A. M.
4052. &c.
Ann Dom
49. &c.

His good
government
at first.

His indolence and
sad stupidity
afterwards.

A. M.
4051, &c.
Ann Dom
48, &c.

His mar-
riage to
Agrippina,
and adopt-
ing her son

After the death of the infamous Messalina, the Emperor married his own niece Agrippina, a woman of a vast spirit, and unbounded ambition, who soon prevailed with her husband, even to the prejudice of his own son Britannicus, to adopt her son Domitius, under the name of *Claudius Nero*, and to confer on her the title of *Augusta*. Upon her advancement to this dignity, it was not long before she procured the deaths of several ladies of the highest rank, who had been her rivals in marrying the Emperor; and became so very zealous for her son's succeeding in the empire, that, when she was told by some oracle or augur, that her son should be Emperor indeed, but would certainly be the cause of her death, her answer was, Let him, so he does but reign.

His death
by poison.

In a few years, however, the exorbitant power which she assumed, gained her the envy and hatred of the Emperor's favourites, and the disesteem of Claudius himself; who, notwithstanding his strange insensibility, began now to repent of his marriage with her, and the adoption of her son. This Agrippina soon discovered, by his unusual favours to his son Britannicus, and by what accidentally dropt from him when heated with wine, viz. That he had been very unfortunate in his wives, but that none of them had escaped unpunished. Whereupon she determined with herself to procure his death by poison. But what kind of poison to make choice of was the question. A strong poison she thought might make her villany too apparent, and a slow one might give the Emperor opportunity of discovering so much of her practices, as to prevent her son's succession; and therefore she resolved upon such a potion as would distract his senses, and not too soon suddenly end his life. For this she wanted not her assistants, who infused the poison into some mushrooms a dish which the Emperor loved beyond measure; but, finding that this only made him sick, she sent for her own physician named Xenophon, who under the pretence of making him vomit, (as his custom was to do after his gluttonous debauches,) thrust a poisonous feather down his throat, which, in a short time, ended his life in the 64th year of his age, and the 14th of his reign.

The reign
of Nero.

As soon as Claudius was dead, Agrippina, as one overwhelmed with extremity of grief, embraced Britannicus in her arms, calling him *the dear image of his father's face*, and by many artifices, detained him and his two sisters, Antonia and Octavia, in the chamber, placing a strong guard at every door and passage, till all things were made ready for her son's advancement; and then the palace-gates being suddenly

suddenly set open, Nero accompanied with Burrhus, prefect of the Prætorian guards, went out to the cohort then in waiting; who, at the command of Burrhus, received him with loud acclamations, (though not without some inquiries after Britannicus,) and carried him in a chariot to the rest of the troops; and they, upon his promise of a donative (according to the example of his predecessors,) saluted him Emperor; which was shortly confirmed by the senate, and acknowledged by the provinces.

A. M.
4057, &c.
Ann Dom
53, &c.

Nero, though but seventeen years of age, began his reign with the general joy and satisfaction of the city. For, promising to govern according to the wise rules and institutions of the great Augustus; he, at first, both in words and actions, shewed himself just, liberal, and merciful. He conferred favours, and distributed large sums of money among the people and Prætorian soldiers. He moderated the impositions and tributes of the provinces; assigned pensions to decayed senators; used all men with such humanity and courtesy, and in the execution of justice, shewed such clemency and pity, that it seemed as if Heaven had sent the Romans such a prince as they desired; as indeed, for the first five years of his government, it was so good in all respects, that the famous Emperor Trajan was afterwards wont to say, that, for that space of time, all governments came short of this. But this, in a great measure, is to be imputed to the wise conduct of Burrhus and Seneca, who were the young Emperor's guides and governors, in equal authority, and bearing equal share in their different faculties; Burrhus, in military discipline, and gravity of manners; and Seneca, in precepts of eloquence, and courteous demeanour.

His good
government
at first.

As Nero increased in years, so his vices and extravagancies became more conspicuous. For having poisoned his * predecessor's son Britannicus, taken Poppea Sabina

His vices
and mad
extrava-
gancies af-
terwards.

* The occasion of Nero's doing this is said to be, some furious menaces his mother Agrippina made him, which put him in great fear of a competitor at least, if not the loss of his empire; and therefore, to free himself from all jealousies, he ordered poison for Britannicus: but this proving ineffectual, he had recourse to a stronger; which was cunningly administered to the young prince in a public banquet, and so suddenly spread thro' his veins, that, at once, his speech and his spirits forsook him. While the spectators were all amazed, Nero, leaning unconcernedly on the table, assured the company, ' That it was usual for him to be seized with such epileptic fits, so that

A. M.
6058 &c.
Ann Dom
54, &c.

from the bed of her husband Otho, first divorced his wife Octavia, and afterwards put her to death, murdered his † mother Agrippina, and (as some imagine) poisoned his governor Burrhus, he thought himself now free from all restraint. He therefore gave the reins to his brutal appetites and abandoned himself to all kinds of extravagancies and vices, such as were never practised by a prince, and scarce conceived by any man. His running about the city by night, disguised in the habit of a slave, with his lewd companions, entering taverns and infamous houses, and their committing what outrages he thought fit; his debasing himself so far, as to become a common singer, musician, and a stage-player, frequently acting a part before the whole city, and procuring great numbers of noblemen and ladies to be present when he acted; his professing the art of a charioteer, taking a journey as far as Peleponnesus, on purpose to run in the Olympic games, and, at his return to Rome, entering the city in triumph, surrounded with musicians and players, brought from all parts of the world: These were excusable follies, in comparison to the monstrous extravagancies which he afterwards fell into, when, having attired himself in the habit of a woman, and a bride, he first wedded to one of his abominable companions, named *Pythagoras*; and, after that, became an husband to a boy called *Sperus*, whom he first emasculated, and then clothing him with all the ornaments of an empress, accompanied him in all the most public places.

His cruelties, murders, and burning of Rome.

Nor was his cruelty less exorbitant than his lust. For, upon the discovery of a conspiracy which Caius Piso, and some

‘they need not doubt his recovery.’ Whereupon the rest, for different ends and purposes, dissembled their griefs, and, after some silence, the mirth of the banquet began again. But Britannicus in the mean time died, and was privately buried that same night; *Eachard’s Roman History*, in the Life of Nero.

† After that Nero was resolved upon his mother’s death, he attempted first to poison her; but by reason of the antidotes and preservatives which she took, poison proved ineffectual. Then he endeavoured to drown her; but she having the good luck to escape, even when several of her company perished, he at last caused a report to be spread, that she had conspired to take away his life, and so sent certain tribunes to murder her; and authors generally say, that upon their approaching, and unsheathing their swords she shewed them her belly, crying, ‘Strike me here, since this part hath deserved it, for having conceived and brought forth such a monster as Nero;’ and immediately expired with the wounds she received; *Eachard ibid.*

some other great men, had formed against him, he put vast numbers to death, noble and ignoble, guilty and innocent, among whom, (besides Piso, the head of the conspiracy) died Lucan, the famous poet, who hated Nero, for his forbidding him to publish his verses; * Seneca the philosopher, and tutor to the tyrant, who, though not convicted of any treason, was commanded to die; and the polite, but † impure Petronius, who had been a great assistant to Nero in his extravagant pleasures. Nay, so sanguinary was he in his temper, that, without any manner of provocation, he put many eminent persons to death; as Rubellius Plautus, only for being of the Julian family; and another named *Pallas*, merely for being rich; a crime for which many suffered in those days! and to complete all his wickedness, having set the city of Rome on fire, which with infinite satisfaction he beheld, and sung all the while *the Destruction of Troy* in derision, he nevertheless, out of hatred to the Christians, accused them of the fact, and thereupon proceeded against them as incendiaries, raised the first general persecution and put great numbers of them to the most exquisitely cruel and ignominious deaths.

These, and many more bloody and tyrannical proceedings, had, by this time, worn out the patience of the Romans, and made all men press for a revolution. Vindex, commander of the legions in Gaul, was the first who began the revolt. He publicly protested against the government of Nero, and proclaimed Sergius Galba, who at that time

* He being commanded to die, cheerfully undertook it; but was obliged to seek death several ways; for he had so macerated himself with abstinence, that he could not bleed, and poison would have no operation upon him: But at length, entering a bath he was stifled with the fumes, discoursing even to the last, according to his usual eloquence, of the most excellent things, which being taken from his mouth, were afterwards published. Such was the death of the great philosopher Seneca, which some have thought a just judgment upon him, for living so contrary to his writings, and for educating his pupil no better; *Eachard's Roman History*, in the *Life of Nero*.

† His death was the most remarkable in the world, and most resembling the whole course of his life. In it he proceeded with all imaginable unconcern, opening his veins, and closing them, as he thought fit; discoursing with his friends, not of serious matters, or the immortality of the soul, but of light and pleasant things; and all the time attending to soft verses, and delicate love songs; *Eachard, ibid.*

A. M.
4064, &c.
ANN' DOM
60, &c.



A. M.
4772, &c.
Ann. Dom.
68, &c.



His black
and bloody
& signs,
and death.

time was governor of part of Spain, Emperor. * Galba joining in the enterprize, and taking the empire upon him, procured the revolt, not only of the armies in Spain, but of the legions in Germany, and several other places, who unanimously declared against the present Emperor.

These proceedings drove Nero to the utmost rage and despair, and put him upon a design, the blackest and most barbarous that ever man imagined. He resolved to massacre all the governors of provinces, and commanders of armies, under the pretence of conspiracies; to destroy all exiled persons, lest they should join with the revolters; to murder all the Gauls in Rome, as favourers of their countrymen; to poison the whole senate at an entertainment; to burn the city again, and to turn out wild beasts among the people, to prevent their extinguishing the flames. But he found himself unable to effect these designs. All mankind fell from him, and forsook him; which made him become as servile, as before he was tyrannical. Nay, the senate having met together, pronounced him a mortal enemy to the state, and solemnly condemned him to die *more majorum*; which was, to have his body stripped naked, his head made fast in a pillory, and so to be scourged to death. When Nero understood this, he snatched up two daggers, and after many inglorious sighs and tears, and some whining complaints, 'what a rare artist the world in him would lose,' by the assistance of Epaphroditus, his secretary, he wounded himself so, that he died shortly after, in the thirty-second year of his age, and fourteenth of his reign.

The reign
of Galba.

The death of Nero occasioned an universal joy and satisfaction

* There is something so lively in some part of the speech which Galba made to his army upon this occasion, that it is well worthy our observation.——' It grieves me to say, but it hinders not every man from seeing, that no slave, under the severest master, ever endured a year of harder service, than we have so many under Nero. What kind of exaction has he not used, to supply with extortion what he hath spent with shame? What kind of cruelty has he not practised? How has he wallowed in the blood of his father, his brother, his mother, his wife, his master, and all who are valiant and virtuous in the senate city, or provinces, without any distinction of age or sex? All which cry for vengeance upon such a prince: A prince! No, an incendiary, a singer, a fiddler, a player, a carter, a cryer: No prince, nay no man, leaving a man to his husband, and a man to his wife; but a monster of mankind!' *Eachard, ibid.*

tisfaction in Rome; and as Galba was esteemed a person of great wisdom and valour, and had been elected by the two armies in Gaul and Spain, the people unanimously agreed, and the senate in a short time consented, to create him Emperor, though he had no affinity or alliance with the family of the Cæsars, either by blood or adoption.

Galba was seventy-two years old when he first undertook the government, under the name of the *Lieutenant of the senate and people of Rome*. But when he received advice that Nero was dead, and the people had sworn allegiance to him, he laid aside the name of *Lieutenant*, and assuming the title of *Cæsar*, put himself upon his way to Rome. In the mean time, several rumours were spread abroad, both of his avarice and cruelty; of his severe treating the cities of Spain and Gaul which scrupled at first to declare for him; of his oppressing them with excessive tributes, demolishing their fortifications, executing their governors, and even not sparing their wives and children; which made the people begin to shew less satisfaction for his arrival, than they did for his election.

At his first coming to Rome, his severity to those seamen and mariners whom Nero had listed among his legionary soldiers; his discharging the Roman cohorts, which had been established by former Emperors; his refusing to pay the donative, that in his absence was promised to the Prætorian bands; and, shortly after, cashiering several of them, upon a bare suspicion of correspondence and confederacy with Nymphidius, captain of the guards; these, and several other arbitrary proceedings, procured him many enemies, especially among the military people: Though his rescinding the odious acts of Nero, recalling those whom he had unjustly banished, and executing several of the wicked instruments of his cruelty, were very grateful actions to the Romans in general, had he not spared some of the most notorious offenders for the sake of money.

The love of money indeed was his governing passion, and had got so absolute a possession of him, that he was often observed to sigh and weep, when he saw his table a little better furnished than ordinary. But that which made this Emperor most generally detested, was his suffering himself to be entirely managed by three favourites, who, having their lodgings with him in the palace, and being perpetually in his presence, were commonly stiled his *three pedagogues*. They were persons of as different humours and

A. M.
4072 &c.
Ann Dom
69. &c.

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The report  
of his cruelty.

His arbitrary proceedings at Rome.

His covetousness and being ruled by favourites.

A. M.  
4072, &c.  
Ann Dom  
69, &c.

and vices as possible; and accordingly, by the abuse of his authority, made him appear, in the inequality of his conduct, both odious and despicable; so that sometimes he shewed himself severe and rigorous, at other times remiss and negligent, condemning some illustrious persons unheard, pardoning others without reason, and permitting every thing, either to be purchased by money, or granted for favour, just as he was guided by these men.

His adoption of Tit.

During this misconduct at Rome, affairs in the provinces were in a worse condition. For, since the army in Spain had presumed to chuse an Emperor without any other authority, many mutinies were raised, and factions sprang up, in most parts of the empire, through envy, discontent, or a desire of alteration; so that the Emperor, perceiving that, besides his unwieldy old age, which made him contemptible, he was less respected by many for want of an heir, was resolved to adopt some person, of such an age and authority, as in his life-time might be able to protect him, and, after his decease, succeed him in the empire. Upon his declaring this his intent, his three favourites were very busy in recommending persons to him; but Otho having gained the chief favourite Vanius, together with the Urban and Prætorian cohorts, assured himself of success. Galba however, resolving to consider the public good, and disliking Otho's irregular life, as too much resembling that of his master Nero, rejected him, and made choice of a young man, called *Piso*, in whom was an happy concurrence of all the good qualities that were necessary in a Prince and Emperor.


His murder by Otho's command.

Otho, finding the hopes of his adoption thus blasted, immediately applied himself to the soldiers, with whom he had a powerful interest, and by his plausible speeches, and large promises, engaged them to proclaim him Emperor, in opposition to Galba's choice; which when Galba understood, he was both disheartened and confounded. Some were of opinion that he ought to put himself in arms, and appear in public, that his presence might stem the torrent of this dangerous faction; others, that his greatest security would be to fortify himself in the Capitol, and there to attend the result of the disorder. But while he continued thus wavering and irresolute, a false report was brought him, that Otho was slain; whereupon he rode armed out of his palace, with his guards, and many followers, into the Forum; and at the same time there entered at the other side, a strong body of horse from the camp, sent by

Otho

Otho to dispatch him. Upon their nearer approach, for a considerable while they stood amazed, and in a dubious posture, as apprehending the consequence of their fatal commission; so that Galba had time enough to make his escape, but by his irresolution lost his opportunity. For while he was considering with himself, whether to return to the palace, or retire to the Capitol, he was suddenly abandoned by the chief of his followers; insomuch that when the soldiers sent by Otho came up to him, he stretched out his neck, and bade them 'strike it off, if it were for the good of the commonwealth, and the Roman people;' which accordingly was done, in the 73<sup>d</sup> year of his age, after a short reign of seven months; and after him were executed his three favourites, and his adopted son Piso.

A. M.  
4072 &c.  
Ann Dom  
68 &c.



On the same day that Galba was murdered in the Forum, the senate, and the people of Rome, all acknowledged Otho for his successor; a person valiant and witty, of an ancient and honourable family, and a great favourite to Nero; but more for the conformity of his humours and vices, and the beauty of his wife Poppæa, than any worthy execution of the many considerable offices where-with he was intrusted. However, when he came to the government, he ordered all things agreeably to the honour of the empire; which, together with his pardoning Marius Celsus, who had been advanced by Galba, and strenuously opposed his succession; his punishing of Tigellinus, who had been Nero's chief instrument in impurity; and his generous restoring the goods and estates of such as had been exiled by that tyrant, gained him the love and affection of the people of Rome.

The reign  
of Otho,  
and good  
government at  
first.

Vitellius at this time commanded the legions in the Lower Germany. He was a person of great reputation and authority, by reason of the several offices and magistracies which he had held in Rome, and elsewhere, under the three Emperors, Caligula, Claudius, and Nero; with each of whom he had been very intimate; but more for his excessive vices, and some personal abilities, than any virtues or excellencies in him. He was in favour with Claudius, for his gaming at dice; with Caligula, for his dexterity in managing a chariot; and with Nero, for the same skill, and some other such-like qualities; but notwithstanding this, being a man of subtlety and intrigue, he had, by large gifts, and specious promises, procured the army to create him Emperor, without attending the will and pleasure of the senate, about thirteen days before Galba's death.

Vitellius's  
character,  
and being  
chosen em-  
peror by  
his army.

A. M.  
4072, &c  
A. D. Dom  
68, &c.

The situa-  
tion of af-  
fairs at  
Rome.

When the news of this came to Rome, it put Otho into a great consternation, and the city into no small concern, as well knowing, that nothing but the sword, and the blood of many thousand Romans, could determine the contest. The fears and cares of the city were farther augmented by the great preparations they saw Otho making, and the known disabilities of the nobility and gentry in martial affairs. The chief of the senate were grown old and impotent, wanting both the power and vigour of soldiers. The nobility were slothful, covered with the rust of a long peace, and unaccustomed to the fatigues of a camp. The Equites were dissolved in ease and luxury, and ignorant in military service, which the more they endeavoured to conceal, the more they betrayed their fears. The wiser sort began to shew great concern at the miseries and perturbations of the commonwealth; but the inconsiderate were swelled with vain hopes, and extravagant opinions; and many persons, bankrupts in peace, in these troublesome times began to make the greatest appearance, as being themselves most in safety when the state was in greatest danger.

The two  
armies  
meet and  
engage.

While things were in this situation at Rome, Otho received advice, that Vitellius's forces were upon their march towards Italy, under the conduct of two commanders, Valens and Cæcina; whereupon he departed from Rome with a fair army, consisting of the Roman nobility, the Prætorian cohorts, the legions out of the fleets upon the Italian coast, and such others as he could levy in that time. Upon the approach of the two parties, both armies proceeded with such haste and precipitation, that besides skirmishes, and other encounters, three considerable battles were fought; one at Placentia, another at Cremona, and a third at a place called *Castor*; in all which Otho and the senate had the advantage, though the word on both sides was, *Rome, and the Empire!*

That of Vi-  
tellius con-  
quers. and  
Otho slays  
himself.

Valens and Cæcina had hitherto acted separately, but, joining now all their forces together, they came to a general battle near *Bebriacum*, a village between Cremona and Verona, and, after a sharp engagement, the Prætorian cohorts giving way, the Vitellians obtained a victory, which at once decided the contest. For Otho, though he had sufficient encouragement to continue the war, being reduced to a sort of desperation, resolved upon an attempt,



contrary to his soft and effeminate temper; which was\*, A. M. 4237. &c. Ann Dom 69, &c.

‘to die himself, in order to spare the blood of his countrymen.’ No arguments or entreaties could move or divert him from this resolution, which he carried on and effected, with all imaginable calmness and serenity of mind.

For the night before he died, having chosen out a sharp dagger, and laid it under his pillow, he took a draught of cold water, and so went to bed, and fell into a profound sleep; but, awaking about break of day, and seeing one of his servants in the chamber, he commanded him to retire, and then taking the dagger, gave himself a mortal stab on the left side, and, with a single groan, ended his life, in the 38th year of his age, and after a very short and troublesome reign of only twelve weeks and six days.

Soon after the death of Otho, Vitellius, being still in Gaul, was, both by the army and senate, acknowledged for Emperor. In his journey towards Rome, arriving at Bebraicum, where the last battle was fought, he was extremely delighted with the sight of the putrified bodies, and the limbs of men and horses mangled, and scattered abroad; and, when several of his train complained of the

3 X 2

noisome

\* His speech to his soldiers upon this occasion is very remarkable:—‘I esteem this day as far more happy and glorious than that whereon you made me Emperor, since it has manifested such sensible tokens of your love and affection, and incontestible proofs of your duty and loyalty; therefore I beseech you, not to deny me this favour, which is, to suffer me to die justly and honourably, for the safety of so many brave soldiers, and worthy citizens, as you are. There can be no occasion for any legions and forces coming to my assistance, since the enemy is neither Hannibal nor Pyrrhus; therefore to hazard your virtue and valour in dangers wholly needless, is too dear a purchase of life; and the greater hopes you have of success, the more honourable will be my death, as being voluntary. Assure yourselves, I had rather die than reign Emperor, since I can never so far advance the Roman state by wars and bloodshed, as by sacrificing myself for the peace of it; and whereas others have purchased fame and glory by their well governing and supporting the empire, I may reasonably expect a name for leaving it, rather than permit my ambition to weaken and destroy it. I therefore desire that you would take this as an undoubted proof of my courage and resolution, that I make no complaints of hard fortune, or ill success; for to blame either Gods or men, implies a mean and indirect desire of living;’ *Eachard’s Roman history*, in the Life of Otho.

A. M.  
4073, &c  
Ann Dom.  
69, &c.



Luxury.

and cruelty

noisome smells, he impiously replied, That a dead enemy smelt well, but a dead citizen better. Nor did he give greater satisfaction at his arrival in Rome; for, like a conqueror, he entered the city, mounted upon a noble steed, and adorned with all his military habiliments; encouraged his soldiers to all kinds of insolence and outrage; and abandoned himself to the most extravagant degrees of luxury, gluttony, and cruelty, insomuch that, in four months time, he wasted above seven millions of our money; nor would the revenues of the whole empire, had he reigned long, been sufficient to maintain his expences. His using all manner of fraud and hypocrisy to destroy such persons of quality as had formerly been his associates and school-fellows; his going to visit one of them in a fever, and, upon his desiring to drink, mingling poison with the water, and delivering it to him with his own hand; his causing all persons to be put to death that came to demand the payment of his former debts, and one of them to be slain in his very presence, that he might feed his eyes with the spectacle, as he called it; his ordering two sons to be executed with their father, for no other crime, than merely presuming to intercede for his life; and his having several of the meaner sort slaughtered, only for deriding the colours of some charioteers whom he pretended to favour; these, and many more sanguinary acts, mentioned by the historians who have recorded his life, are a sufficient indication, that in his government he designed to follow the example of Nero, to whose *manes* he publicly sacrificed in a general assembly of the priests in the Campus Martius. All this while he gave himself up to such a strange carelessness and stupidity, that nothing but his horrid cruelties could put him in mind of his exalted state; and fortifying himself with confused mirth and sottishness against all dangers and exigencies, he almost lost the remembrance of things past, and the thoughts of things to come.

Vespasian  
declared  
Emperor by  
his army.

Having thus, by this abominable life, made himself odious to the city, and by the daily insolencies and cruelties of his soldiers, insupportable to the country, the legions in the east, (though, in the beginning of his reign, they submitted to his authority,) began now to revolt, and fixing their eyes upon Vespasian, as a person most worthy of the highest authority, and most able to put an end to the miseries of his country, resolved to create him Emperor against Vitellius. Vespasian at this time was engaged in a war against the Jews, and, with great bravery and renown, had reduced

reduced most of their country, except Jerusalem; but, when his army proclaimed him Emperor, and he absolutely refused that dignity, the soldiers, with their drawn swords, and many menaces against his life, compelled him to take the honour upon him; whereupon all the armies of the east came to his service and obedience, and in a general council it was determined, that Titus should continue the war against the Jews, Mutianus enter Italy with the greatest part of the legions, and Vespasian himself go to Alexandria, to make provision from all parts, and thence pass over into Italy, to join Mutianus, as occasion should require it.

In the mean time, Antonius Primus, an excellent soldier, who had been banished by Nero, but restored by Galba, a friend to Vespasian, and privy to his design, immediately marched at the head of the Mælian legions into Italy; and before Mutianus could arrive, having entirely defeated Vitellius's army, was proceeding directly towards Rome. This so startled and confounded Vitellius, that he became perfectly ridiculous and despicable, sometimes proposing terms of accommodation, and offering to lay down his authority, and then re-assuming it again, till he occasioned a faction and civil war even in Rome, in which the Capitol was besieged, taken, and laid in ashes, and Sabinus, the governor of the city, was slain. After this, Antonius would hearken to no more treaties or accommodations, but continued his march even to the walls of Rome; where a furious battle of almost a day's continuance ensued, until Vitellius's army were driven into the city, and, through the Martius Campus, and all the streets, pursued with a most terrible slaughter.

In the midst of these devastations, the people, who were then celebrating their Saturnalia, rather than not enjoy the pleasures of the festival, converted the common calamity into mirth and jollity: so that, through the whole city, there was both a barbarous and a shameful spectacle, and a scandalous mixture of cruelty and lewdness: in one place, wounding and slaying; in another, tipping and bathing: here, streams of blood, and heaps of mangled bodies; and, hard by, lewd debauchees, and shameless prostitutes: in short, all the abominable licentiousness of a most dissolute and riotous peace, and all the deplorable miseries of most dreadful and cruel war.

Thus was this mighty city, the head and empress of the world, taken and ravaged by her own natural subjects; and, as it was fatal to many thousands, so it was no less to Vitellius himself; whom the soldiers dragged out of his palace,

A M.  
1137, &c.  
Ann Dom  
69 &c.

The defeat  
of Vitelli-  
us's army

Taking this  
city.

And de-  
stroying  
him and  
his party.

A. M. 473, &c.  
Ann. Dom. 69, &c.

lace, and, without hearkening to any intreaties, binding his hands behind him, threw an halter about his neck, and, tearing his very clothes from his back, drew him half-naked into the public Forum, through the main street, called *Via Sacra*; all the while, as he went along, treating him with the utmost indignities, and most opprobrious language; tying his hair backwards, as it was wont to be done to the most execrable malefactors; pelting him with dung and filth, and holding the point of a sword under his chin, to prevent his concealing his face; till at length they brought him to the common place of execution for the most notorious criminals, and, having there, with many blows and wounds, dispatched him, in the 56th year of his age, and, after a short reign of eight months, they thence dragged him with an hook, and, having thrown him into the Tiber, made afterwards, not only his brother and only son, but all whom they met with of his party, victims to their fury.

The reign  
of Vespasian.

After these murders and ravages were abated, the Roman senate assembled, and, with an unanimous consent, not only declared Vespasian Emperor, but conferred the title of Cæsar upon his two sons, Titus and Domitian; nominated the former to be consul, with his father, for the year ensuing; and the latter to be prætor, with consular power; rewarded Mutianus, Antonius, and several others, with great revenues and dignities, for contributing to this happy revolution; and dispatched couriers to Vespasian at Alexandria, to tender him their homage and obedience, and to desire his speedy return to Rome: but, as the winter was not so commodious for sailing, he deferred his going to a more convenient season.

The siege of  
Jerusalem.

Vespasian, (as we said,) before he left Judea, committed the management of the war against the Jews to his son Titus, as well knowing his extraordinary valour and skill for such an undertaking. Himself had reduced most of the country, except Jerusalem; but Jerusalem was the capital city, fortified with three walls on every side except where it was fenced with deep vallies, having the castle of Antonia, the temple; the palace of Acra, the towers on Mount Sion, and several other places, almost impregnable; so that great consultation, and a preparation of many materials, were required to carry on such a siege. But what facilitated its reduction, were the several parties and factions which had possession of different parts of the city, and were not only murdering and massacring one another, but, in their

rage

rage and madness, had destroyed the provisions likewise, which might have served the city for many years. Jerusalem was involved in these sad circumstances, when Titus, with a powerful army, and all kinds of warlike engines, approached, and sat down within six or seven furlongs of the city, a little before the feast of the passover, by which means he shut up an infinite number of people come from all parts to that solemnity, which, in a short time, occasioned a great consumption of their provisions.

A. M.  
4074, &c.  
Ann Dom  
70, &c.



Upon the sight of so numerous an army, the several factions unanimously agreed to oppose it; and, rallying out, with great resolution and fury, put the Romans to disorder, and obliged them to abandon their camp, and fly to the mountains: but the Jews were at last repulsed, and driven into the city by the extraordinary skill and valour of Titus; who, in this and all other actions during this siege, greatly signalized himself.

When Titus had placed his engines, (which was not done without great opposition,) he battered the outward wall, and, on the third day of May, making a breach, entered and took possession of the north quarter of the city, as far as the castle of Antonia, and the valley of Kedron; which when he had done, he gave the besieged all possible assurances of pardon and civil treatment, if they would but submit. But they judging his humanity to be the effect of cowardice, refused all terms and conditions. Five days after this, Titus broke through the second wall: and though the besieged made several sallies, and drove him out again; yet on the fourth day he recovered the place, and possessed himself of the new lower city; which when he had done, being still desirous to shew them mercy, he sent \* Josephus to his countrymen, to exhort them to yield. But though he

\* How Josephus came to be at Jerusalem, and in the camp of Titus, while he besieged it, himself tells us in his History of the Jewish wars, viz. that after the reduction of Jotapata, which he gallantly defended, he became a prisoner to Vespasian; but, having foretold his advancement to the empire, (which accordingly came to pass,) he was not only set at liberty, but received into great confidence, and attended his son at the siege of Jerusalem, where he made a long speech to his countrymen, by all the arguments he could invent, persuading them to surrender; but all in vain; for though his discourse drew tears from his own eyes, (as himself tells us, l. 6. c. 9.) the factions were not in the least softened by it. After the destruction of Jerusalem, he went with his conqueror to Rome, where,

A. M.  
4774, &c  
Ann Dom  
70, &c.



he used all the powerful and pathetic persuasions imaginable, he was entertained with nothing but scoffs and reproaches; so that Titus was now resolved to proceed with more severity against a people who had been perfidious to the highest degree, and stubborn beyond all example; and accordingly, whenever any escaped out of the city, (as the famine compelled many to make their escape,) they were no sooner taken by Titus, than he caused them to be scourged and crucified; and that in such numbers, that room was wanting for crosses, and crosses for persons, though, by the cruelty of this spectacle, he only designed to terrify the city, and hasten its surrender.

On the 12th of May, Titus began four mounts for his battering rams; two near the castle of Antonia, where he was in hopes of taking the temple; and two near the monument of John the high-priest, where he supposed he might break into the upper city with the greatest facility. But in two bold sallies, the besieged ruined and destroyed the mounts; and having burnt several battering rams, and other

where Vespasian shewed him great respect, and (as himself tells in his life) lodged him in his own house, made him a free citizen of Rome, assigned him a pension, gave him lands in Judea, and, above all, ordered him a public statue. These favours Titus, when he came to the empire increased, and in honour of him, had his History of the Wars of the Jews, which was now finished, deposited in the public library. This history is a continued account of the Jewish affairs, from the taking of Jerusalem by Antiochus Epiphanes, down to the utter ruin of it by Titus, consisting in all of 242 years; but the most considerable and valuable part of it is that of the six last years, where he describes the last Jewish wars, the destruction of Jerusalem, and the miseries of his countrymen, in the most lively and affecting manner. Besides this, Josephus wrote another history, intitled, *The Antiquities of the Jews*, which was finished in the thirteenth year of Domitian. One half of this history is taken from the books of the Old Testament; but he has ventured to add several facts that are not to be found in these writings, and to those which he has wholly taken from them, he has given such an artificial turn, as shews, that his intention was to accommodate the most surprising passages in holy scriptures to the humour and opinions of the persons to whom he wrote. Besides these two histories, he wrote an account of his own life, two treatises against Apion, and one concerning the martyrdom of the Maccabees, which Erasmus justly styles a *master piece of eloquence*; Eachard's Ecclesiastical History.

other engines, pressed forward, and broke into the very camp of the Romans; though at length they were valiantly repulsed by Titus; who (in a council of war) now resolved to surround the whole city with a wall or entrenchment, to hinder the flight of the besieged, and to prevent all relief from coming into the city: thereby verifying our Blessed Lord's predictions to a title: <sup>a</sup> *The days shall come upon thee, that thy enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side.*

This work, though near five miles in compass, was, with incredible celerity, finished in three days. But it made no impression upon the besieged, though the famine began to rage violently, and such a mortality ensued, that, from the 14th of April to the 1st of July, 115,080 carcasses of the poorer sort were carried out to be buried at the public charge, 600,000 were cast out of the gates, and when the number of the dead bodies increased so that they had no place to dispose of them, they gathered them together into the largest houses adjoining, and there shut them up. All this while the famine increased to such a degree, that a bushel of corn was sold for 600 crowns; that wives took the meat out of their husbands' mouths, children from their parents, and mothers from their infants; that old men were driven from their meat, as persons of no use, and young men tortured to confess where their provisions lay; that sinks and holes were continually raked, to find the old dung of oxen for food; that the very soldiers (who were the last that would want) began to eat girdles, shoes, sticks, and hay; and that a woman of quality even boiled her own child, with an intent to eat it; an act so detestable, that Titus, after he had insisted upon his frequent offers of peace and pardon to the Jews, declared publicly, That he would bury the abominable crime in the ruins of their country, and not suffer the sun to shine upon that city where mothers ate their own children, and where fathers, no less culpable, reduced them to that extremity by their obstinacy.

With this resolution, he cut down all the groves within a considerable distance of the city, and causing more mounts to be raised, on the 1st of July he began to batter the wall of Antonia, and, on the 5th, entered the castle by force, and pursued the flying Jews even to the temple; which, when he had done, both he and Josephus again exhorted them to surrender: but all to no purpose; they obstinately refused all accommodation, and made it their boast, that

A. M.  
4074, &c.  
Ann Dom  
70, &c.

they had rather endure the worst of miseries. Titus hearing this, in order to make an easy ascent to the temple, overturned the foundation of Antonia; and having seized the north and west porticoes or cloysters of the outward range of the temple, he set them on fire; as the Jews did other porticoes, to hinder the Romans from making their approaches. On the 8th day of August, Titus, perceiving that the walls of the inner temple were too strong for the battering rams, and that the foundation of the gates could not be undermined, was obliged to set fire to them; yet still with an intent, if possible, to save the temple itself: but it so fell out, that, on the 10th, a certain soldier, contrary to the command of the general, excited by a kind of divine impulse, cast a flaming firebrand through the golden window into the chambers and buildings on the north side, which immediately set them on fire; and, notwithstanding the utmost endeavours to the contrary, spread throughout the whole fabric, and consumed the most glorious and beautiful structure that the world ever saw; whilst the Roman soldiers, pursuing their victory with all imaginable fury and revenge, cut in pieces all they found about the temple, and set fire to the rest of the buildings.

In all these confusions, those who were the chiefs in this sedition found means to retire to the upper and strongest part of the city, called *Sion*, situated upon a steep rock, where they threatened to defend themselves to the last, and there tyrannized with more cruelty than ever; till Titus having raised his batteries, and made a breach in the wall, they lost all their courage, and, in great consternation, abandoned the towers, which were their only strength, and in vain sought to escape, by hiding themselves in vaults and privies, from whence both John \* and Simon, two principal

\* This John was the son of one Levi, born at Gashala, and one of the principal men of the place. When Titus came before it, under a pretence of surrendering it, he made his escape, and came, with a party of men, to Jerusalem, where, joining with the Zealots, and being naturally a crafty man, eloquent in his speech, and ambitious beyond measure, he soon began to affect a sovereign power over the rest, and became the commander of one faction; as Simon, the son of Gioras, did of another. For he, gathering together great multitudes of robbers and murderers, who got into the mountainous parts, reduced all Idumæa, wasted Judea, encamped himself before Jerusalem, and was at length let in by the citizens to defend them against John, who, at the head of the Zealots,



pal ring-leaders of their different factions, were dragged out, and the former condemned to perpetual imprisonment, while the latter was appointed to grace the general's triumph.

The Romans, having now gained the walls, and, with shouts of joy placed their colours upon the towers, broke loose all over the city, and ranged up and down in the streets, killing all that fell in their way, without distinction, till the passages and allies were choaked up with carcases, and the kennels of the city ran with blood, as if it had been to quench the fire, which was now become one general conflagration.

To this fatal end was the famous city of Jerusalem, after a siege of above five months, reduced, in the second year of Vespasian's reign, and 38 year's after our Lord's crucifixion; in which siege there perished no less than 1,100,000, and no fewer than 97,000 were taken captives, besides the 237,490 more, (according to Josephus,) who fell in the wars which preceded it. At last, when the soldiers had neither rapine nor bloodshed left for their rage and indignation to work upon Titus ordered them to lay the city and the temple level with the ground, or, in the words of our Saviour's prediction, *not to leave one stone upon another*: which order was so punctually executed, that (except three towers, which, for their strength and beauty, were left as monuments of the city's stateliness to posterity) the whole was laid so flat, that the place looked as if it had never been inhabited.

While these things were transacting at Jerusalem, Vespasian, who entered upon the government in the fifty-ninth year of his age, having been received at Rome with all imaginable testimonies of joy and triumph, as the only person whose virtues and excellencies could recover the languishing state of the empire, began immediately to act conformably to the hopes which all men had conceived of him, in administering justice, and in reforming the laws and customs of Rome; honourably rewarding those who had served him, and pardoning his adversaries with singular clemency.

Mean time, the conclusion of the Jewish war occasioned great rejoicings at Rome, where all men's mouths were filled

3 Y 2

Titus's return, and triumph.

Zealots, did many cruel and tyrannical actions. So that Simon and his army were in the city, while John and his adherents were in the temple, fighting and destroying one another, even while the enemy was at the walls; *Eachard's Ecclesiastical History.*

A M.  
4075. &c.  
Ann Dom  
71. &c.



The goodness of Vespasian's government.

Titus's return, and triumph.

A. M.  
4075, &c.  
Ann Dom  
71, &c.



filled with the praises of Titus, who had shewn himself so expert a soldier and commander; and accordingly a triumph was decreed by the senate, both for him and his father, who had so bravely managed the beginning of the war. When Titus returned to Rome, he was received with the universal applauses of the whole city, and within a few days after, both the father and the son entered upon their triumph, which was as solemn and magnificent as Rome ever saw; wherein, among other rich and glorious spoils, vast quantities of gold taken out of the temple, and the body of the Jewish law, (the last, and not the least remarkable of all these spoils,) were exhibited to the view of the people. This was the first time that Rome ever saw the father and son triumph together: And, as Vespasian built a new temple to Peace, wherein he deposited most of the Jewish spoils; so Titus had a triumphal arch of great beauty and magnificence erected to his honour, whereon are inscribed all his noble exploits against the Jews, and which (as a lasting monument against that impious and perverse nation) remains almost entire to this very day.

Vespasian's  
reforma-  
tion of se-  
veral abu-  
ses.

After this happy peace, Vespasian proceeded to the regulation of the several abuses and corruptions, which, in the late reigns; and the civil confusions, had crept into the state. He restrained the luxury and licentiousness of his officers and soldiers, not sparing those who had been assistants to him, and partners with him in his victories. He reformed the two principal orders among the Romans, the senators and the equites, degrading all those he found unworthy of their dignities, and supplying their places with the most deserving persons he could procure, either in Italy or other provinces. He examined into all courts of judicature; and where he found law-suits multiplied to a prodigious number, or extended to an unreasonable length, he appointed proper persons to determine them, and made many excellent laws, to digest and reduce such matters into a far less compass; and to reform the corruption of usurers, as well as the looseness of youth, he ordained, that no person should recover any money of young heirs, if it was lent to be repaid with interest upon the decease of their fathers.

His libera-  
lity to men  
of learning  
and cle-  
mency.

And as he was severe in punishing vice, so he was no less remarkable for rewarding all kinds of merit, though his more particular bounty was extended to the learned professors of arts and sciences. He settled a constant salary of an hundred thousand sesterces upon the teachers of rheto-





VESPASIAN.  
born in a villa near Recli  
reigned, 9 Years, 11 Months 2 Days  
died in the Year of CHRIST 79.

H. Gavin Sculp.

Engraved for W. Stuckhouss History of the  
NEW TESTAMENT, published by J. G.



*Wilson sculp.*

Engraved for W. Mackhouses History of the  
NEW TESTAMENT.




ric, to be paid yearly out of the exchequer. He entertained Josephus, the famous writer of the Jewish wars and antiquities, with great civility, and honoured him with a statue. Pliny the elder, an eminent natural historian, Quintilian the renowned orator, and many other persons of great learning, flourished in his reign, and were highly esteemed by him; as the greatest masters of all other arts and sciences were invited to Rome, from all parts of the world, by his generous allowances. To all which we may add, that his courtesy and clemency appeared constantly, both in public and private, so that scarce one innocent person was punished through his whole reign; and so contrary was his temper to that of most of his predecessors, that he could not so much as look upon the sufferings of a criminal, without signifying his compassion by his sighs and tears.

But tho' he was thus mild and merciful, brave and generous, yet he did not preserve himself from the scandal of avarice and rapaciousness; which was grounded upon his selling all the lands in Judea, and appropriating the money to himself; upon his obliging all the Jews in the Roman empire to pay yearly two drachmas to the Capitol, as they formerly had done to the temple at Jerusalem; and upon his laying heavy tributes upon several provinces, and particularly a scandalous excise upon urine. But for this, and all other his severe impositions, authors do much excuse him, upon the account of the great necessities of the state, and the emptiness of the exchequer, when he came first to the government; reminding us withal, that his public works and edifices were highly chargeable and expensive; his presents and pensions were numerous and large; his feasts and entertainments frequent and magnificent; and that, though his revenue, by these exactions, was augmented, yet he always employed it to noble purposes, and laid it out with great wisdom and liberality.

By this wise administration of public affairs, he increased the love and respect of the whole senate and people, the nearer he approached to the end of his days; and when he had finished his course, which was in the sixty-ninth year of his age, and tenth of his reign, his death was greatly lamented, and his memory gratefully preserved, as being a prince of great wisdom, moderation, and modesty, next to Julius Cæsar in war, and Augustus in peace; and 'in whom' (as Pliny expresses it) greatness and majesty had changed 'nothing, but only to make his power of doing good answerable to his will.'

A. M.  
1075, &c.  
Ann Dom  
70, &c.



The charge  
of covet-  
ousness a-  
gainst him,  
in some  
measure ex-  
cused.

His death,  
and char-  
acter.

Upon

A. M.  
4063, &c.  
Ann Dom  
79, &c.

The reign  
of Titus

Some pre-  
judices a-  
gainst him  
to his ac-  
cession.

His gaining  
the affec-  
tions of the  
people.

Overcom-  
ing his own  
passions

Reforming  
abuses in  
the state.

Upon the death of the great Vespasian, his eldest son Titus, both by the general consent, and his father's last will and testament, succeeded to the empire, though not without some obstructions from his ambitious brother Domitian. Titus had served in many wars with great honour, and discharged many civil offices with no less wisdom; yet during his father's reign, he had given too many occasions of prejudice and aspersion, upon account of his severity, and voluptuous life; his extravagant passion for Bernice, King Agrippa's sister; and his promoting his father's impositions and extortions; insomuch that he was generally looked upon as a second Nero; and scarce any man ever arrived at the empire with a more sullied reputation and a greater repugnancy of the people. But in a short time these accusations and aversions turned all to his advantage, and his virtues gained him a reputation, under the burden of an empire, which he could not attain under the freedom of a private person. For, from his first accession, such was his skill and address, as well as good fortune, in gaining upon the hearts and affections of all people, that he was generally styled, *the love and delight of mankind*. His notion was, that 'no man ought to depart sorrowful 'from the presence of a prince;' and therefore he never sent any away with an unpleasing answer. And so strong a propensity had he to do good, that being told one night by those about him, that he had done nothing for any person that day, with a sorrowful countenance he replied, 'O my 'friends, I have lost a day!' A sentence worthy of an emperor, and fit to be retained in the memory of all princes.

His first step towards gaining the hearts of his subjects, and his happy government of the empire, was his moderating his passions, and bridling his strong inclinations; particularly by withdrawing himself from the beautiful Bernice, and sending her away, notwithstanding their mutual loves; and by dismissing several persons who had formerly been the chief instruments of his pleasures, rightly judging them unbecoming the dignity and majesty of his present office.

After this he proceeded with a better grace and authority in the great affairs of the state, and particularly in regulating and reforming several mischiefs, which had not been perfectly removed in his father's reign. All informers, promoters, and petty-foggers, the bane of society, and the pests of the city, he took care to exterminate, by causing some to be sold for slaves, and others to be transported to uninhabited islands; and put a farther stop to the corruption and tediousness of law-suits, he prohibited,

among



among other things, that the same case should be tried by several laws, or that the estate of any dead person should be claimed after such a precise number of years.

A. M.  
4083. &c.  
Ann Dom  
79, &c.

The same activity in repairing ancient buildings, and erecting new ones; the same freedom of conversation, magnificence of living, generosity to friends, clemency to enemies, \* encouragement to men of learning, and courtesy to all, that his father had shewn, Titus was not forgetful to imitate; so that, if ever a people may be said to be happy under any prince, the Romans were certainly so under him. And yet in his short reign there happened some misfortunes and calamities, no less astonishing than deplorable; viz, a most dreadful eruption of Mount Vesuvius, which being accompanied with violent earthquakes, ruined many cities, and even threw its ashes into distant countries, and to Rome in such quantities, that the sun was darkened for many days together; in the year following, a prodigious fire in Rome, which lasted three days and nights incessantly, consumed the Capitol, the Pantheon, and several other temples, the library of Augustus, and many more noble buildings; and this followed by a dangerous pestilence, supposed to be occasioned by the ashes of Mount Vesuvius, in which there commonly died ten thousand every day. In all which miseries Titus behaved himself, not only with the care and regard of a prince, but also with the tenderness and compassion of a father.

His imitation of his father's virtues.

The public calamities in his reign.

But Heaven had determined that so good an emperor should not long bless so corrupt an age, and a people so flagitious, as the Romans were then become; for, after a lingering

His death and the general sorrow for it.

\* Of his great clemency we have these remarkable instances. — Two of the Patrician degree being convicted of treason, for aspiring to the empire, he inflicted no punishment upon them, but only privately admonished them to desist, mildly telling them, 'That the empire was given by providence; and that it was in vain for them to commit a villainy in hopes of obtaining it.' The same night he entertained them at supper; and the next day, at a spectacle of gladiators, and placed them by himself, and when the combatants' weapons, according to custom, were presented to him, he publicly desired their judgment and approbation. — In the like manner, though his brother Domitian was continually conspiring, and exciting the legions against him; yet so far was he from punishing him for it, that he comported himself towards him as he had always done, giving him the title of *Associate* and *Successor*, and with tears privately intreating him, not to attempt that by treason and fratricide, which in a short time he would obtain freely, and in course; *Eschard's Roman history*, in the life of Titus.

A. M.  
4686, &c.  
Ann. Dom.  
82, &c.



lingering illness, he died, in the forty-first year of his age, and the third of his reign, not without suspicion of poison from his brother Domitian; and as soon as his death was known, a general grief and sadness appeared in all the city, which in a short time spread itself over every province, to the utmost bounds of the empire, and made him in all parts lamented, as though the world had been deprived of a perpetual protector.

The reign  
of Domi-  
tiau.

The great respect which all had for Titus and his father, caused his brother Domitian to succeed him in the empire without any opposition, notwithstanding the ill opinion which many had justly conceived of him. In the beginning of his reign, however, he behaved with great moderation, concealed his vicious inclinations, and did several commendable things, to gain the good-will and affections of the people. So far was he from shewing any tendency to cruelty and bloodshed, that he was determined, by a public edict, to forbid the sacrificing of oxen; and so far from any signs of avarice or parsimony, that he acted very generously upon all occasions, and made it the chief topic of his advice to those that were about him, to avoid rapine and fordidness.

His me-  
thods of  
raising the  
vulgar.

In rebuilding several stately and noble fabrics, which had been destroyed by the fire in his brother's reign; in exhibiting a sea-fight on a vast lake dug, for that purpose, and by great numbers of ships, almost amounting to complete fleets; in celebrating the great games and feasts called *Secular*, of all others the most magnificent, as happening but once in a hundred years; in representing all those shows and spectacles that had ever been known in Rome, besides many more, that were newly invented; in the many sumptuous banquets and entertainments that he made, the large donatives which he distributed, and the valuable things which he threw among the common people by way of *missilia*; in these, and such like things, as he knew would captivate the esteem of the vulgar, he was expensive and ambitious, as any of his predecessors; nor was he defective in some other things, which justly deserve the commendations of all men.

His refor-  
mation of  
several a-  
buses.

He was diligent for a while in the administration of justice, and would many times sit himself, in an extraordinary manner, in the courts of judicature. He severely punished all such judges and counsellors as were corrupt, and acted for bribes; and this regard, kept so watchful an eye upon the city-magistrates, and governors of provinces,

that

that there was never known more equity and modesty among the great officers, than in his reign. He suppressed such libels, and defamatory writings, as any ways reflected upon persons of quality of either sex; but then he expected that persons of quality, should comport according to their character, and for this reason turned a senator out of the house, purely for his immoderate delight in buffoonery and dancing, judging that those things were below the dignity of that venerable order. From such women of distinction as were scandalous in their lives, he took away the privilege of litters, and their capacities of legacies and inheritance; and struck a Roman knight out of the list of the judges, for receiving his wife, after she had been repudiated for adultery. The castration of children he utterly prohibited, and moderated the prices of eunuchs; but the whoredoms of the vestal virgins he punished without mercy. Such as were convicted but once, suffered death, as ordinary malefactors; but others were buried alive, according to the ancient custom, and their associate male criminals scourged to death. These, and the like memorable acts of justice, have been highly applauded by many; but in most of them he used such pride and elation, and shewed himself so excessively vain-glorious, as gave almost evident tokens of his future enormities.

A. M.  
4089, &c.  
Ann Dom.  
65, &c.

After the many conquests which his great \* general Agricola obtained for him over the Britons, and the reduction of the Samaritans, Dacians, and the Catii, a people in Germany, for which he vainly assumed the surname of Ger-

His pride.

*manicus,*

\* This Agricola, having first conquered Glagacus, the great commander of the Britons, went as far as the Orcades, and subdued them. He was the first who discovered Britain to be an island, and in the fourth year of Domitian, reduced it into an entire and civilized province. Of all which he wrote a plain account to the Emperor, without any amplifying terms. But as the Emperor was uneasy to see his own glory eclipsed by a private person, his letters were received with a shew of great joy, but in reality with no small concern. In a short time after this, Domitian recalled him from Britain, under pretence of giving him the lieutenancy of Syria; but when Agricola perceived with what coldness he was received, to prevent farther inconveniencies, he retired from court, and for ever after gave himself up to an inactive course of life; tho' his death (which happened in a few years) was not without suspicion of poison by Domitian's procurement; *Eachard's Roman history*, in the Life of Domitian.

A. M.  
4064, &c.  
Ann Dom  
60, &c

*manicus*, his pride and impiety, as well as cruelty and brutishness, became insufferable. He not only caused his statues in the Capitol to be made of pure gold and silver, to which the people in great crowds came to sacrifice continually; but his ambition carried him so far as to assume divine honours: for as he styled himself the *Son of Pallas*, or *Minerva*, so he decreed, that no man should presume to call him, either in writing or discourse, by any other title than that of *Our Lord*, or *Our God*.

His cruel.  
17.

This monstrous arrogance brought him into all kinds of enormities, and was the fatal forerunner of many excessive cruelties, whereby he destroyed great numbers of all sorts, without mercy or consideration. Many illustrious senators, who had some of them been consuls, under pretence of practising against the state, he put to death; some of them in their banishments, and all without the privilege of making their defence. Multitudes of others he ordered to be executed upon very slight and trifling occasions; *Ælius Lamia*, for his making use of jests, though they were old and innocent; *Salveus Coceanus*, for celebrating the nativity of *Otho the Emperor*; *Salustius Lucullus*, for suffering a new sort of lances to be called *lucullus*, after his own name; and *Junius Rusticus*, for publishing a writing in commendation of *Pætus Thrasea*, and *Helvidius Priscus*, two philosophers; upon which occasion he banished all the philosophers and mathematicians out of Rome and Italy; and among these, the celebrated stoic *Epictetus*.

An insurrection suppressed, and his farther cruelties.

The cruelty of these proceedings, and some personal affronts received from *Domitian*, made *Lucius Antonius*, governor of the Upper Germany, raise a dangerous rebellion in those parts; and being commander of a numerous army, usurp the title of Emperor. The success of this insurrection remained a long while doubtful, and became daily more formidable to *Domitian*, who had so much lost the love of his people; till at length his general *Normandus* dexterously surpris'd *Antonius*, just when a sudden overflowing of the Rhine had stopped the arrival of his German auxiliaries, and destroyed both him and his army. After this victory and success, *Domitian's* cruelty increased, shewing no kind of mercy to those who had been of the adverse party. Nay, that he might thoroughly revenge himself, and discover all their accomplices, he invented new kinds of tortures; and, in this particular, exceeded *Nero* himself, that whereas *Nero* was satisfied in commanding executions to be done at a distance, he took pleasure in beholding

holding his cruelties exercised before his eyes, which at length indeed became his only diversion.

A. M.  
4099, &c.  
Ann Dom  
95, &c.

It can scarce be thought that a prince, who in some respects surpassed even Nero himself in his vices and cruelties, should in the least come behind him in his hatred of the church of God; and therefore we need less wonder, that, in the fourteenth year of his reign, we find him raising the second general persecution of the Christians; in which, by his letters and bloody edicts, he caused the death and banishment of infinite numbers, both in Rome and other places; in which (among other eminent Christians) St John, after his miraculous escape out of the cauldron of flaming oil, was banished to the island Patmos, Antipas was put to death at Pergamou, Timothy at Ephesus, and Dionysius, the Areopagite, at Athens; in which he not only destroyed the heads of the church, but proceeded to the execution of his own relations, insomuch that he put to death his cousin-german Flavius Clemens in the very year that he was consul, banished the consul's wife Domitilla to Pandataria, and a niece of the same name to Pontia, for no other crime but their embracing Christianity.

His persecution of Christians.

By these cruel and bloody practices, Domitian became odious to the greatest part of his subjects, and exceeding terrible to the \* senate and nobility, insomuch that some of the chief of them, merely for the preservation of their own lives, were forced into designs against his. For, when his wife Domitia, in searching into his black table-book,

A conspiracy of his domestic, who murder him.

3 Z 2

which

\* One evening, having made a kind and solemn invitation of the greatest part of the senate to a public entertainment, at the entrance of his palace, he ordered them to be solemnly received, and ceremoniously conducted, and locked up in a spacious hall hung round with black, and illuminated by a few melancholy lamps, which were only sufficient to shew the horror of the place, and to discover several coffins, upon which were fairly written the names of the senators that were invited. The senators were filled with strange fears and apprehensions at the appearance of this dismal scene, and the prospect of death so solemnly carved out for them: when in the height of their frightful imaginations, after some time waiting, their fears were increased by an entertainment of many naked persons with their bodies all over blackened, who entered the hall, with drawn swords in one hand, and flaming torches in the other. The guests, at this dreadful appearance, expected nothing but immediate death; when suddenly the naked persons, after they had danced some time about them, set open the doors, and told them, that the Emperor gave all the company leave to withdraw; *Eachard's Roman history*, in the life of Domitian.

A. M.  
4799, &c.  
Ann. Dom.  
95, &c.

which he kept purposely for cruel and bloody designs, found her own name there, with many of the chief officers of his household; to them she shewed the book, thereby to excite them to concert measures for his dispatch. A conspiracy was accordingly formed, in which the principals were Parthenius his chamberlain, and Stephanus his steward, who, for several days, wore a dagger wrapt up in wool in his left arm, pretending an accidental hurt in that place. As therefore the Emperor was going to his bath, Parthenius, pretending that there was in his chamber a person who had a matter to impart to him of too great importance to be safely deferred, drew him aside thither, where Stephanus, under pretence of discovering a conspiracy to him, presented him with a list of several names; which while the Emperor was reading with horror and astonishment, he struck the dagger into his groin: but before he could give him a second wound, the Emperor closed with him, and with great violence threw him to the ground, where, while they were struggling together, Parthenius, Maximus, Clodianus, and other conspirators, who were of his own household, came furiously upon him, and, in the 45th year of his age, and 15th of his reign, with several wounds dispatched him.

The reign  
of Nerva.

Upon the death of Domitian, the Roman senate, after some small consultation, made choice of Cocceius Nerva to succeed him. He was born in Crete, and was the first Emperor who was neither of a Roman nor Italian family; but was, at this time, for his many virtues, experience, and age, a person of the greatest reputation and esteem in Rome. At his accession to the empire, he took care to rescind the odious acts and decrees of his predecessor. He recalled the Christians, who, from Rome and other cities, were banished in the late reign, and permitted them a free exercise of their religion. He shewed the same kindness and humanity to all others who had been unjustly treated by his predecessor, and restored whatever of their goods could be found about the imperial palaces. He released and discharged all the cities of the empire from the severe taxes and impositions which Vespasian and Domitian had laid upon them. He made a distribution among all the people of Rome, much larger than any of his predecessors had done. He purchased estates to be divided among decayed citizens, and had the sons of the poorer sort brought up at his own charges; and above all he conferred great favours, and bestowed large gifts, upon his friends and relations.

His many  
good acts.

His libera-  
lity,

lations, upon men of learning and liberal sciences, whereof he was a great encourager.

Nor was the clemency of this prince any ways inferior to his kindness and liberality. For, at his first accession to the government, he solemnly swore, that no senator of Rome should, by his command, be put to death; which oath he so religiously observed, that when two of that order had conspired against his life, he used no kind of severity against them; but first standing for them, to let them see that he was not ignorant of their traitorous designs, he carried them with him to the public theatre, placed them on each side of him, and presenting each with a sword, told them before all the people, that they might experience the goodness of the weapons upon his body; for so confident was he of his own innocence, that he often said, 'That tho' he should quit the empire, and return to a private life, he had done nothing that could cause him to fear any man.

But, notwithstanding all this, he had not sitten long upon the throne, before the soldiers, who, in the late reign had been indulged in all manner of licentiousness, began to be mutinous upon the account of Domitian's murder, resolving to fall upon and destroy all those who had any concern in his assassination; so that the Emperor, finding himself insufficient to withstand their fury, and perceiving that his age and infirmities had impaired his authority over them, was resolved to adopt some worthy person for his successor, who should be able both to support him while he lived, and govern the empire after his decease. Though he had many considerable friends and relations of his own who hoped for this high promotion, yet, like a just and generous prince, he sought only the public good, and wisely made choice of Ulpius Trajanus, an utter stranger to his family, but the greatest and most deserving person of his age.

This determination he accordingly put in execution; and having, with the usual solemnities, adopted him in the Capitol, and made him Cæsar in the senate, he immediately sent ambassadors to him at Cologn, (for at that time he was governor of the Lower Germany,) with the ensigns and arms of the empire. This proved so great a curb to the licentiousness and mutinies of the soldiers, that from thenceforward they continued in a perfect quietness and obedience. But Nerva lived not long to enjoy the benefit of this happy choice; for, about three months after, falling into a violent passion against a senator named *Regulus*,

he

A. M.  
4101, &c.  
Ann Dom  
97. &c.

and cle-  
mency.

His adop-  
tion of Tra-  
jan.

and death.

a. M.  
4102, &c  
Ann. Dom.  
78, &c.

he put himself into such disorder, that, by reason of the feebleness of his body, and lowness of his spirits, he fell into a fever, which, in the 66th year of his age, and the 2d of his reign, carried him off.

The reign  
of Trajan.  
His qualifi-  
cations for  
the govern-  
ment;

Upon the death of Nerva, Trajan was joyfully received (as Emperor) at Rome, both by the senate and people. He was a Spaniard by birth, of an illustrious family, born in a town called *Italica*, not far from the city of Seville; and, being now above two and forty years of age, of a strong body, and a vigorous mind, happily tempered between the warmth of youth and the experience of old age, he was in all respects qualified for the greatest attempts, and the noblest enterprises. In the beginning of his reign, he was blessed with the happiness of having the greatest master of his age, that admirable philosopher and biographer, Plutarch, by whose wise instructions, added to his own abilities, he pursued the administration of his government, with that moderation and justice, and that wisdom and magnanimity, as raised both the love and admiration of all men.

and excel-  
lent admi-  
nistration  
of it.

At his first entering into the senate, he declared publicly, 'That no good man, by his command, should ever suffer death or disgrace;' which he confirmed by a solemn oath, and inviolably observed it through his whole reign. His first step was, to reform the laws that were defective, and to put in execution those that were good; to take care that equity and justice were strictly and faithfully administered in all cases; to advance the most worthy and virtuous men to the highest posts, and to reclaim such as were otherwise, with gentleness and clemency. But as mutiny in the army was a matter of dangerous consequence, the Prætorian cohorts, and their commanders, who had raised the sedition against Nerva, he sent for, and disbanded; without any farther punishment, as some say, though others affirm that he put several of them to death.

The informers, promoters, and pettifoggers, who had done great mischiefs in former reigns, he utterly exterminated; and put down the pantomimes, farce-players, and buffoons, as effeminate diversions, and unbecoming the Roman gravity. But he rebuilt the grand cirque, wherein more manly exercises were performed, much larger and more beautiful than it was before, with an inscription, signifying, 'That it was to make it worthy to receive the people of Rome.' The truth is, his love to the people of Rome, as well as all his other subjects, was visible in his relief



relief of the poor, and education of their children; in his behaving to all men with courtesy and affability, without disguise or dissimulation; in entertaining persons of merit (though of no high degree) with a most open familiarity; bestowing upon such, honours and wealth, though he had but a small acquaintance with them; and, in short, in 'treating all his subjects (as himself expresses the matter) 'with the same usage as he himself would have desired of 'his prince, had he been a private person.' For these, and many more instances of his goodness, and paternal care to his people, he not only obtained the title of *Pater Patriæ*, but the senate likewise conferred on him that of *Optimus*, as the best of all princes, which he esteemed more than all the glories of his victories and conquests, because it related not so much to his courage and conduct, as to his morality and piety.

A. M.  
4109, &c.  
Ann Dom  
104, &c.

the titles  
conferred  
on him.

His mistaken piety indeed, or zeal for the religion established in the empire, confirmed his prejudices against Christianity, and made him look upon the professors of it with a jealous eye, not only as subverters of the national faith, and enemies to the Gods of the Romans, but (as their adversaries were pleased to represent them) establishers likewise of some illegal societies, that were the nurseries of faction and sedition. Under this plausible pretence, the third general persecution of the church, in the third year of this Emperor's reign, commenced; wherein, among an infinite number of others, St Clement, bishop of Rome, being thrown into the sea, with an anchor about his neck; St Simeon, bishop of Jerusalem, being first scourged, and then crucified; and St Ignatius, bishop of Antioch, being condemned to be thrown to the wild beasts, obtained the glorious crown of martyrdom. This persecution, for some time, went on, though with different degrees of severity, in several parts of the empire, and was so much the more afflicting to the Christians, because they generally suffered under the notion of malefactors and traitors, and under an Emperor, famed throughout the world for his singular justice and moderation: But it had not continued long, before this prince, upon his reception of a letter from Pliny, the proconsul in Bithynia, (wherein he represents 'the 'innocency and simplicity of the Christians; that they 'were an harmless and inoffensive sort of people, who only worshipped Christ as God, and bound themselves by 'oath to abstain from all wickedness,') abated the rigour of it, so that the fire, which had hitherto raged with great

His perse-  
cution of  
Christians  
for some  
time.

fury,

A. M.  
4074, &c  
Ann Dom  
70, &c.

The wonder-  
ful in-  
crease and  
state of the  
church at  
the end of  
the first  
century.

fury, began now to be extinguished, and only crept up and down in private corners.

In the mean time, the Christian religion, notwithstanding all opposition to the contrary, was spread through the greatest part of Europe, Asia, and Africa, extended from the British islands to the farthest Indies, and was established, not only in cities, and populous places, but in towns and country villages, as Pliny, in the above cited letter, testifies. The metropolitan cities were all under bishops of the greatest eminency and piety. The four great cities of the Roman empire, Rome, Alexandria, Antioch, and Jerusalem, usually styled *Apostolical churches*, were governed by apostolical men. Publius was at Athens; Polycarp at Smyrna; Onesimus at Ephesus; and Papias at Hierapolis; with many others of primitive integrity in different places.

Such was the state of the Christian church, in the beginning of the second century, encreasing and flourishing after a marvellous manner; and though it wanted all human helps, though it had all the force and policy of the world bent against it, growing by opposition and oppression, and overbearing all the powers of earth and hell. <sup>b</sup> *Wherunto then shall we liken the kingdom of God, and its wonderful increase; or with what comparison shall we compare it?* There is indeed some resemblance of it in the prodigious fecundity of seeds, which accordingly our Blessed Saviour frequently makes use of to illustrate it; but there is nothing parallel to it in the history of all the religions, which have obtained among men, from the beginning of the world, to this day. And therefore, as this shews that the original of it was from heaven, and that the hand of Omnipotence has all along guided and preserved it; so it gives us a full assurance of hope, that the same divine providence will continue to protect and defend it, <sup>c</sup> *until we come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly, and church of the first-born, which are written in heaven; to God, the judge of all; to Jesus, the Mediator of the new covenant; and to the spirits of just men made perfect.* Amen, Amen.

<sup>b</sup> Luke iv. 30.

<sup>c</sup> Heb. xii. 22. &c.

# A CHRONOLOGICAL TABLE of the HISTORY of the HOLY BIBLE.

## P E R I O D I.

| <i>Anno<br/>Mun.</i> | <i>From to the Creation, to the Deluge, 1656 Years.</i>                   | <i>Ante<br/>Chr.</i> |
|----------------------|---------------------------------------------------------------------------|----------------------|
| 1                    | <b>T</b> HE creation of the world, and our first parents.                 | 4000                 |
| 2                    | The birth of Cain, Adam's eldest son.                                     | 3999                 |
| 3                    | The birth of Abel                                                         | 3998                 |
| 129                  | Cain kills his brother Abel.                                              | 3871                 |
| 130                  | The birth of Seth, son to Adam and Eve.                                   | 3870                 |
| 235                  | The birth of Enos, son of Seth                                            | 3765                 |
| 325                  | The birth of Cainan, son of Enos.                                         | 3675                 |
| 395                  | The birth of Mahalaleel, son of Cainan.                                   | 3605                 |
| 465                  | The birth of Jared, son of Mahalaleel.                                    | 3540                 |
| 622                  | The birth of Enoch, the son of Jared.                                     | 3378                 |
| 687                  | The birth of Methuselah, son of Enoch.                                    | 3323                 |
| 874                  | The birth of Lamech, son of Methuselah.                                   | 3126                 |
| 930                  | The death of Adam aged 930 years.                                         | 3070                 |
| 987                  | The translation of Enoch, aged 365 years.                                 | 3013                 |
| 1042                 | The death of Seth, aged 912 years.                                        | 2958                 |
| 2056                 | The birth of Noah, son of Lamech.                                         | 2841                 |
| 2140                 | The death of Enos, aged 905 years.                                        | 2860                 |
| 1235                 | The death of Cainan, aged 910 years.                                      | 2765                 |
| 1290                 | The death of Mahalaleel, aged 895 years.                                  | 2730                 |
| 2422                 | The death of Jared, aged 962 years                                        | 2578                 |
| 1536                 | Noah warned of God of the future deluge.                                  | 2464                 |
| 1651                 | The death of Lamech, aged 775 years.                                      | 2349                 |
| 1656                 | The death of Methuselah, the longest liver of all men.                    | 2344                 |
|                      | The same year Noah, being 600 years old, by God's command enters the ark. |                      |

## P E R I O D II.

*From the Deluge, to the Calling of Abraham, 426 years.*

|      |                                                                                                                                   |      |
|------|-----------------------------------------------------------------------------------------------------------------------------------|------|
| 2657 | <b>N</b> OAH, with his family and three sons, Shem, Ham, and Japhet leave the ark.                                                | 2343 |
|      | The rainbow made a pledge of no future deluge.                                                                                    |      |
| 2658 | The birth of Arphaxad, the son of Shem.                                                                                           | 2342 |
| 1653 | Noah plants a vineyard, and drinks to excess.                                                                                     | 2337 |
| 2693 | The birth of Salah, son to Arphaxad.                                                                                              | 2307 |
| 2723 | The birth of Heber, the son of Salah.                                                                                             | 2277 |
| 1757 | The birth of Phaleg, son of Heber.                                                                                                | 2243 |
| 2770 | The building of the tower of Babel, the confusion of languages, and dispersion of nations.                                        | 2230 |
| 1771 | The beginning of the Babylonian, or Assyrian monarchy, founded by Nimrod; and of the kingdom of Egypt, by Misraim the son of Ham. | 2229 |
| 2797 | The birth Reu, the son of Phaleg.                                                                                                 | 2213 |
| 2819 | The birth of Serug, the son Reu.                                                                                                  | 2191 |
| 1849 | The birth of Nahor, the son of Serug.                                                                                             | 2151 |
| 1978 | The birth Terah, the son of Nahor.                                                                                                | 2122 |
| 1993 | The death of Nimrod, succeeded by Belus.                                                                                          | 2057 |
| 2948 | The birth of Harah, son of Terah.                                                                                                 | 2052 |
| 2969 | The death of Belus, succeeded by Ninus.                                                                                           | 2031 |
| 2005 | The death of Noah, aged 950 years, and the beginning of the postdiluvian idolatry.                                                | 1998 |

## A Chronological Table of

| <i>Anno<br/>Mun.</i>                                                                            | <i>Ante<br/>Chr.</i> |
|-------------------------------------------------------------------------------------------------|----------------------|
| 2008 The birth of Abram, son of Terah.                                                          | 1992                 |
| 2017 The death of Ninus, succeeded by his wife Semiramis.                                       | 1984                 |
| 2018 The birth of Sarai, Abram's wife.                                                          | 1982                 |
| 2059 The death of Semiramis, succeeded by her son Ninus.                                        | 1941                 |
| 2083 The call of Abram from Ur, to Haran in Mesopotamia, where his father died, aged 205 years. | 1917                 |

### P E R I O D III.

*From the Calling of Abraham, to the Israelites departure out of Egypt,  
430 years.*

|                                                                                                                                                                                                        |      |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 2083 <b>A</b> Abraham's second call out of Haran into the Land of Promise, where he lived at Sichem                                                                                                    | 1917 |
| 2084 His going down into Egypt upon account of the famine, and returning thence, when Tegar Amachus was king of Egypt                                                                                  | 1916 |
| 2092 His defeating Chedorlaomer's victorious army, and retaking his nephew Lot with much booty.                                                                                                        | 1902 |
| 2094 The birth of Ishmael, son of Abraham, by Hagar, Sarah's handmaid.                                                                                                                                 | 1906 |
| 2107 God's covenant with Abraham. The institution of circumcision. Abraham's entertaining angels. The destruction of Sodom and Gomorrah. Lot's preservation, and committing incest with his daughters. | 1892 |
| 2115 The birth of Isaac, son of Abraham and Sarah.                                                                                                                                                     | 1889 |
| 2118 The dismissal of Hagar and Ishmael.                                                                                                                                                               | 1882 |
| 2133 Abraham offering up his son Isaac                                                                                                                                                                 | 1867 |
| 2148 The death of Sarah, Abraham's wife, aged 127 years.                                                                                                                                               | 1852 |
| 2148 Abraham's sending his servant into Mesopotamia, to procure Rebekah for his son's wife; and much about this time the kingdom of the Argives in Peloponnesus began.                                 | 1852 |
| 2150 The marriage of Abraham with Keturah.                                                                                                                                                             | 1854 |
| 2167 Rebekah, being barren for 19 years, at last conceives.                                                                                                                                            | 1833 |
| 2168 The birth of Jacob and Esau.                                                                                                                                                                      | 1832 |
| 2184 The death of Abraham, aged 175 years.                                                                                                                                                             | 1817 |
| 2100 Isaac's covenant with Abimelech, king of Gerar.                                                                                                                                                   | 1800 |
| 2108 Esau's marriage with Canaanitish women. The deluge of Jygyes in Attica this year.                                                                                                                 | 1792 |
| 2131 The death of Ishmael, Abraham's eldest son.                                                                                                                                                       | 1769 |
| 2145 Isaac's mistake, in giving his blessing to Jacob, and Jacob's withdrawing into Mesopotamia and there marrying first Leah, and then Rachel.                                                        | 1755 |
| 2146 The birth of Reuben, son of Jacob and Leah.                                                                                                                                                       | 1754 |
| 2147 The birth of Simeon the son of Leah.                                                                                                                                                              | 1753 |
| 2148 The birth of Levi the son of Leah.                                                                                                                                                                | 1752 |
| 2149 The birth of Judah the son of Leah.                                                                                                                                                               | 1751 |
| 2159 The birth of Joseph son of Jacob and Rachel, Bitys was then king of Egypt.                                                                                                                        | 1741 |
| 2265 Jacob, taking his wives and children with him, leaves Mesopotamia, and returning to his own country, contrary to his fears, is graciously received by his brother Esau.                           | 1735 |
| 2273 The rape of Dinah, and the severe revenge which her brothers take. The birth of Benjamin, and the death of Rachel.                                                                                | 1727 |
| 2176 Joseph is sold by his brothers into Egypt.                                                                                                                                                        | 1724 |
| 2186 Is tempted by Potiphar's wife, and, upon his refusal, put into prison.                                                                                                                            | 1714 |
| 2187 He explains the dreams of two officers at court. The death of Isaac, aged 180 years.                                                                                                              | 1713 |
| 2189 Joseph explains the king's dreams, and is thereupon made governor of all Egypt. Sosis was then king of Egypt.                                                                                     | 1712 |
| 2196 The beginning of the seven years famine.                                                                                                                                                          | 1704 |

## the History of the BIBLE.

| <i>Anno<br/>Mun.</i>                                                                                                                                                                | <i>Ante<br/>Chr.</i> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|
| 2297 Joseph's ten brethren come into Egypt to buy corn.                                                                                                                             | 1703                 |
| 2298 Jacob, and his whole family go down into Egypt.<br>Sesostris was then king of Egypt.                                                                                           | 1702                 |
| 2302 The Egyptians sell their lands and liberties for food.                                                                                                                         | 1693                 |
| 2302 The end of the seven years famine, and Joseph's returning to the Egyptians their lands and cattle.                                                                             | 1698                 |
| 2315 The death of Jacob, aged 147 years.                                                                                                                                            | 1695                 |
| 2369 The death of Joseph, aged 110 years, desiring to have his bones carried into the land of Canaan                                                                                | 1631                 |
| 2427 The new king of Egypt persecuting the Jews.<br>Ramesses Miamon was then king of Egypt.                                                                                         | 1573                 |
| 2427 About this time lived Job, famous for his virtue, and wisdom, as well as patience.                                                                                             | 1573                 |
| 2430 The birth of Aaron, son of Amram and Jacobed.                                                                                                                                  | 1570                 |
| 2433 The birth of Moses, brother of Aaron, together with many wonderful incidents attending it,                                                                                     | 1567                 |
| 2448 Cecrops first founded the kingdom of Athens.                                                                                                                                   | 1552                 |
| 2473 Moses killing an Egyptian, flies into Midian, and marries Jethro's daughter                                                                                                    | 1527                 |
| 2513 The miraculous appearance to Moses in the burning bush, and his being sent to deliver the Israelites out of Egypt.                                                             | 1487                 |
| 2513 After ten plagues insisted on the Egyptians, the Israelites are allowed to depart from Egypt<br>Amenophis was then king of Egypt, and he it is who was drowned in the Red Sea. | 1487                 |

### P E R I O D I V.

*From the Israelites departure out of Egypt into the land of Canaan,  
40 years.*

|                                                                                                                                                                                                                                                                                                                                |      |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 2513 <b>A</b> fter the Israelites passage of the Red Sea, the destruction of the Egyptians, and other remarkable incidents, the law is given on Mount Sinai.                                                                                                                                                                   | 1487 |
| 2514 After the delivering of the law, with several circumstances of terror, the people's covenant with God, their gross idolatry, and many other incidents, the tabernacle is erected.                                                                                                                                         | 1485 |
| 2522 The Israelites continue a good while at Kadesh-barnea.                                                                                                                                                                                                                                                                    | 1485 |
| 2552 After their wandering for the space of thirty seven years, in the wilderness, they come again to the same place.                                                                                                                                                                                                          | 1448 |
| 2553 After their murmuring for want of water, the death of Aaron, in the 123d year of his age, and the erection of the brazen serpent, to cure them of the biting of fiery serpents; upon Sihon king of the Ammorites refusing them a passage through his dominions, the Israelites make war against him, and take his country | 1447 |
| 2553 At this time the great Sesostris is supposed, by Usher, and others, to have reigned in Egypt.                                                                                                                                                                                                                             | 1447 |
| 2553 After the defeat of Og, king of Bashan, the practices of Balak, king of Moab, the defect on of the people into idolatry, and their war with the Midianites, Moses, the servant of the Lord, died, in the 120th year of his age, and is succeeded in the government of the children of Israel by Joshua.                   | 1447 |

### P E R I O D V.

*From their entrance into the land of Canaan, to the building of Solomon's temple, 447 years.*

|                                                                                                                                                                                                                                                                                  |      |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 2554 <b>A</b> fter the succession of Joshua, the passage of Jordan, the taking of Jericho, the league with the Gibeonites, the defeat of the five confederate princes, and the arrest of the sun and moon, during the action, Joshua begins the war against the kings of Canaan, | 1440 |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|

## A Chronological Table of.

| <i>Anno<br/>Mun.</i> |                                                                                                                                                                                                          | <i>Ante<br/>Chr.</i> |
|----------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|
| 2561                 | After the conquest and division of the country, fixing the tabernacle in Shiloh, and appointing cities of refuge, &c. Joshua exhorts the people, and dies, in the 110th year of his age.                 | 1439                 |
| 2552                 | During the succeeding anarchy, the idolatries of the Danites, and the war with the Benjamites, Deucalion's flood, and the burning of Phaeton, (as the poets fable) seem to have happened.                | 1438                 |
| 2550                 | The government of the principal judges, as that of Othniel.                                                                                                                                              | 1401                 |
| 2679                 | That of Ehud.                                                                                                                                                                                            | 1321                 |
| 2619                 | That of Deborah and Barak.                                                                                                                                                                               | 1281                 |
| 2759                 | That of Gideon.                                                                                                                                                                                          | 1241                 |
| 2768                 | That of Abirrelech.                                                                                                                                                                                      | 1232                 |
| 2756                 | The rape of Ganymede.                                                                                                                                                                                    | 1214                 |
| 2801                 | The adventures of Perseus.                                                                                                                                                                               | 1199                 |
| 2817                 | That of Jephthah.                                                                                                                                                                                        | 1183                 |
| 2821                 | The taking of the city of Troy.                                                                                                                                                                          | 1180                 |
| 2831                 | The reign of Ninus.                                                                                                                                                                                      | 1169                 |
| 2808                 | That of Eli, the high priest.                                                                                                                                                                            | 1152                 |
| 2849                 | Danaus's fifty daughters murder their husbands.                                                                                                                                                          | 1151                 |
| 2857                 | That of Sampson                                                                                                                                                                                          | 1113                 |
| 2888                 | The ark taken by the Philistines.                                                                                                                                                                        | 1112                 |
| 2908                 | That of Samuel.                                                                                                                                                                                          | 1092                 |
| 2909                 | Saul is appointed king of Israel.                                                                                                                                                                        | 1091                 |
| 2911                 | His war with the Philistines                                                                                                                                                                             | 1089                 |
| 2930                 | His war with the Amalekites,                                                                                                                                                                             | 1070                 |
| 2941                 | Samuel anoints David king.                                                                                                                                                                               | 1059                 |
| 2942                 | David fights against Goliath, and kills him.                                                                                                                                                             | 1058                 |
| 2944                 | Is forced to flee from court into different places by reason of Saul's jealousy.                                                                                                                         | 1056                 |
| 2947                 | The death of Samuel at the age of 98 years.<br>The history of Nabal and his wife Abigail about this time.                                                                                                | 1053                 |
| 2949                 | Saul, in his war with the Philistines, consults the witch of Endor, causes Samuel's ghost to be raised, loses the battle, and kills himself, whereupon David is acknowledged king of the tribe of Judah. | 1051                 |
| 2956                 | After his reconciliation with Abner, (who is treacherously slain by Joab) and the death of his rival Ishbosheth, he is declared king over all Israel.                                                    | 1049                 |
| 2958                 | His wars with the Philistines.                                                                                                                                                                           | 1042                 |
| 2959                 | His bringing home the ark.                                                                                                                                                                               | 1041                 |
| 2960                 | His design to build a temple.                                                                                                                                                                            | 1040                 |
| 2967                 | His wars against the Ammonites and Syrians.                                                                                                                                                              | 1033                 |
| 2969                 | His adultery with Bath-sheba, and murder of Uriah.                                                                                                                                                       | 1031                 |
| 2971                 | The birth of Solomon                                                                                                                                                                                     | 1029                 |
| 2972                 | Amnon's ravishing his sister Tamar.                                                                                                                                                                      | 1028                 |
| 2974                 | Abshai's killing his brother Amnon.                                                                                                                                                                      | 1026                 |
| 2981                 | His rebellion against his father David, and death by the hand of Joab.                                                                                                                                   | 1019                 |
| 2983                 | The sentence to revenge the death of the Gibeonites.                                                                                                                                                     | 1017                 |
| 2987                 | The plague for David's numbering the people.                                                                                                                                                             | 1013                 |
| 2988                 | David prepares materials for the building of the temple.                                                                                                                                                 | 1012                 |
| 2989                 | Causes his son Solomon to be proclaimed king.                                                                                                                                                            | 1011                 |
| 2990                 | Upon David's death, Solomon ascends the throne; puts Adonijah and Joab to death; deposes Abiathar from the high priesthood, and marries the daughter of the king of Egypt.                               | 1010                 |
| 2992                 | Obtains of Hiram, King of Tyre, timber and workmen to assist him in building the temple                                                                                                                  | 1008                 |
| 3000                 | Finishes the whole structure of the temple.                                                                                                                                                              | 1000                 |

# The History of the BIBLE.

## PERIOD VI.

*From the Building of the Temple, to the Babylonish Captivity 400 Years.*

|             |                                                                             |             |
|-------------|-----------------------------------------------------------------------------|-------------|
| <i>Anno</i> |                                                                             | <i>Ante</i> |
| <i>Mun.</i> |                                                                             | <i>Chr.</i> |
| 3001        | <b>T</b> HE dedication of the temple.                                       | 999         |
| 3016        | The rebellion of Jeroboam against Solomon.                                  | 974         |
| 3029        | The death of Solomon, succession of Rehoboam, and revolt of the ten tribes. | 971         |

| <i>Anno</i> | <i>Mun.</i> | Kings of JUDAH for 388 years.                                                                                                                | Kings of ISRAEL for 264 years.                                                                                                                   | <i>Anno</i> | <i>Mun.</i> |
|-------------|-------------|----------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|-------------|-------------|
| 3029        | 971         | Rehoboam, intending to make war with the tribes. is diverted from it by a prophet.                                                           | Jeroboam, the son of Nebat, abolishes the worship of the Lord, and sets up the worship of golden calves.                                         | 3030        | 970         |
| 3032        | 970         | He gives himself up to impiety.                                                                                                              |                                                                                                                                                  |             |             |
| 3033        | 967         | Is plundered by Shishack, king of Egypt.                                                                                                     |                                                                                                                                                  |             |             |
| 3046        | 954         | Dies, and is succeeded by his son Abijah.                                                                                                    |                                                                                                                                                  |             |             |
| 3047        | 993         | Abijah's victory over Jeroboam.                                                                                                              | Jeroboam is overcome by Abijah, with the loss of 500,000 of his men.                                                                             | 3047        | 953         |
| 2949        | 951         | He dies, and is succeeded by his son Afa, who suppresses the idolatry that had been introduced into the kingdom of Judah.                    | The death of Jeroboam, and succession of his son Nadab.                                                                                          | 3050        | 950         |
| 3064        | 936         | He engages Ben-hadad king of Syria, to invade the territories of Baasha, king of Israel, in order to make him quit his undertaking at Ramah. | The death of Nadab; and succession of Baasha, who builds Ramah, to hinder the Israelites from going to Jerusalem.                                | 3054        | 945         |
|             |             |                                                                                                                                              | The death of Baasha, and succession of his son Elah.                                                                                             | 3074        | 926         |
|             |             |                                                                                                                                              | Zimri kills Elah, and usurps the kingdom of Israel; but Omri soon besieges him, and forces him to burn himself in his own palace.                | 3075        | 925         |
|             |             |                                                                                                                                              | Omri, when seated in the throne, builds Samaria, and makes it the seat of his empire.                                                            | 3079        | 921         |
| 3090        | 910         | The death of Afa, and succession of his son Jehoshaphat, who expels all sorts of superstitious worship out of his dominions.                 | His death; and the succession of his son Ahab.                                                                                                   | 3086        | 914         |
|             |             |                                                                                                                                              | Elijah, the prophet of the Lord, causes the false prophets of Baal to be slain, and appoints Elisha to be his successor in the prophetic office. | 3096        | 904         |
|             |             |                                                                                                                                              | Ahab besieges Ben-hadad, king of Syria, who laid siege to Samaria, and afterwards in a pitched battle.                                           | 3103        | 897         |

## A Chronological Table of

| Ann<br>Mun. | Ante<br>Chr. | Kings of JUDAH.                                                                                                                                                                                                                            | Kings of ISRAEL.                                                                                                                                                                                                                                                | Anno<br>Mnn. | Ante<br>Chr. |
|-------------|--------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|--------------|
| 3107        | 893          | Jehoshaphat accompanies Ahab in his expedition against Ramoth Gilead, and is in danger of being slain                                                                                                                                      | He makes war against Ramoth Gilead, and there being slain in disguise, is succeeded by his son Ahaziah.                                                                                                                                                         | 3107         | 893          |
| 3108        | 892          | He equips a fleet for Ophir, but miscarries in the voyage. Elijah is this year translated in a fiery chariot.                                                                                                                              | Ahaziah, by a fall, is dangerously wounded. He dies, and is succeeded by his brother Jehoram.                                                                                                                                                                   | 3108         | 892          |
| 3115        | 885          | The death of Jehoshaphat; and his son Jehoram's succession to the crown.                                                                                                                                                                   | Elisha foretels the victory of the army of the Israelites, and procures plenty of water for them.                                                                                                                                                               | 3109         | 891          |
| 3116        | 884          | Jehoram introduces idolatry into Judah; is smitten with an incurable disease; dies: And is succeeded by his son Ahaziah.                                                                                                                   |                                                                                                                                                                                                                                                                 |              |              |
| 3119        | 881          | HOMER about this time flourished.                                                                                                                                                                                                          | The siege of Samaria by Benhadad, wherein he and his army are seized with a panic fear, and break up in confusion at night.                                                                                                                                     | 3119         | 881          |
| 3120        | 880          | Ahaziah accompanies Jehoram, king of Israel, to the siege of Ramoth-Gilead, and being afterwards put to death, by the order of Jehu, his kingdom is usurped by his mother Athaliah, who destroys all the royal family, except young Joash. | Jehoram is wounded at Ramoth Gilead, and after that slain by Jehu, who usurps the crown                                                                                                                                                                         | 3120         | 880          |
| 3147        | 853          | Athaliah is put to death, and Joash, being seated on the throne, repairs the ruins of the temple.                                                                                                                                          | The death of Jehu, and succession of his son Jehoahaz.                                                                                                                                                                                                          | 3148         | 852          |
| 3164        | 836          | Joash orders the high-priest Zechariah to be slain in the temple; wages war with Hazael, king of Syria; is forced to give him large sums of money; is murdered by his servants, and is succeeded by his son Amaziah.                       | The death of Jehoahaz, and succession of his son Joash. Elisha dies about this time. The death of Hazael, king of Syria, and succession of his Son Ben hadad, who wars against Joash.                                                                           | 3165         | 853          |
| 3178        | 812          | Amaziah declares war against Joash, king of Israel, and is defeated; he dies; and is succeeded by his son Uzziah, otherwise called Azariah in whose reign the prophets Isaiah and Amos arise in the kingdom of Judah.                      | Joash obtains a great victory over Amazaiah, king of Judah. He dies, and is succeeded by his son Jeroboam II. in whose reign the prophets Jonah, Hosea, and Amos, prophesied in Israel. The olympick games were instituted this year. The death of Jeroboam II. | 3178         | 812          |
|             |              |                                                                                                                                                                                                                                            | and a long interregnum                                                                                                                                                                                                                                          | 3225         | 775          |



# The History of the BIBLE.

| Ann<br>Mou | Ante<br>Chr. | Kings of JUDAH.                                                                                                                                                                                                                 | Kings of ISRAEL.                                                                                                                                                                                                                                                                                                                                                                                                            | Anno<br>Mun. | Ante<br>Chr. |
|------------|--------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|--------------|
|            |              |                                                                                                                                                                                                                                 | Zechariah, the son of Jeroboam, at length obtains the kingdom, but, after a reign of six months, is killed by Shalluni, who, after a reign of one month, is killed by Menahim, who dies; and is succeeded by his son Pekahiah.                                                                                                                                                                                              | 3232         | 768          |
| 3246       | 754          | The death of Uzziah, and succession of his son Jotham, in whose reign Isaiah and Hosea prophesied.                                                                                                                              | Pekahiah is assassinated by Pekah, who succeeds him.<br>The city of Rome began to be built.                                                                                                                                                                                                                                                                                                                                 | 3245<br>3249 | 755<br>751   |
|            |              |                                                                                                                                                                                                                                 | Arbaces, governor of Media, (who in Scripture is called Tiglath Pileser,) and Belshes, (otherwise called Nabonassar,) conspire against Sardanapalus, king of Assyria, and having besieged him in Nineveh for three years, compels him at last to burn himself and all his riches in his own palace; whereupon Tiglath Pileser is acknowledged king of Assyria, and Nabonassar lays the foundation of the Babylonish empire. | 3254<br>3254 | 746<br>740   |
| 1062       | 738          | The death of Jotham, and succession of his son Ahaz, who is invaded by Rezin, king of Syria, and Pekah, king of Israel, and at length invites to his assistance Tiglath Pileser, king of Assyria submitting to pay him tribute. | Tiglath Pileser overcomes Rezin, king of Syria, and puts him to death; then enters the land of Israel; takes many cities and carries away a great number of captives.                                                                                                                                                                                                                                                       | 3263         | 736          |
|            |              |                                                                                                                                                                                                                                 | Hoshea, the son of Elah, puts Pekah, king of Israel, to death, and usurps the throne.                                                                                                                                                                                                                                                                                                                                       | 3265         | 735          |
| 3278       | 722          | Ahaz dies; and is succeeded by Hezekiah, who restores the true worship of God (which Ahaz had almost quite subverted) in Judah and Jerusalem.                                                                                   | Tiglath Pileser dies; and is succeeded by Salmaneser, who invades the kingdom of Israel, and makes Hoshea tributary to him.                                                                                                                                                                                                                                                                                                 | 3276         | 728          |
|            |              |                                                                                                                                                                                                                                 | Hoshea, king of Israel, thinking to shake off the yoke of Salmaneser, makes an alliance with So, or Sabacon, king of Egypt; whereupon Salmaneser besieges Samaria, and, after three years takes it, and carries away the people captive, and so extinguishes the kingdom of Israel, after it subsisted, from the separation, 264 years.                                                                                     | 3279         | 721          |

## A Chronological Table of

*Anno  
Mun.*

*Ante  
Chr.*

- |      |                                                                                                                                                                                                                                                                                                                                     |     |
|------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| 3485 | Salmanser dies; and is succeeded by Senacherib, who invades the kingdom of Judah, and takes several of its cities.                                                                                                                                                                                                                  | 715 |
| 3491 | Hezekiah's sickness and recovery. He gives money to Sennacherib, who still continues the war against him but at length loses all his army by the stroke of an angel; whereupon the Medes revolt from his dominions, and at his return to Nineveh, he is put to death by two of his sons, and succeeded by a third, named Esarhaddon | 709 |
| 3366 | Hezekiah dies; and is succeeded by his son Manasseh.                                                                                                                                                                                                                                                                                | 694 |
| 3323 | Esarhaddon makes himself master of Babylon, and reunites the Assyrian and Babylonish empire.                                                                                                                                                                                                                                        | 667 |
| 3329 | He takes Manasseh prisoner, and carries him in chains to Babylon.                                                                                                                                                                                                                                                                   | 677 |
| 3347 | Holofemes invades Judea, and is slain by Judith.                                                                                                                                                                                                                                                                                    | 653 |
| 3351 | Manasseh, after his return from Babylon, dies; and is succeeded by his son Ammon                                                                                                                                                                                                                                                    | 639 |
| 3363 | Ammon is murdered by his servants; and succeeded by his son Josiah, in whose reign Zephaniah prophesied.                                                                                                                                                                                                                            | 637 |
| 3483 | Smerdis, the Magian, (whom the Scripture calls Artaxerxes) succeeds Cambyses, stops the building of the temple; but he, and all the other Magians are destroyed by certain of the Persian nobility; and Darius, the son of Hytaspes, succeeds in the throne.                                                                        | 517 |
| 3484 | Darius, by an express decree, allows the Jews to rebuild their temple, and takes Babylon, which had revolted, by an hardy stratagem of Zopyrus.                                                                                                                                                                                     | 515 |
| 3489 | The temple rebuilt, and dedicated; and the revenues of Samaria granted for the support of its worship.                                                                                                                                                                                                                              | 512 |
| 3518 | Zoroastres, the famous Persian prophet appears; and Darius dying, is succeeded by his son Xerxes, who confirms the Jews in their privileges                                                                                                                                                                                         | 482 |
| 3524 | Xerxes's expedition against the Greeks, and inglorious return. He is slain by the treason of Artabanus, and succeeded by his son Artaxerxes, in Scripture called Abasverus.                                                                                                                                                         | 476 |
| 3542 | He divorces Vasthi, and makes the Jewish Esther his queen                                                                                                                                                                                                                                                                           | 458 |
| 3546 | Ezra is sent to be governor of Judea, and separates the Jews from their strange wives.                                                                                                                                                                                                                                              | 454 |
| 3552 | Haman's plot against all the Jews ends in his own destruction.                                                                                                                                                                                                                                                                      | 448 |
| 3559 | Nehemiah sent governor to Judea. He rebuilds the walls, repeoples Jerusalem, and proceeds to reform the church and state, while Ezra publishes his edition of the Hebrew Scriptures.                                                                                                                                                | 441 |
| 3571 | Nehemiah goes from Jerusalem to the Persian court, and comes again with a new commission. In the time of his administration, Zachariah and Malachi both prophesy.                                                                                                                                                                   | 429 |
| 3580 | Artaxerxes die; and is succeeded by Xerxes II. his son, who is slain by Sogdianus as Sogdianus is by Ochus, who with the crown, assumes the name of Darius, and is commonly called Darius Nothus.                                                                                                                                   | 420 |
| 3580 | The death of Nehemiah, and the reduction of Judea to the prefecture of Syria, under which it was governed by the high-priest.                                                                                                                                                                                                       | 420 |
| 3596 | The temple on Mount Gerizzim began to be built by Manasseh.                                                                                                                                                                                                                                                                         | 404 |
| 3599 | Darius dies; and is succeeded by his son Artaxerxes Mnemon.                                                                                                                                                                                                                                                                         | 401 |
| 3638 | Jonathan kills his brother Joshua contending for the high priesthood, for which the Jews are put under a mulct for seven years.                                                                                                                                                                                                     | 362 |
| 3745 | Artaxerxes Mnemon dies; and is succeeded by Artaxerxes Ochus.                                                                                                                                                                                                                                                                       | 354 |
| 3648 | Alexander the Great born at Pella in Macedonia.                                                                                                                                                                                                                                                                                     | 354 |
| 3666 | Bigas, the eunuch, poisons Ochus, and makes his brother Arses king in his stead; he afterwards destroys Arses, and sets up Darius Codomanus, who puts Bigas to death.                                                                                                                                                               | 338 |
| 3657 | Philip king of Macedonia, being made general of Greece against the Persians, is slain by Pautanias, and succeeded by his son Alexander, both in his kingdom and command.                                                                                                                                                            | 332 |
| 3670 | Alexander passes into Asia, and defeats Darius in two pitched battles.                                                                                                                                                                                                                                                              | 330 |

| <i>Anno<br/>Mun.</i> |                                                                                                                                                                                                                                                                                                                                                                     | <i>Ante<br/>Chr.</i> |
|----------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|
| 3672                 | Destroys Tyre, and marches to Jerusalem, where the high-priest diverts his anger, and engages his favour to the Jews                                                                                                                                                                                                                                                | 328                  |
| 2673                 | He chastises the Samaritans for killing their governor Andromachus.                                                                                                                                                                                                                                                                                                 | 327                  |
| 3674                 | The death of Darius Codomannus, who is slain by Bessus, and with whom ends the Persian monarchy                                                                                                                                                                                                                                                                     | 326                  |
| 3681                 | The beginning of the Grecian empire, and the death of Alexander, who was the first founder of it.                                                                                                                                                                                                                                                                   | 319                  |
| 3681                 | After the death of Alexander, Antiochus, his bastard brother, is made nominal king, while the great officers in the army divide the provinces of the empire among themselves.                                                                                                                                                                                       | 319                  |
| 3684                 | Ptolemy, the son of Lagus, whom the Greeks call Soter, seizes on Egypt, and conquers Judaea.                                                                                                                                                                                                                                                                        | 316                  |
| 3708                 | Simon the Just, high-priest of the Jews having completed the canon of the Old Testament, dies; and is succeeded by Eleazar his brother.                                                                                                                                                                                                                             | 292                  |
| 3370                 | Josiah endeavours to reform several abuses that had been introduced, and restores the true worship of God.                                                                                                                                                                                                                                                          | 639                  |
| 3376                 | At this time Jeremiah begins to prophesy.                                                                                                                                                                                                                                                                                                                           | 614                  |
| 3394                 | Josiah is slain in battle against Necho, king of Egypt; (whereupon Jeremiah composes his book of Lamentations,) and is succeeded first by Jehoahaz, and after him by Jehoiakim, in whose reign Habakkuk prophesied.                                                                                                                                                 | 606                  |
| 3398                 | Nebuchadnezzar takes Jerusalem, and carries Daniel and his companions captives into Babylon                                                                                                                                                                                                                                                                         | 602                  |
| 3402                 | Daniel interprets Nebuchadnezzar's dream of the great statue.                                                                                                                                                                                                                                                                                                       | 593                  |
| 3404                 | The history of Susannah at Babylon, and Jehoiakim's revolt against Nebuchadnezzar.                                                                                                                                                                                                                                                                                  | 596                  |
| 3405                 | The birth of Cyrus, and the death of Jehoiakim, whose body is thrown into the highway, without any burial; and the succession of Jeconiah, who (after a short reign) is taken and carried to Babylon, while his uncle Zedekiah is left at Jerusalem in his place.                                                                                                   | 595                  |
| 3410                 | Ezekiel begins to prophesy in Chaldea, and foretels the destruction of Jerusalem.                                                                                                                                                                                                                                                                                   | 590                  |
| 3412                 | Zedekiah confederates with the king of Egypt, and revolts against Nebuchadnezzar.                                                                                                                                                                                                                                                                                   | 588                  |
| 3414                 | Nebuchadnezzar besieges Jerusalem; defeats the Egyptian army; takes the city, and utterly destroys it, with the temple; puts out Zedekiah's eyes; carries him to Babylon; and sends the Jews, that were left in the country, captive beyond the Euphrates. And thus ended the kingdom of Judah, after it had subsisted, from the time of the separation, 388 years. | 585                  |

P E R I O D VII.

*From the Babylonish Captivity to the Birth of Christ, 583 Years.*

|      |                                                                                                                                                                                                                  |     |
|------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| 3416 | Jeconiah is made governor of the people that are left in Judaea, and is murdered by Ishmael.                                                                                                                     | 584 |
| 3417 | Nebuchadnezzar returns to Babylon, and erects the golden image in the plains of Dura.                                                                                                                            | 583 |
| 3439 | He runs distracted, and thinks himself changed into an ox.                                                                                                                                                       | 565 |
| 3433 | Is restored to his senses; dies; and is succeeded by his son Evil-Merodach, who is slain by a conspiracy.                                                                                                        | 557 |
| 3446 | Cyrus, being made general of the Medes and Persians against the Babylonians, kills Nabonassar the king in battle, and routs Croesus their confederate.                                                           | 552 |
| 3455 | Cyrus vanquishes Croesus a second time at the River Halys; pursues him to Sardis; takes the city and Croesus in it; whom he first orders to be burnt, but afterwards pardons, and takes him into his confidence. | 55  |

## A Chronological Table of

| <i>Anno<br/>Mun.</i>                                                                                                                                                                                                                                                                                      | <i>Anno<br/>Chr.</i> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|
| 3463                                                                                                                                                                                                                                                                                                      | 537                  |
| Returning into Assyria, he lays siege to Babylon; takes it; and having slain Belshazzar in it, places his uncle Darius on the throne                                                                                                                                                                      |                      |
| 3468                                                                                                                                                                                                                                                                                                      | 532                  |
| Darius dies; and Cyrus, succeeding him, destroys the Assyrian, and begins the Persian monarchy; and, the year following, restores the Jews to their liberty, and so puts an end to the 70 years captivity.                                                                                                |                      |
| 3469                                                                                                                                                                                                                                                                                                      | 531                  |
| The Jews, returning to Jerusalem, begin to rebuild their city and temple, but are obstructed by the Samaritans.                                                                                                                                                                                           |                      |
| 3475                                                                                                                                                                                                                                                                                                      | 525                  |
| The wars of Cyrus with the Scythians wherein he dies, being 70 years old, and is succeeded by his son Cambyses.                                                                                                                                                                                           |                      |
| 3480                                                                                                                                                                                                                                                                                                      | 520                  |
| Cambyses puts his brother Smerdis to death; makes war in Egypt; and, returning into Syria, there dies.                                                                                                                                                                                                    |                      |
| 3716                                                                                                                                                                                                                                                                                                      | 284                  |
| Ptolemy Soter dies; and is succeeded in the kingdom of Egypt by Ptolemy Philadelphus, who causes the Hebrew Scriptures to be translated into Greek.                                                                                                                                                       |                      |
| 3730                                                                                                                                                                                                                                                                                                      | 270                  |
| The Romans, at this time begin to make a figure,                                                                                                                                                                                                                                                          |                      |
| 3741                                                                                                                                                                                                                                                                                                      | 259                  |
| The first Carthaginian war began                                                                                                                                                                                                                                                                          |                      |
| 3757                                                                                                                                                                                                                                                                                                      | 243                  |
| Upon the death of Ptolemy Philadelphus, his son Ptolemy Euergetes succeeds to the throne of Egypt, and makes himself master of Syria and Judea.                                                                                                                                                           |                      |
| 3778                                                                                                                                                                                                                                                                                                      | 222                  |
| Onias, the high-priest, having offended Ptolemy by neglecting to pay the annual tribute due to the Crown of Egypt, sends his nephew Joseph to accommodate the matter, and make his peace.                                                                                                                 |                      |
| 3783                                                                                                                                                                                                                                                                                                      | 217                  |
| Ptolemy Euergetes dies; and is succeeded by his son Philopater, who enters into war with Antiochus, surnamed the Great, king of Syria.                                                                                                                                                                    |                      |
| 3787                                                                                                                                                                                                                                                                                                      | 213                  |
| Ptolemy Philopater gains a great victory over Antiochus; attempts to enter into the temple of Jerusalem; but, being hindered by the priests, at his return into Egypt, he orders all the Jews, either to renounce their religion, or to be trod to death by elephants; but God wonderfully delivers them. |                      |
| 3800                                                                                                                                                                                                                                                                                                      | 200                  |
| Upon the death of Ptolemy Philopater, Ptolemy Epiphanes, an infant five years old, succeeds him; but has Phœnicia and Judea soon ravished from him by Antiochus the Great                                                                                                                                 |                      |
| 3802                                                                                                                                                                                                                                                                                                      | 198                  |
| Scipio vanquishes Hannibal in Africa, and the Romans begin now to make a considerable figure in the world.                                                                                                                                                                                                |                      |
| 3815                                                                                                                                                                                                                                                                                                      | 185                  |
| Hannibal, coming to Antiochus, prevails with him to enter into war with the Romans, but the Romans soon defeat him, and compel him to make an inglorious peace.                                                                                                                                           |                      |
| 3817                                                                                                                                                                                                                                                                                                      | 183                  |
| Hyrcanus is sent by Joseph his father to make his compliment to King Ptolemy, upon the birth of his eldest son.                                                                                                                                                                                           |                      |
| 3818                                                                                                                                                                                                                                                                                                      | 182                  |
| Antiochus the Great dies; and is succeeded in the kingdom of Syria by his son Seleucus Philopater, who sends Heliodorus to fetch the treasure that was in the temple of Jerusalem, but is hindered by an apparition of angels.                                                                            |                      |
| 3829                                                                                                                                                                                                                                                                                                      | 171                  |
| Upon the death of Seleucus, Antiochus Epiphanes, his brother, succeeds to the kingdom of Syria, and proves a violent persecutor of the Jews. He takes the city of Jerusalem by storm; slays its inhabitants, and grossly profanes the temple.                                                             |                      |
| 3936                                                                                                                                                                                                                                                                                                      | 164                  |
| He sends Apollonius to complete the ruin of Jerusalem, and begins a public persecution of the Jewish religion; whereupon Mattathias and his sons take up arms against him.                                                                                                                                |                      |
| 3937                                                                                                                                                                                                                                                                                                      | 163                  |
| Old Eleazar, and the seven Maccabees, brothers, together with their mother, are martyred, and the persecution violently carried on.                                                                                                                                                                       |                      |
| 3939                                                                                                                                                                                                                                                                                                      | 162                  |
| Upon the death of Mattathias, his son Judas Maccabeus is made captain of the Jews, and vanquishes several of Antiochus's commanders, recovers Jerusalem, and the sanctuary, and institutes the feast of the dedication.                                                                                   |                      |

- Anno*  
*Mun.*
- 3840 Antiochus Epiphanes died a miserable death in the east; and is succeeded by 151  
his son Antiochus Eupater, who, under the tuition of Lyfias, first oppres-  
ses the Jews, but is still vanquished by Judas; as are likewise the Edomites  
and Ammonites.
- 3842 Demetrius, surnamed Soter, son of Seleucus, who had been sent to Rome as 153  
an hostage, returns from thence, while Eupater is besieging Jerusalem:  
and, having put both him and his governor Lyfias to death, seizes upon  
the kingdom of Syria
- 3843 Upon the death of Judas, who is slain manfully fighting, Jonathan Maccab- 157  
beus is made captain of the Jewish forces, who defeats B. chides, the ge-  
neral of Demetrius, and makes peace with him.
- 3832 Demetrius, upon Alexander Balas, an impostor, pretending to the kingdom 148  
of Syria, makes his court to Jonathan; but Jonathan takes part with Balas,  
who defeats and slays Demetrius, and so becomes king of Syria
- 3854 Demetrius Nicanor, eldest son to the late Demetrius Soter, by the help of Pto 146  
lemy Philometer king of Egypt, regains the kingdom of Syria from Alex-  
ander Balas, who is beheaded by the king of Arabia.
- 3860 Tryphon brings young Antiochus, surnamed Theus, son of Alexander Balas, 140  
into Syria, and claims for him his father's crown; but as he designed it  
for himself, he, to prepare his way, treacherously murders Jonathan
- 3861 Simon Maccabeus succeeds Jonathan, as captain of the Jewish army, and, as 139  
soon as Tryphon had put Antiochus to death, and usurped the kingdom  
of Syria, he declares against him, and takes part with Demetrius Nicanor,  
from whom he obtains a grant of the sovereignty of Judea.
- 3863 Demetrius Nicanor, being taken prisoner by the Parthians, his brother An- 137  
tiochus Sidetes marries his wife Cleopatra, and, having vanquished Try-  
phon, takes, and puts him to death.
- 3866 Antiochus Sidetes, far from absolving his promise to Simon, imposes hard 134  
conditions on him, which Simon refusing to comply with, he, with his two  
sons, Judas and Mattathias, are treacherously murdered, at the procure-  
ment of Sidetes, by one Ptolemy, Simon's son-in-law.
- 3870 John, commonly called Hyrcanus, succeeds his father Simon in the command 130  
of the army of the Jews; disappoints the murderer of his design of usurp-  
ing the government, and makes peace with Antiochus Sidetes, who is  
slain in the Parthian war
- 3874 Hyrcanus shakes off the Syrian yoke, and makes himself independent: Takes 126  
several cities from Syria; destroys the temple of Gerizzim; and, having  
conquered the Idumæans, makes them embrace the Jewish religion.
- 3874 He besieges Samaria, and takes it. He dies; and is succeeded by Aristobulus. 126  
His eldest son, who, first of his family, wore a diadem, and took the title  
of king. Under his father's government the three principal sects of the  
Jews, the Pharisees, Sadducees, and Essenes, began to make a figure.
- 3898 Aristobulus starves his mother to death; conquers the Itureans, and makes 102  
them embrace the Jewish religion; orders his brother Antigonus to be  
slain; dies himself, and is succeeded by his brother Alexander Jannæus.
- 3899 Alexander Jannæus besieges Ptolemais, but is defeated by Lathyrus king of 101  
Cyprus; is relieved by Cleopatra queen of Egypt, with whom he enters  
into an alliance.
- 3906 He takes and demolishes Gaza; maintains a war with his subjects for six 94  
years; and, after many military exploits, dies at last at the siege of Ka-  
gaba; and is succeeded by his wife Alexandra.
- 3921 The war between the Romans and Mithridates at this time began. 89
- 3926 Alexandra gains the Pharisees, a leading sect at that time, to her party, and 74  
diverts Tigranes, king of Armenia, from invading Judea.
- 3935 Upon the death of Alexandra, Aristobulus, the second son of Alexander Jan 65

# A Chronological Table of

*Anno  
Mun.*

*Ante  
Chr.*

- reus, having defeated his elder brother Hyrcanus, Seizes upon the kingdom, and compels him to live a private life.
- 3939 Hyrcanus, at the instigation of Antipater, the father of Herod the Great, by the assistance of Aretas, king of Arabia, defeats Aristobulus, and claims the kingdom. 61
- 3940 Mithridates is reduced to the necessity of slaying himself. 60
- 3940 Pompey, coming to Damascus, hears the cause of Hyrcanus and Aristobulus; but Aristobulus, perceiving him to incline to his brother, withdraws to Jerusalem, and maintains the city against Pompey, who takes it; and, carrying him prisoner to Rome, makes Hyrcanus high-priest, and prince of the Jews. 60
- 3954 Aristobulus is poisoned at Rome, and the difference between Cæsar and Pompey breaks out. 46
- 3957 Antipater obtains for his son Phasaël the government of Judea, and that of Galilee for his son Herod, who, being summoned before the Sanhedrim, and in danger of being condemned, retires in great rage to his government. 43
- 3960 Julius Cæsar is murdered in the senate house; and Herod causes Malichus, who had poisoned his father Antipater to be slain. 40
- 3962 Brutus and Cassius, being vanquished by Octavianus and Anthony, are forced to slay themselves. 38
- 3963 The Jews accuse Phasaël and Herod to Mark Anthony several times, but all to no purpose. 37
- 3964 Antigonus, the son of Aristobulus, prevails with the Parthians to set him upon the throne of Judea; whereupon the war between him and Herod commences, and ends in the death of Antigonus. 36
- 3970 Herod, at the request of his wife Mariamne, makes her brother Aristobulus high priest, and afterwards causes him to be drowned, for which he is called to an account by Mark Anthony, but makes his peace by bribery. 30
- 3972 A war breaks out between Octavianus and Mark Anthony, wherein Herod sides with Anthony. 28
- 3973 The battle at Actium, wherein Octavianus obtains a complete victory over Anthony. 27
- 3974 Herod addresses himself to Octavianus and makes his peace with him, who pursues Anthony and Cleopatra to Alexandria, and there compels them to kill themselves. 26
- 3975 Octavianus returning to Rome, enters it in triumph, and has the monarchy of the whole Roman empire conferred on him, with the name of Augustus, which he and his successors ever after bore. 25
- 3976 Herod, in fit of rage and jealousy, puts Mariamne, his beloved wife, to death, and the next year her mother Alexandra. 24
- 3982 He undertakes several buildings in compliment to Augustus, contrary to the religion of the Jews; but to make them amends for that, builds them a glorious temple. 18
- 3989 Augustus, upon the death of Lepidus, takes upon him the office of high-priest of Rome, and, by virtue thereof, examines the the Sibylline prophecies, burning such as were reputed spurious, and depositing the rest in Apollo's temple. 18
- 3998 Herod causes Alexander and Aristobulus, his two sons by Mariamne, to be strangled. 2
- 3999 The annunciation of the Son of God to the Virgin Mary. The birth of John the Baptist six months before the birth of Jesus. The temple of Janus shut. 3
- 4000 The birth of our blessed Lord and Saviour JESUS CHRIST.  
N. B. That the vulgar Christian æra (which was the invention of Dionysius Exiguus) begins four years after the time of Christ's nativity.

PERIOD VIII.

*From the Birth of Christ, to the Completion of the Canon  
of the New Testament, 97 Years.*

|      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |    |              |
|------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|--------------|
| 4001 | OUR Lord is circumcised; presented in the temple; is adored by the Magi; and flies into Egypt. Herod puts his son Antipater to death; massacres the infants of Bethlehem; dies a little before the Passover, and is succeeded in part of his dominions by his son Archelaus.                                                                                                                                                                                                                                                                            | 1  | 4            |
| 4002 | Our Lord returns from Egypt, (whither he was directed to fly,) and settles at Nazareth in Galilee.                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 2  | 3            |
| 4030 | Augustus banishes his daughter Julia.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 3  | 2            |
|      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |    | Vul'g<br>Ær. |
| 4004 | The vulgar era, or the fourth year of Christ [the first of which was but eight days) here begins.                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 4  | 1            |
| 4007 | Augustus adopts Tiberius; refuses the title of Lord, and completes the calendar. St John the Evangelist, and St Luke, supposed both to be born this year.                                                                                                                                                                                                                                                                                                                                                                                               | 7  | 4            |
| 4009 | Archelaus is banished to Vienna in Gaul, and his dominions are reduced to a Roman province.                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 9  | 6            |
| 4012 | Our Lord, at twelve years of age, goes into the temple at Jerusalem, and disputes with the Jewish doctors.                                                                                                                                                                                                                                                                                                                                                                                                                                              | 12 | 9            |
| 4013 | Augustus makes a law against celibacy, and banishes the poet Ovid.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 13 | 10           |
| 4017 | He makes his will; dies at Nola; and is succeeded by Tiberius.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 17 | 14           |
| 4023 | Tiberius makes Valerius Gratus governor of Judea, restrains the licentiousness of the players; banishes the astrologers out of Italy, and causes Germanicus to be poisoned.                                                                                                                                                                                                                                                                                                                                                                             | 23 | 20           |
| 4031 | Pilate is made governor of Judea, and creates great disturbances; Tiberius retires from Rome, and never more returns; and Joseph, the husband of the Virgin Mary, is supposed to die this year.                                                                                                                                                                                                                                                                                                                                                         | 31 | 28           |
| 4032 | John the Baptist begins his preaching, and has many followers.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 32 | 29           |
| 4033 | Our Lord is baptized by John, who gives ample testimony of him; is tempted in the wilderness; turns water into wine at Cana; celebrates his first Passover at Jerusalem; converses with Nicodemus; converses with the Samaritan woman; cures the nobleman's son in Galilee; and being badly used at Nazareth, leaves that place, and settles at Capernaum. In this year Herod Antipas marries Herodias, his brother Philip's wife, which when John the Baptist loudly declared against, Herod clapped him in prison, and so put an end to his ministry. | 33 | 30           |
| 4034 | Our Lord calls Peter, Andrew, James, John, and Matthew; works several miracles; preaches his sermon on the mount; celebrates his second Passover at Jerusalem; pardons Mary Magdalen, and receives the disciples sent from John the Baptist, then in prison, to enquire if he was the Messiah.                                                                                                                                                                                                                                                          | 34 | 31           |
| 4035 | The mission of the twelve apostles, and the death of John the Baptist by Herod's order. The third Passover after our Lord's baptism; his transfiguration; mission of the 70 disciples, and their return; his going to the feast of Tabernacles in October, and the feast of Dedication in December.                                                                                                                                                                                                                                                     | 35 | 32           |
| 4036 | Our Lord's last journey to Jerusalem; his conversion of Zaccheus; raising Lazarus from the grave; and triumphant entry into Jerusalem. His fourth and last Passover and institution of the Eucharist. His condemnation and crucifixion. His resurrection.                                                                                                                                                                                                                                                                                               | 36 | 33           |

# A Chronological Table of

| <i>Anno<br/>Mun.</i> |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | <i>Anno<br/>Dom.</i> | <i>Vulg.<br/>Er.</i> |
|----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|----------------------|
|                      | and appearance to several. The admission of Matthias into the number of the apostles, the effusion of the Holy Ghost, and the first establishment of the Christian church.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                      |                      |
| 4037                 | The seven leaders elected. James the Less made bishop of Jerusalem. Tiberius proposes to deify Jesus. St Stephen stoned. The believers dispersed. Philip converts the Samaritans, whom Peter and John confirm. He converts the eunuch of queen Candace, and Simon Magus introduced hereby.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 37                   | 34                   |
| 4038                 | Paul is converted near Damascus, and retires into Arabia, where he continues for two years. Vitellius made governor of Syria, and young Agrippa, being much in debt, resolves to go to Rome.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 38                   | 35                   |
| 4039                 | Pilate is deprived of his government. Herod defeated by Aretas; and Paul returns from Arabia to Damascus.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 39                   | 36                   |
| 4040                 | Tiberius dies, and is succeeded by Caligula, who banishes Herod into Gaul, and advances young Agrippa to be king of part of Judea.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 40                   | 37                   |
| 4041                 | Paul makes his escape from Damascus. Goes to Jerusalem; and thence to Tarsus. Caligula impiously assumes divine honours, and builds a temple to himself. Herod and Herodias are banished, and Pilate kills himself.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 41                   | 38                   |
| 4042                 | Peter supposed to have founded the bishoprick of Antioch; goes to Lydda and Joppa, where he cures Ananias, and raises Tabitha from the dead. Caligula commits many cruelties. After a ridiculous expedition, he returns to Rome in triumph, and being slain by Cræsus, is succeeded in the empire by Claudius. The conversion of Cornelius. The call of the Gentiles, many of whom are converted at Antioch, and Barnabas is sent from Jerusalem to confirm them. St Mattheæ, at this time, is supposed to have written his gospel.                                                                                                                                                                                                                                                                                                      | 42                   | 39                   |
| 4043                 | Paul after three years labour in Cilicia, &c. goes with Barnabas to Antioch, where believers are first called Christians. Camillus's revolt against Claudius, and St Mark's gospel supposed to be written.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 43                   | 42                   |
| 4047                 | Herod Agrippa persecutes the church. Carries James the Great to be beheaded: puts St Peter (who is delivered by an angel) into prison; and himself dies miserably. Paul and Barnabas are made apostles of the Gentiles; and after a three years circuit, where they make many converts in divers places, they return to Antioch in Syria. The defeat of Theudas the impostor: The dissolution of the twelve apostles, and the celebration of the grand secular games.                                                                                                                                                                                                                                                                                                                                                                    | 47                   | 44                   |
| 4050                 | McSaline, the empress publicly marries her gallant, and is executed for it. After her death Claudius marries her niece Agrippina; adopts her son Nero, who marries his daughter Octavia, and confers the title of Augusta upon his wife, who, to gain her for the empire, poisons her husband. Paul and Barnabas go to Jerusalem, where is held THE FIRST COUNCIL in the Christian church; and thence return to Antioch, where Paul rebukes Peter. Hellen, passing from Barnabas, takes Timothy with him, whom he causes to be circumcised. He travels into Europe; is scourged at Philippi; imprisoned with Silas; goes to Athens, and disputes before Ateopagus; goes to Corinth, and stays twelve months; writes his first epistle to the Thessalonians. Is brought before Galio, and writes his second epistle to the Thessalonians. | 51                   | 48                   |
| 4055                 | Nero succeeds Claudius, and being young, has Seneca and Burrhus for his governors. When grown up, he poisons Britannicus.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                      |                      |



cus, and begins to hate his mother. Peter goes to Babylon, from whence he writes his first epistle. Paul continues at Ephesus, where he works many miracles; writes his first epistle to the Corinthians, and that to the Galatians; is there endangered by a tumult, and therefore, leaving the place, (where he makes Timothy the bishop,) he goes to Macedonia, where he writes his second epistle to the Corinthians, and thence to Corinth, where he writes his epistle to the Romans. Ceurinthus is supposed to begin his heresy much about this time.

4061 St Paul leaves Corinth, and, at Troas, raises Eutychus from the dead. He comes to Jerusalem; is taken up by the Jews, and made prisoner to the Roman Governor Felix for two years. When Festus is made governor, he is accused before him; appeals to Nero; is sent towards Italy; is shipwrecked at Melita, or Malta; arrives at Rome, where he continues two years a prisoner; and there writes his epistles to the Philippians, Ephesians, Philemon, and the Colossians. St Luke is likewise supposed to write his gospel. St Mark, Matthias, and James bishop of Jerusalem, are thought to have suffered about this time. Nero orders his mother to be put to death, and afterwards his wife Octavia; when Burrhus dies, and Seneca retires.

4065 Paul, being set at liberty, writes his epistle to the Hebrews, goes into Spain, and thence into Crete, where having made Titus bishop, he thence goes into Judea; and, coming into Macedonia, from Philippi, he writes his first epistle to Timothy, and that to Titus. Nero sets Rome on fire; begins the first general persecution against the Christians; and after the discovery of Piso's conspiracy, causes Seneca, Lucan, his wife Poppæa, and several others, to be put to death; while St Peter settles at Rome, and there defeats Simon Magus.

4069 The beginning of the Jewish rebellion, many of whom are massacred at Cæsarea and Alexandria. Jerusalem invested by Cestius Gallus, upon whose retreat the Christians fly to Pella. Nero goes into Achaia, and appoints Helius governor of Rome. Vespasian is made governor of Judea, and carries on the war against the Jews. St Paul's second arrival at Rome, and his writing his second epistle to Timothy. He and St Peter are imprisoned. St Peter writes his second epistle to the Jewish converts, and under the government of Helius, they both suffered martyrdom at Rome. Nero contends, as a charioteer, in the Olympic games, and returning soon after to Rome, is abandoned by all, and in an abject manner, slays himself.

4071 Galba succeeds Nero, and governs imprudently: He adopts Piso, and is slain by the order of Otho. Otho succeeds him, and marches against Vitellius, who had been proclaimed emperor by the army in Germany; but being defeated, kills himself. Vitellius succeeds Otho; but by his maladministration becomes odious to all, whereupon Vespasian is made emperor by the army in the East. Rome is taken and plundered, and Vitellius slain; while the Jews languish under all the miseries of wars, factions, devastations, and murders.

4073 Vespasian succeeds Vitellius. His son Titus begins the siege of Jerusalem, and in less than six months, takes and demolishes the city, at which time the temple is consumed, and the Jewish ceremony totally ceases. Vespasian returns to Rome, where he and Titus

51 53

65 63

69 66

71 68

73 70

# Chronological Table of

| <i>Anno<br/>Mun.</i> |                                                                                                                                                                                                                                                                                                                                                                                                                                          | <i>Anno<br/>Dom.</i> | <i>Vulg<br/>Ær.</i> |
|----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|---------------------|
|                      | both triumph over the Jews. Titus has a triumphal arch erected for him and Vespasian makes many wise regulations in the state.                                                                                                                                                                                                                                                                                                           |                      |                     |
| 4075                 | St Jude about this time, writes his epistle and not long after, suffers martyrdom as does St Bartholomew, Thomas, Luke, and Simon. The heresies of the Menandrians, Ebionites and Cerinthians, begin now to appear. Josephus (who had been taken prisoner, and released by Vespasian) finishes his History of the Jewish Wars, and Pliny the elder, his Natural History, which he dedicates to Titus; and not long after Vespasian dies. | 75                   | 72                  |
| 4082                 | Titus succeeds, and in his reign there happens a vast eruption of Vesuvius fires, plagues, and other calamities, at Rome. He dies, and is succeeded by his brother Domitian.                                                                                                                                                                                                                                                             | 82                   | 79                  |
| 4085                 | Domitian making many regulations, banishes the philosophers, severely punishes the incontinence of the vestal virgins, assumes divine honour and titles, and has many sacrifices offered to him. St John found the churches of Asia; and Agricola, having gained great victories in Britain, reduces it entirely under the Roman power.                                                                                                  | 85                   | 82                  |
| 4090                 | The revolt and defeat of Antonius. The grand secular games celebrated by Domitian, who banishes the philosophers a second time, and begins to shew his hatred against the Christians. About this time Josephus finishes his Antiquities of the Jews: Quintilian publishes his Rhetoric, and Apollonius Tyanæns performs his magic at Rome.                                                                                               | 90                   | 87                  |
| 4098                 | The second general persecution, wherein St John is thrown into a cauldron of flaming oil, and is then banished to the isle of Patmos, where he writes his Revelations. Clemens the Consul, and several others, are martyred; and at length Domitian, being become odious to his subjects for his many cruelties, is slain in his palace, and his memory abolished.                                                                       | 98                   | 95                  |
| 4099                 | Nerva succeeds, and is favourable to the Christians. He rescinds the acts of Domitian: Upon the mutiny of the Prætorian bands, adopts Trajan, and having invested him with full power, not long after dies. Timothy being martyred at Ephesus, St John returns to that city, and there takes care of the Asian churches; there writes his three epistles. and, at the request of the bishops of Asia, his gospel.                        | 99                   | 96                  |
| 4102                 | Trajan succeeds Nerva; is made Pontifex Maximus; obtains the title of OPTIMUS; exterminates delators; and makes many regulations: But then he raises the third persecution against the church of Christ, wherein Clement, bishop of Rome, and many other eminent Christians, were put to death. St John dies at Ephesus, and with him the apostolic age ends.                                                                            | 101                  | 98                  |

N. B. That the letters *Ap.* 1. stand for *Apparatus* to the Old Testament, *Ap.* 2. for *Apparatus* to the New Testament; *Pref.* for *Preface*, and *N.* for what is contained in the notes. The numeral letter stand for the *Vol.* figures for the *Page.*

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