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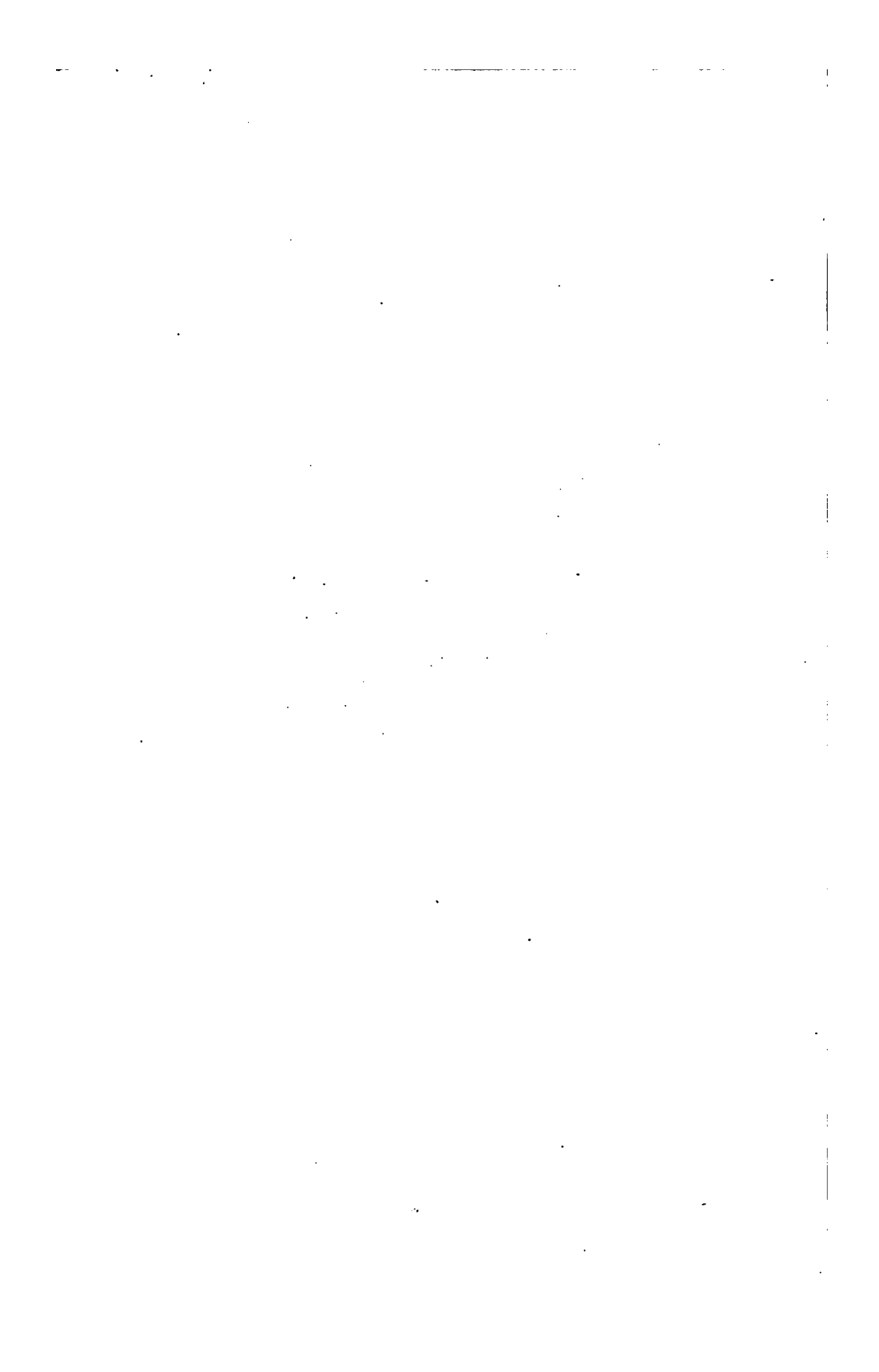
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NOTES AND COMMENTS,

&c.



NOTES AND COMMENTS

ON

PASSAGES OF SCRIPTURE:

BY JOHN KENTISH.

SECOND EDITION.

LONDON:

SIMPKIN, MARSHALL AND CO.;
BIRMINGHAM, JAMES BELCHER AND SON.

—
1846.

257.



IPSI SUNT FONTES ADEUNDI.

LOWTH.

IT IS MY EARNEST WISH AND PRAYER THAT, BY A MORE GENERAL CULTIVATION OF BIBLICAL CRITICISM, THE LOVERS OF THE SCRIPTURES MAY BETTER UNDERSTAND AND MORE DEEPLY ADMIRE THEM; AND THAT THOSE WHO NEGLECT A DUE EXAMINATION OF THEM, OR WHO DENY THEIR AUTHORITY, MAY BE CONVINCED OF THEIR IMPORTANCE, AND MAY DISCOVER THE SIGNATURES OF TRUTH STAMPT ON THEM.

ARCHBISHOP NEWCOMB.

INSCRIBED

TO

THE REV. CHARLES WELLBELOVED,

WITH GRATITUDE

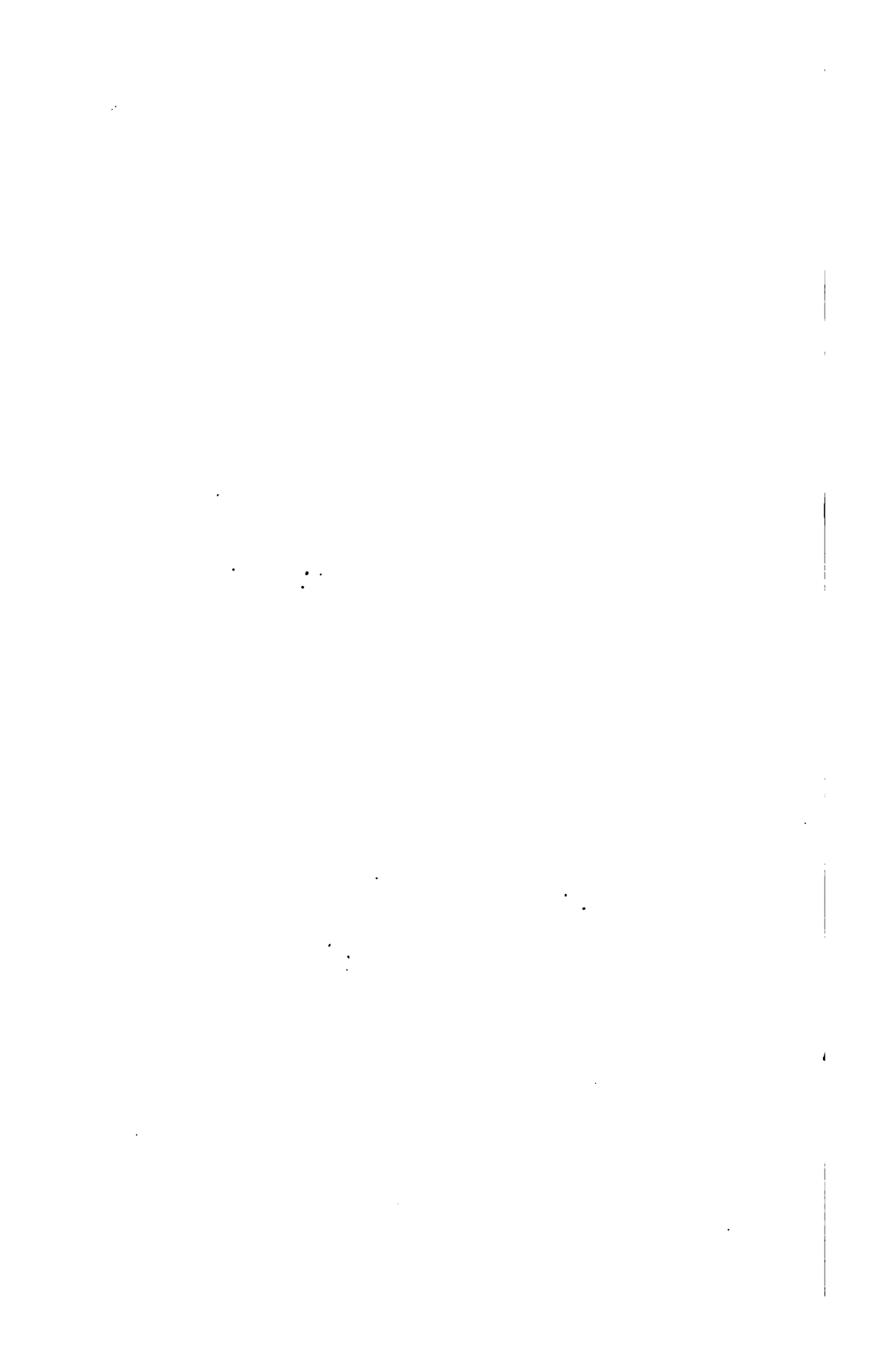
FOR

HIS LABOURS IN SACRED LEARNING,

AND

FOR HIS VALUED AND LONG-EXPERIENCED

FRIENDSHIP.



PREFACE.

Most of the contents of this Volume, are scattered through some Monthly Publications:* and I have been led to hope that, thus collected, arranged and revised, and with the addition of copious indexes,† they may be useful to theological students and inquirers.

I trust that my principles of interpretation will soon be discerned in the *Notes and Comments*; and their reasonableness and authority confessed. In themselves they are far from being new; however men have neglected the faithful application of them. My aim has been, in the first instance, to ascertain what

* Chiefly in the Monthly Repository, and in the Christian Reformer, [O. and N. Series of each] under the signature N.

† For these my readers and I are mainly indebted to the kindness, skill and accuracy of my friend, the Rev. Robert Wallace, Professor of Theology in Manchester New College. [See also the reference in p. 183, Note b.]

the original text is, and to alter nothing on conjecture; and then to explain passages by means of the subject and connection, and of parallel or kindred texts. I neither claim infallibility, nor admit it in uninspired persons. But I can with truth say that I have endeavoured to employ care and thought upon the passages selected for annotation.

Wherever I have seen cause of differing from other writers, I have attempted to state it without dogmatism or harshness. Diligence and caution are essential to any success in these pursuits: and he whose object it is to derive Religious Truth from the Scriptures, rather than from merely human sources, will be sensible of the difficulties of the undertaking, and will read in those Scriptures lessons of forbearance towards errors, from a liableness to which he is not himself exempted.

In the course of my theological and of my miscellaneous reading, I have kept in view its bearings on an elucidation of the Scriptures. The fact is mentioned here, only by

way of explaining many things which occur in the notes of reference ; and especially my citations from authors, both ancient and modern, in general literature, to whose volumes I had access.

To the inquiring and candid of every denomination, I respectfully submit these notes. In proportion as I have attended to the pursuits, out of which they arose, I have seen new reasons for admiring CHRISTIANITY, as it is disclosed in the Scriptures, and for believing in its Special Divine Origin, as well as in that of Judaism : I have, at the same time, gained a yet stronger persuasion that the Sacred Writings authenticate themselves ; and that they inculcate truths and morals of unrivalled excellence, and breathe a spirit of the most exalted devotion, the most comprehensive charity, and the strictest purity.

Aware as I am, that, in regard to myself, “the Day is far spent,” and “the Night cometh”—I feel solicitous to finish this work, and to record these convictions : and I close my Preface by expressing my regret, that,

in a country styling itself Christian and Protestant—a country, too, where the means of gaining a just acquaintance with the Scriptures are so accessible—this knowledge is looked upon as professional and exclusive, nor receives universal, or even general attention from educated men. If in a single case, and in any degree, I might awaken a wish for the attainment of it—if I might render the least assistance to those who seek it—I should feel a thankfulness, which my tongue and my pen would but ill describe.

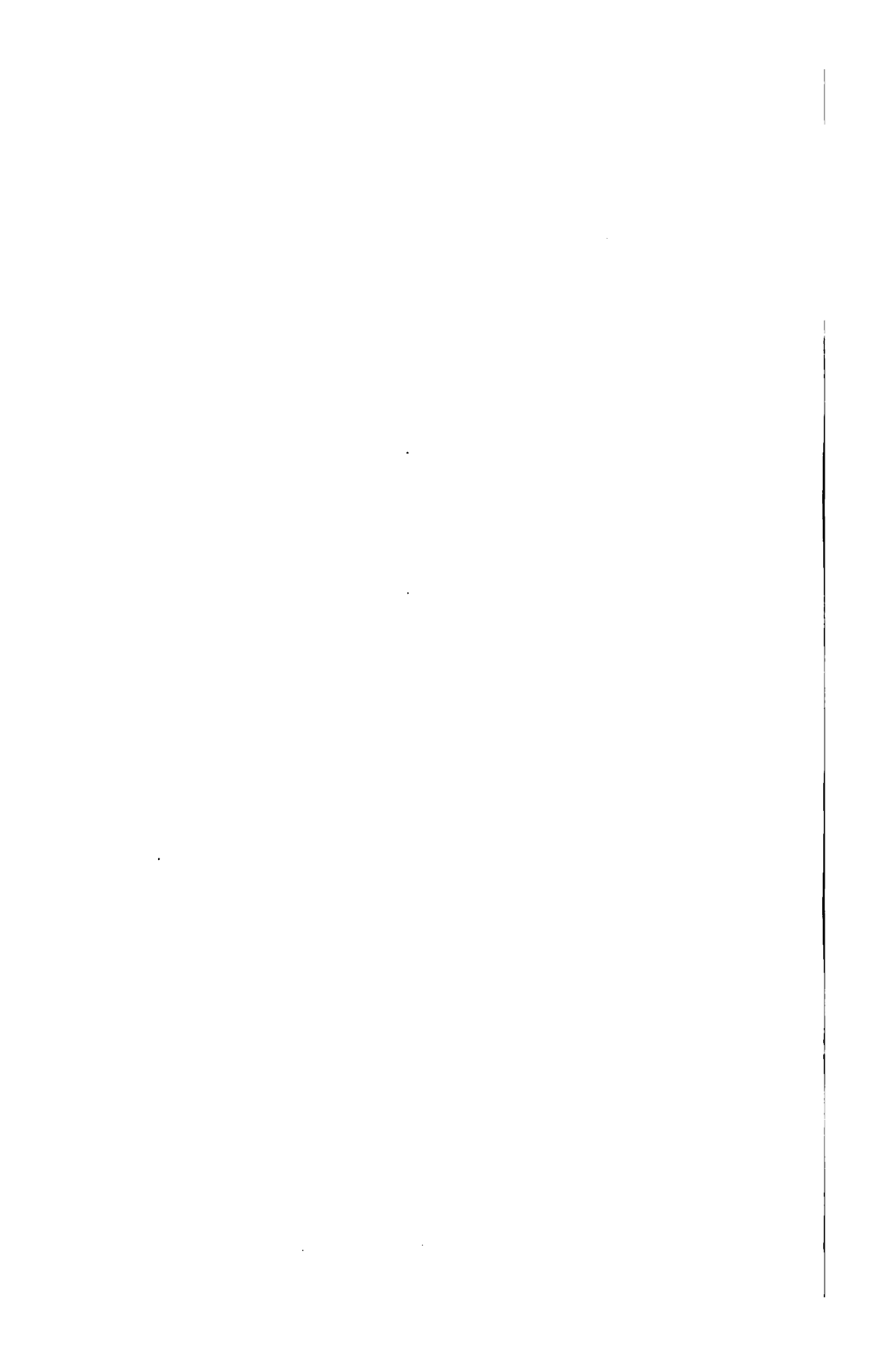
August, 1844.

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In this second edition of NOTES AND COMMENTS ON PASSAGES OF SCRIPTURE, *I have corrected typographical and other errors that appeared in the former. Some few articles are left out, and some are added; while those which constituted the* SUPPLEMENT, *have been arranged in their due order. With these alterations, the work is again committed to the candour of its readers.*

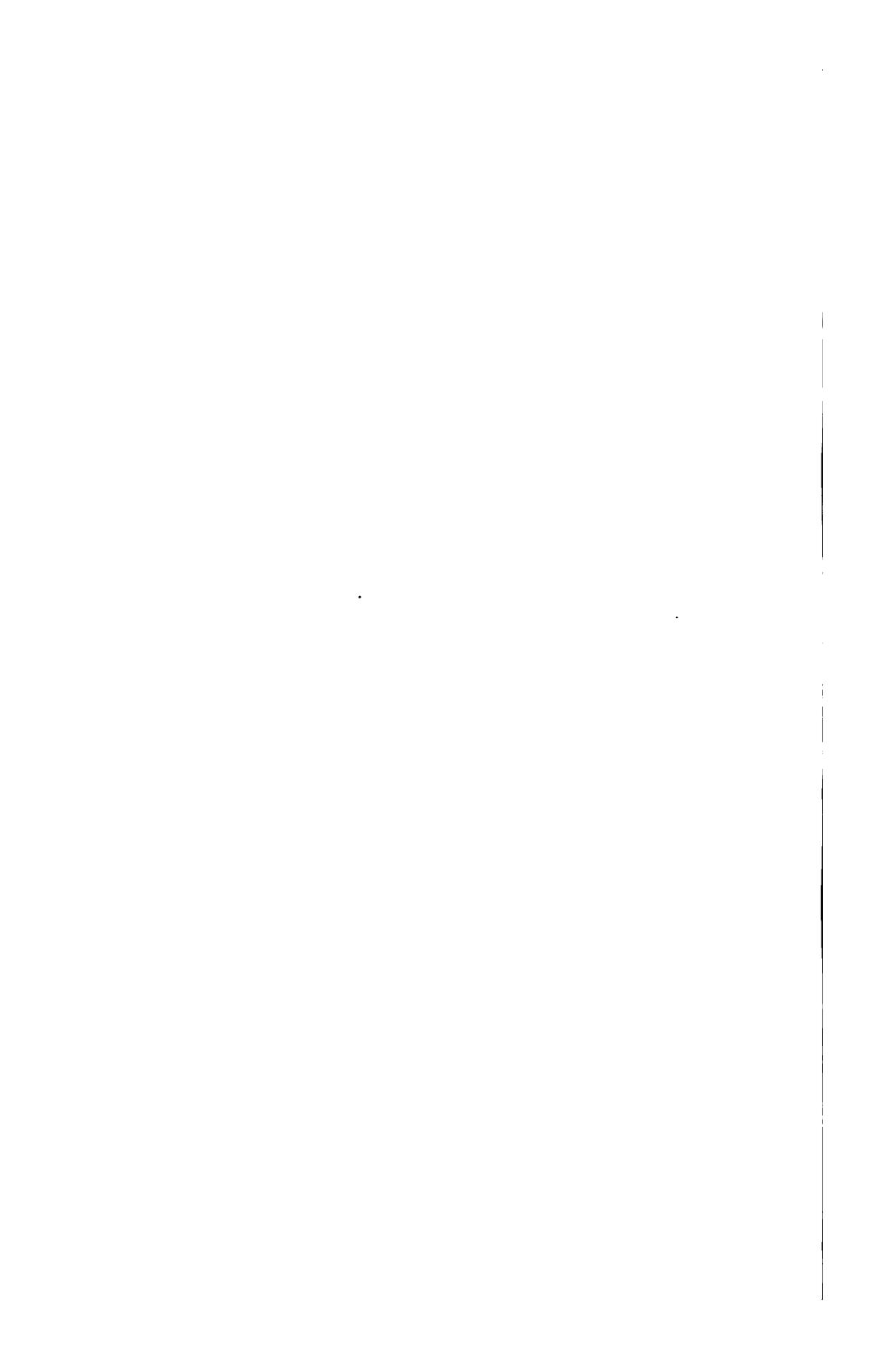
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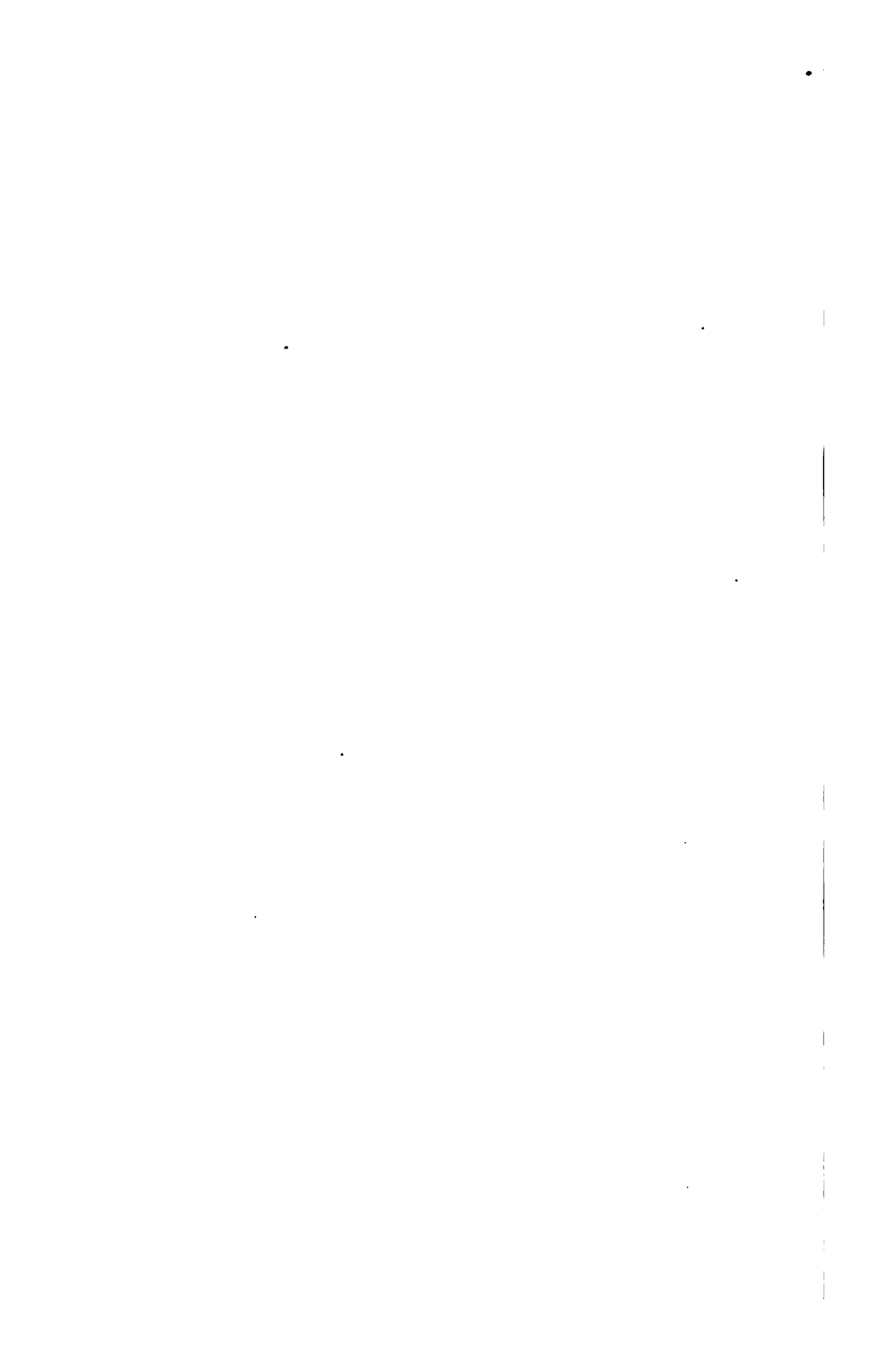


ERRATA.

Page.	Line.	
50	— 20	<i>erase</i> the comma, <i>after</i> expressions
70	— 14	<i>place</i> a comma <i>after</i> Hitherto
70	— 29	————— <i>far</i>
90	— 7	<i>read</i> Job,
133	— 10	<i>for</i> 55, <i>read</i> 25
136	— 15	<i>for</i> in, <i>read</i> to
166	— 2	<i>for</i> John, <i>read</i> Luke
193	— 5	<i>read</i> Gen. 1.
241	— 26	<i>place</i> inverted commas <i>after</i> clause
243	— 25	<i>for</i> the, <i>read</i> thy
251	— 22	<i>place</i> a bracket <i>after</i> the period
274	— 8	<i>read</i> Cor.
308	— 30	<i>place</i> a comma <i>after</i> manner
331	— 31	<i>read</i> 18
353	— 4	<i>place</i> inverted commas <i>after</i> above
353	— 10	———— a bracket <i>after</i> the period



OLD TESTAMENT.



NOTES AND COMMENTS,

&c.

GENESIS.

I. 1. “In the beginning God created the heavens and the earth.”] The word here rendered *God*, has, confessedly, a plural form. Hence Voltaire would infer that *Polytheism* is taught in the Hebrew Scriptures. “No man of any degree of intelligence,” says this writer, “can be ignorant of the signification of Gen. I. 1. ‘In the beginning the *Gods* made, &c.’”^a The author of “Letters of some Jews, &c.” repels the charge with his characteristic vivacity, information and good sense.^b We must lament that there are Christians as well as Unbelievers, who, mistaking the import of the original term, come under his rebuke.^c

^a Dictionnaire Philos. ^b Tom. ii. 451, &c. ed. 5.

^c Wardlaw’s Discourses on the Socinian Controversy, ed. 2, p. 12, and Yates’s Vindication, &c., 135, and Sequel, 68. The student may in particular be directed to Le Clerc’s note on the verse.

II. 17. “— of the tree of knowledge of good and evil thou shalt not eat : for in the day that

thou eatest thereof thou shalt surely die.”] I take the whole of this narrative to be allegorical. It delivers many an important lesson; yet, perhaps, its main object is to show that disobedience to the *known* will of God ends in misery—nor least where his positive commands are violated. *In the day that thou eatest thereof thou shalt surely die.* First, a *conditional* sentence is pronounced: then, upon its ceasing to be conditional, nothing remains but carrying it into effect. However, though awarded, and this absolutely, from the date of the offence, it is not, as of course, instantly and fully executed. From that period, it has its final sanction, and, in part, its operation: weakness, decay, pain, disease, begin to be experienced: and *death* is the issue of them.^a *Thou shalt surely die.* Adam could scarcely be ignorant of the import of these words. He would receive them, I suppose, in the literal, not in their secondary and figurative signification. Though numerous passages in ancient writers, both sacred and others, prove that the expressions, *death* and *to die*, are often metaphorical,^b still that they should bear this kind of meaning, on their very first occurrence in the documents with which the book of Genesis opens, seems less probable than their being now employed in their primary sense. This interpretation of the decree “thou shalt surely die,” may be confirmed by the 19th and 24th verses of the third chapter.

* Milton was correct and successful in his use of this verse, P. L., B. x. ll. 209, &c. ; and see Bp. Patrick, in loc. : also Taylor on the epistle to the Romans [2d. ed.] p. 292. Note at the foot of the page.

^b Mr. Wellbeloved's Crit. Remarks, in loc.

XV. 9. "And He said unto him, Take me an heifer, &c.]" This scene *Ganganelli* (Pope Clement xiv.) properly calls "a transaction of a vision."^a So much, indeed, appears to be intimated by the first verse. I judge it probable that the communications of God to Abraham were usually made in the same manner; although the documents giving an account of them may not, in every case, record this circumstance.^b

^a In Dimock's Critical Notes, &c., in loc.

^b As to the Jewish prophets, see Jer. xiii. 1, and Blayney's note on the 4th verse.

XVII. 1. "I am the Almighty God: walk before me, and be thou perfect.]" Here one modern translator^a paraphrases rather than translates—"Live thou a godly and upright life,"—which, in truth, is not the meaning of the clause. A yet more recent translator^b adopts the rendering in the P. V. : and his note on the word *perfect* is eminently deserving of regard. In this connection the term signifies *simplicity* of worship and of religious obedience: it refers to a complete freedom from idolatrous practices.^c So taken, it marks the strict, inseparable alliance of the command with the promise. Whenever the Scriptures

enjoin "moral perfection," the context illustrates the import and modifications of the precept.

^a Dr. Geddes, in loc.

^b Wellbeloved, *ib.*

^c Deut. xviii. 13, which is a parallel and decisive passage; and I. Kings, viii. 61.—Lowth's letter to Warburton, p. 47, (Note z.)

XXV. 27. "Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents." Tillotson, in a Sermon on John i. 47,^a supposes that our Lord characterised Nathanael as "an Israelite indeed, in whom is no guile," from his resemblance to his ancestor, Jacob or Israel, in the virtue of sincerity: and J. G. Rosenmüller^b gives the same interpretation, and refers to this passage in Genesis. However, by "an Israelite indeed," we should understand one who is worthy of that *national appellation*;^c as we might now say of a person, by way of praise, "he is a true born Englishman," or "has the good old English manners." Let not the words *cunning* and *plain* be mistaken. They are not here opposed to each other. The contrast is between "a man of the field" and "a plain man;" between Esau, the skilful, active hunter, and Jacob, the man of quiet, simple, domestic habits.

^a No. I. of Vol. ii. ed. 4.

^b Scholia in N. T.

^c Rom. ii. 28, ix. 6; and for the meaning of *δῶλες*, John i. 47, (not *guile*, but *fault*.) See Bishop Pearce, in loc., and Schleusner's Lexic. &c. in verb.

XLII. 6. "Joseph's brethren came, and bowed down themselves before him, with their faces to the earth."] This is the Eastern prostration of inferiors before men of standing and authority. Abraham exemplified the custom:^a and the Septuagint translation employs the appropriate and corresponding word.^b

^a Gen. xxiii. 7.

^b προσεκύνησαν.

XLVII. 8, 9. "Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years."] Pharaoh's question is better rendered in the margin of the P. V.—"How many are the days of the years of thy life?" Happily, the Hebrew and the English idiom often coincide.^a Much too, of the beauty, spirit, and pertinency of Jacob's answer is lost by means of the version, "How old art thou?" He is addressed in *oriental* phraseology: and in *oriental* phraseology he replies.^b In accordance with the manners of the age, he speaks to Pharaoh in the words and style, which Pharaoh himself had used.^c

^a This propriety has not been disregarded by Geddes, and by Wellbeloved.

^b 2 Sam. xix. 34, &c. [in the original,] Ps. xc. 10.

^c Pharaoh does not admit Jacob to familiar conversation, but gives him a formal audience. Eichhorn's Introd. to O. T., ed. 3, b. ii. 372.

EXODUS.

VII. 11. “— they also did, in like manner, with their enchantments.”] Independently on other considerations, which show that these enchantments were tricks of *legerdemain*, two passages set the case beyond dispute. One is Exod. viii. 18, which records a failure in the “enchantments:” the other, Wisdom of Solomon, xvii. 7; “as for the illusions of art-magic,^a they were put down.”

^a In the original we have *ἰμπαύματα*. I do not perceive that Mr. Farmer (on Miracles) has availed himself of this writer’s authority.

— 20. “— all the waters that were in the river were turned into blood.”] Æschylus attests the extraordinary sweetness of the waters of the Nile, and calls this river *ἰύπιστον ῥέος*.^a Such is the nearly unanimous report of travellers.^b

^a Prometh. Vinct., 831.

^b See a modification of it in Niebuhr’s *Voyag. &c.*, I. 106. Robinson (“Biblical Researches, &c.”) is express as to the general fact, yet confirms the report of Niebuhr, vol. I. 24.

XI. 2. “— let every man borrow, &c.”] In the lxx., *ἀιτησάτω*. Thus, agreeably to the usage of ancient nations, Geddes has *ask*; with which version, however, the note in his *Critical Remarks* is not quite consistent.

XX. 5, 6. "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."] This is one of a numerous class of texts, which, being grossly misunderstood, are cited in behalf of dishonourable conceptions of the God of Nature and Revelation. When once we discern the ground and object of the Jewish economy, we shall behold the Divine character and government in their true light. Let no man infer, from the sanction accompanying the second commandment, or from any other passage, that the sins of the fathers are visited *universally* on the children. A strong exposure of this doctrine will be found in the eighteenth chapter of Ezekiel. It is *idolatry*, which Jehovah denounces in the words under review: idolatry, and approaches to it, he thus threatened and punished. We have many examples of the case in the Sacred History of the Jews. The decalogue is a summary of their law: and whatever of merely positive command the decalogue contains, belongs to the chosen race alone,* and not to Christians. Under the Theocracy, temporal rewards and punishments, involving a distant posterity, were requisite, both for individual Jews and the collective body. If, after all, men *will* argue from texts of this description in favour

of *general* statements, let them argue consistently: let them, for instance, read the whole of the quotation before us, and compare one part of it with the other. How invariably, and how unspeakably, does the compassion of Almighty God surpass his penal retributions! That pity he shows not only unto the third and fourth, but unto the *thousandth* generation of those who love and serve Him. The expression is proverbial: the contrast is hardly short of infinite. If the Jewish and the Christian Scriptures be carefully studied, it will appear that one and the same Being has spoken to the Hebrews by Moses, and to all mankind by Jesus Christ.

* Hallet's Notes, &c., vol. I. 152, &c.

— 18. “— all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.”] I would intimate the propriety of rendering the clauses in the following manner: “the people *perceived* the thunderings, &c.,”—“and when the people *perceived* it, &c.” The original word, at least, admits of being so translated;* nor should we forget that “the sight,” being “the most perfect and most delightful of all our senses,” denotes sometimes, in nearly all languages, the exercise of the organs generally. In the Samaritan copy (in loc.) there is no such apparent incongruity as in the Hebrew text: and most

translators and commentators either regard the words "saw the thunders, &c.," as idiomatic, or add the verb "heard." But the passage does not appear to need any other correction than the change of rendering, which I have suggested.

* Hallet was clearly of this opinion, I. 156: "all the people saw (or rather *sensed*) the thunders, &c."—"and when the people saw (or *sensed*) it;" the awkward word *sensed* being equivalent to *perceived*. See, further, Patrick, in loc., Concord, Heb. &c., by Calasio, Lond. 1749, Tom. iv. pp. 3, &c., and Limborch. coll. cum Orob. p. 26: Aristotle on Rhetoric, L. iii. c. v. § 2; also 2 Kings iii. 17, Habak. ii. 1.

XXXI. 2. "— I have called by name Bezaleel."] The phrase is Eastern, and means, "I have expressly chosen him." Among a number of individuals, one finds himself *called by name*, on the part of a superior, and selected for a given purpose. So was Moses, Exod. xxxiii. 12, 17; so Cyrus, King of Persia, Is. xlv. 1. In the East, the word "name" often imports what is emphatic, special, eminent.* Hence the stress laid, in the Jewish Scriptures, on the "Divine Name."^b

* Is. lvi. 5, Philipp. ii. 9, 10.

^b Exod. vi. 3, Ps. lxxxiii. 18.

XXXIV. 15. "Lest one call [invite] thee, and thou eat of his sacrifice."] This act would justly be styled *idolatrous*. To eat of meats, a portion of which had been offered in

sacrifice to an idol,^a would be a heinous sin against the One Living God. The case here supposed—that of which the Israelites are now warned—is the same with what Paul denounces in 1 Cor. viii.,—xi. 2.^b Nor could the Christian apostle fail to have been impressed by the admonition, which proceeded from the Hebrew lawgiver; and by a memorable passage in the history of his people.^c Feasts upon sacrifices were of high antiquity and extensive prevalence. To the worshippers of Jehovah they, on some occasions, proved a dangerous snare. Customs, in themselves innocent, may become unlawful from their circumstances, bearings and results.

^a Ps. cvi. 28.

^b See particularly x. 7, 14.

^c Num. xxv. 2, Zephan. i. 7, Rev. ii. 14.

LEVITICUS.

IV. 27. “— if any one of the common people sin.”] Literally and better, “one of the people of the land:” they are distinguished from the civil rulers and the priests; and, for that very reason, the epithet is needless; to say nothing of its ambiguity. In Jer. xxvi. 23,^a I would retain the adjective. The phrase in the original [“sons of the people”] is equivalent with “common people;” the lowest and the meanest. Our English Bibles present the

same expression in Mar. xii. 37,—“the common people heard him gladly;” where I should prefer the words, “the great multitude,” &c. (the large crowd that witnessed our Lord’s conversation with the Pharisees and other Jewish sects.^b)

^a See Blayney’s judicious note on this text: also the *scholium* of *Bauer*. The king’s object was to degrade the memory of Uriah, by casting his dead body into the graves of the common people, instead of delivering it to his family, for interment.

^b Agreeably to the rendering in the P. V., the clause appears to state a *general* fact. But, however true it is that Christ’s preaching was uniformly acceptable to the people, the Evangelist now fixes our thoughts on a particular instance of his being heard by them with delight.

XIX. 13. “— the wages of him that is hired, shall not abide with thee all night until the morning.”] In a more concise and literal rendering, “shall not LODGE with thee until the morning.” It is difficult, however, to retain the beauty of the original. We have other examples as to this verb, Ps. xxx. 5—“weeping may endure for a night,” [“may lodge for”—“be the guest of”—“the evening.”] Ps. xci. 1, “He that dwelleth in the secret place of the Most High, shall take up his *lodging*^a under the shadow of the Almighty.” I might add Ps. xlix. 12,^b were I satisfied of the genuineness of the common reading. The language in which Moses forbids delay of the payment of a labourer’s wages, is borrowed

from the manners of the Eastern people,^c nor least from their hospitality to travellers and strangers:^d and the prohibition agrees with that humane regard for the poor, which marks his Laws.

^a I follow the arrangement of this verse in the English Bible: yet both the construction and the rendering have been fair subjects of inquiry.

^b The reading "discerneth not" seems preferable. See verses 11 and 13; and Dathe, Doederlein, Street and Wellbeloved, in loc.

^c Matt. x. 10, compared with Deut. xxiv. 14, 15, and Tobit iv. 14, where the Greek word is *ἀλισητῶ*.

^d Gen. xix. 2, Judges xix. 20, 21.

XXVI. 34, 43. "Then shall the land enjoy her sabbaths"—"The land also shall be left of them, and shall enjoy her sabbaths."] This language is sometimes interwoven with modern thanksgivings for days of sacred rest. In such an adaptation of it there can be no propriety. The phrase expresses a curse, and not a blessing: it signifies that the ground was to lie fallow through long years of captivity and desolation;^a in which circumstances the ordinances of religion, the weekly sabbaths, could scarcely, if at all, be celebrated.

^a Blayney's Dissertation on Daniel's Seventy Weeks, 3, 15, &c.

NUMBERS.

XXV. 13. “— he [Phinehas] was zealous for his God, and made an atonement for the children of Israel.”] In the eyes of one commentator,^a this passage illustrates the tenet of Christ’s death being an expiatory sacrifice for sin: according to another commentator, we see here that atonement might be made without sacrifice. Dr. Priestley^b means, ‘without the substitution of an innocent for a guilty man,’ without the death of a mediator in the room of the transgressor. This was clearly the fact. Phinehas “made atonement,” or *reconciliation*, by his zeal, fidelity, and courage, in slaying the two offenders, “and so the plague was stayed from the Children of Israel.”^c He was not himself the victim, nor did he slay an individual who had no participation in the crime; but his stroke fell exclusively on those who had been the occasion of the plague. What is there in this piece of history, which explains and supports—or rather which does not overthrow—the popular notion of *atonement*?^d

^a Schulz. Scholia, &c., in loc.: “Hic locus multum lucis afferre potest doctrinæ de *expiatione peccatorum*, h. e. de pœnis peccatorum per Christi mortem ablatiis.”

^b Notes, &c., in loc.

^c Ps. cvi. 30, 31.

^d It may seem remarkable, that *the plague* now in-

flicted on the Israelites, is spoken of, for the first time, in the 8th verse of the chapter. Either the conciseness studied by the historian restrained him from a direct statement of the fact, or the *plague* [clades] was the *slaughter* mentioned in verse the 5th. I incline to the former opinion. See the last clause of the eighteenth verse.

XXVII. 18. “— Take thee Joshua, the son of Nun, a man in whom is the spirit,” &c.] The same mode of expression occurs very frequently.^a It is no marked description, but an idiom. Yet the late Dr. Good does not seem to have been aware of its meaning. In the Dissertation^b prefixed to his Translation of the Book of Job, he says, “that the Almighty’s language, ch. i. 8, ii. 3, ‘Hast thou fixed thy view upon my servant Job, a perfect and upright MAN?’ is intended as a severe and most appropriate sarcasm upon the fallen spirit.” It is a contrast, he thinks, between the undeviating virtue of an individual of the human race, and the apostacy of an angelic being. But the translator offers no reasons for putting this construction upon the inquiry. He forgets that it was not less natural and proper to speak of the hero of the Poem as a “man,” than so to speak of *Joshua*; and that, in both cases, the customary phrase has been employed.

^a As in Gen. xli. 33, 38; 1 Sam. xvi. 16; Zech. viii. 23 [Heb.] John iii. 2, &c., &c. Acts ii. 22, is, perhaps, referable to this class of texts: I doubt of its being emphatic. See, also, Luke ix. 14.

^b p. xv.

DEUTERONOMY.

IV. 19. “— the sun, and the moon, and all the stars, and all the host of heaven,— which the Lord thy God hath divided unto all nations under the whole heaven.”] This verse forbids the worship of the celestial bodies. It likewise states one of the reasons of the prohibition. These luminaries are the works of God : they have been formed by Him for the benefit of all mankind. The word “divided” bears, here, the sense of “distributed” or “imparted.” We perceive the greater and the lesser lights shining with various modifications, in every region of the globe.* The gift is not *local*; in all countries, therefore, homage should be paid to the Maker and the Giver of them; and to Him alone. This meaning of the Hebrew verb may be seen elsewhere. I content myself with referring to Job xxxix. 17, and to Deut. xxix. 26. The Ostrich “is hardened against her young ones, as though they were not her’s, because God hath deprived her of wisdom, neither hath he ‘imparted’ to her understanding.” In the original the verb is the same with what Moses employs in the passage suggesting these remarks. He uses it also when in the second of the parallel texts, he describes the case of the Israelites worshipping Gods whom they knew not, and

whom He [Jehovah] had not given them. I am aware of this latter clause being difficult of interpretation ; as is shown by conflicting renderings and comments. But I the rather quote it, because it seems to illustrate Deut. iv. 19, and, in turn, to be illustrated by that verse. The objects of idolatry, in an early age, and to nations with whom the Hebrews chiefly held intercourse, were the sun, moon, and stars. As the Gentiles thus bowed down to the Host of Heaven—to the creature, and not to the Creator—the chosen people were in danger of following their example: accordingly, in both these passages, Moses, I think, adverts to the same class of false divinities. The celestial orbs are the gods whom the Israelites “knew not”^b—whom they had not been instructed, by their Lawgiver, to adore—nominally gods, yet, in truth, the workmanship and servants of Him who had framed them for the whole human family.^c

^a Ps. xix. 3, 4.

^b Deut. xxxii. 16, 17, “— strange gods—new gods—whom your fathers feared [reverenced] not.” These idols, it is true, were of another sort ; yet “new” and “strange,” and unknown to the first ancestors of the Jews.

^c Poole’s Annot. &c. in loc. From Chaldæa, Canaan, and Egypt, the Hebrews received the idolatries which they successively or conjointly practised at different periods of their history.

VI. 7. “— thou shalt teach them diligently unto thy children.”] I was reminded of the

marginal note in the P. V.^a by what a Puritan biographer^b says of his father: "He was very careful (remarks the affectionate son) in the education of his children, first to train them up in the knowledge and fear of God; for which end he would take all opportunities to *whet* the word of God upon them, when he lay down, and when he rose up," &c.

^a Heb. *whet* or *sharpen*.

^b Lives of Thirty-two English Divines, &c., by Samuel Clark, of Bennet-Fink: [Article, "Hugh Clark."]

VIII. 7. "— a land of brooks of water, of fountains and depths, that spring out of vallies and hills."

XI. 10. "— the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst the seed, and wateredst it with thy foot, as a garden of herbs. But the land whither ye go to possess it, is a land of hills and vallies, and drinketh water of the dew of heaven." In these two passages, taken together, we have an enumeration of the ways in which Palestine was supplied with water, and rendered eminently fertile. Rich springs were found in its vallies, and on the tops of its hills; while both its lower and its more elevated districts were refreshed with periodical and copious rains. In this respect it differed from Egypt, which depended on the overflowing of the Nile, whence canals were directed into the cultivated

grounds by artificial and laborious means that could not be needed in Palestine.*

* By *depths*, I understand, "natural basins, or lakes." Deut. xi. 10. is in part illustrated by Is. i. 30. In Palestine *water* was essential to the *gardens*. Labour, aided by art, conveyed it thither. In Egypt, neither *fields* nor *gardens* could be successfully cultivated without still greater toil and heavier machinery. To judge of the complexity and bulk of that machinery, see Niebuhr's Travels, &c. [French] Vol. I. p. 120, &c.

XXI. 6, &c., compared with Matt. xxvii. 24, "the elders * * * shall wash their hands over the heifer that is beheaded in their valley, &c., &c."—"Pilate washed his hands before the multitude, saying, &c."] Most of the commentators on the New Testament refer, in illustration of this act of Pilate's, to the ceremony prescribed by Moses, in the event of the discovery of a murder, the perpetrator of which is unknown. The Elders of the city least distant from the spot where the corpse is found, are to behead a heifer in a valley, and then to wash their hands over it, and so disclaim all knowledge of the criminal, and any participation in his guilt. Accordingly, they did this, in obedience to a specific direction; whereas the Roman procurator's similar mode of affirming his innocence of the death of Jesus, was spontaneous—the effect of his own suggestion, at the moment, and in no degree an *imitation* of a Jewish custom, with which, nevertheless, it happened mainly to coincide. Nothing could be more natural among the

Asiatics than this *emblematic* way of a man's declaring his innocence. Among the Greeks and Romans, *ablution*, entire or partial, was a ceremony of religion, and would be applied, easily and significantly, to the purpose for which it was used by Pilate; while, among mankind generally, there is so evident a correspondence of the *act* here noticed with the *idea* meant to be conveyed by it, that a sort of proverbial phrase to this effect, has gained admission even into European languages, and is familiar among ourselves.

XXII. 6, 7. "If a bird's-nest chance to be before thee in the way, in any tree, or on the ground," &c., &c.] There can be no question that the Mosaic code is characterized by humanity even to brute animals. Its provisions are a most decisive testimony that God "careth for oxen," and for "the sparrow which falleth on the ground." Adverting to the above passage, Cowper says, with his accustomed tenderness,*

"When he charged the Jew
To assist his foe's down-fallen beast to rise,
And when the bush-exploring boy, that seized
The young, to let the parent-bird go free,
Proved He not plainly that His meaner works
Are yet his care?" &c.

But J. D. Michaelis^b has shown that this is mainly an *economical* regulation; wisely designed and calculated to prevent the extirpation of any class of birds, nor least those of

prey. "The bush-exploring boy" was not contemplated by this enactment; but should not be unmindful of its spirit.

^a Task, B. vi. ll. 443, &c. Bishop Patrick and the Commentators generally take the same view of the passage.

^b Commentaries on the Laws of Moses [Article 171.]

XXXII. 28. "— they are a nation void of counsel, neither is there any understanding in them."] Of whom is this declared; of the Israelites, or of their idolatrous enemies, whoever those might be? ^a I think, of the Israelites, agreeably to verses 26 and 29.

^a Wellbeloved in loc.

XXXIII. 6. "Let Reuben live, and not die; and let *not* his men be few."] The italics in this last clause might have been avoided. I prefer the following translation of it: "nor let his men be few." Literally, it is, "nor let his men be [men] of number;" every part of which rendering seems agreeable to the Hebrew idiom. In the preceding clause we meet with a *negative*, which extends to the remainder of the benediction.^a There is afterwards an ellipsis of the word "men;"^b while the phrase "men of number," signifies "few."^c

^a Noldius' Concord, &c., p. 294, and Masclef. H. G. (1731) I. 360.

^b Dathe. Transl. &c. Wellbeloved's Crit. Rem. in loc.; Schnurrer's Diss. &c. (1790) N. xiii. Obadiah verse 7, presents a similar ellipsis.

° Compare Is. x. 19, with Judges vi. 5. So Ovid *Metamorph.* xiii. 824, and Hor. [A. P. 206.]

“ — *populus numerabilis, utpote parvus.*”

— 29. “ — O people saved by the Lord.”] In the lxx.^a the term *σώζω*, under all its forms, is of frequent occurrence : it is the rendering of no small variety of verbs, &c. in the original. So much appears from the clause at the head of this note, and from other passages.^b The word has also a great latitude of signification in the New Testament ; though its precise sense may be ascertained by the context, which is, indeed, the grand object to be kept in view by an expositor of the sacred volume.

^a Of the value of this Translation, in reference to the N. T. see Valekenaer's Schol. ii. 385.

^b Among these, see particularly I. Sam. xxvii. 1, “so shall I ESCAPE out of his hands.” Is. xix. 20, “He shall send them a SAVIOUR.”

XXXIV. 10. “And there arose not a prophet since, in Israel, like unto Moses.”] I think it should be, “BUT there arose not,” &c. See the preceding verse. A contrast seems to be intended.^a

^a Heb. iii. 3, 4, 5.

JOSHUA.

I. 1, 2. “the Lord spake unto Joshua, Moses' minister, saying, Moses my servant is

dead : now, therefore, arise, &c."] Compare with these clauses *Exod. xxxiii. 2.* "I will send an Angel before thee."^a Moses is there addressed as the representative of the people of Israel. The "Angel" I take to be Joshua.

^a Geddes appears to have followed an unauthorized reading, "before *you*."

JUDGES.

VI. 8, 11. "— the Lord sent a Prophet, &c." "there came an Angel of the Lord, &c."] Perhaps the "Prophet" and the "Angel," or messenger, were one and the same being. The course of the history rather directs us to this opinion. Nothing is said in *ver. 21* to countenance the fancy that the Angel vanished supernaturally from Gideon's sight. A miracle was indeed performed, in proof of his being a special messenger from Jehovah ; but the miracle consisted in the sudden destruction of the sacrifice, by fire, and was not unlike to Elijah's, recorded in *1 Kings xviii. 33—39.*

XI. 39. "And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed."] How did this unhappy parent dispose of his daughter ? Did

he consign her to perpetual celibacy? Or did he slay her on the altar of Jehovah? The weight of the evidence seems to be in favour of the opinion that she fell by her father's hand. For (1st.) *the language of the vow* leads to this conclusion: "it shall be (verse 31) that whosoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering." The same word, "a burnt-offering," is employed, Gen. xxii. 2, with reference to the sacrifice of Isaac by Abraham. This, too, is its signification in numerous passages: it includes the idea of *slaughter*. I am not ignorant that other translations of the 31st verse have been proposed; as, "whatever cometh forth, &c., shall surely be the Lord's, and I will offer up to HIM a burnt-offering"—"Or I will offer it up [to him, &c.]" Now the rendering, "and I will offer up to him, &c.," is entirely at variance with the constant acceptation of this phrase in the Bible;* and they who, employing the disjunctive sense of the participle, read, "OR I will, &c.," assume the reality of a custom, the existence of which has not yet been proved. (2ndly.) *The statement of JOSEPHUS is remarkable*. His words^b are, "he [Jephthah] promised that, in the event of his safe return to his own house, he would offer up in sacrifice^c whatever first met him." The historian adds, "his daughter met him,

his only child, and she unmarried: as the consequence, after an interval agreed upon by both of them, he sacrificed her as a burnt-offering;⁴ thus presenting an oblation neither authorized by the law, nor acceptable to God; and this because he did not consider what might be the result of his vow, or the judgment that others would pass upon his conduct." Here, then, we have the testimony of Josephus to the nature and issue of this transaction. Could he be unacquainted with the quality of it; or possess any inducement to paint it in deeper colours than truth and justice warranted? (3rdly.) *There is no foundation for the hypothesis that the daughter of Jephthah was consecrated by her father, for life, to the service of the tabernacle.* Under the Mosaic law, and in the Jewish history, we find no such character as a *vestal* or a *nun*. (4thly.) *The greatest and most obvious difficulty in this narrative is solved by a reference to the age and the circumstances in which Jephthah lived.* That a Jew should sacrifice a human victim, and that this victim should be his daughter, may at first appear incredible: and hardly less astonishing is it that he should do so unchecked and unpunished by his countrymen! I could not answer the objection, had the period, which the book of Judges treats of, been a period of regular and tranquil government; or had the religion and morals of the people exhibited no alarming degeneracy.

The actual state of things, however, was the reverse of all this. From causes, which it is not requisite to assign, the Jewish nation, and their leaders, were now become, with few exceptions and short intervals, semi-idolaters and barbarians. The historian's pen is employed in describing a succession of follies and of crimes rarely equalled; and Jephthah's rash and cruel vow harmonizes too well with the depravity of the times, and the awful darkness of the scene. In deciding on this transaction, neither our feelings nor our preconceived opinions^a should control the exercise of fair reasoning and inquiry. The divine origin of the Jewish polity is unaffected by Jephthah's conduct; while the simple and ingenuous manner in which the historian records this example of disobedience to the letter and the spirit of the Mosaic law, supports the authenticity of the narrative.

^a Findlay's *Vind.*, &c., against Voltaire, pp. 178—181, note.

^b *Antiq. Jud. L. V. C.*, vii. 8, 10 [ed. Hudson.]

^c *Judg.* xi. 31, in the LXX.

^d An erroneous view of *Heb.* xi. 32. may have fostered the notion that Jephthah did not put his daughter to death.

^e Bossuet [*Sur L'Hist. Univers*, 1752, p. 22.] involves the passage in a cloud of mystery.

I. SAMUEL.

XIII. 14. “— the Lord hath sought him a man after his own heart.”] So Acts xiii. 22, “I have found David, the son of Jesse, *a man after mine own heart*, who shall perform all my will.” As the effect of a disregard to Scriptural phraseology, a false and even pernicious meaning has been fixed upon these words. David is here styled “a man after God’s own heart,” simply because God saw fit to appoint him King of Israel, in the room of Saul. The title has no reference to moral character : nor is it panegyric, but declaratory. We have an explanation of it in the clause, “who shall fulfil all my will.” So Jehovah “saith of Cyrus, [Isaiah xlv. 28] He is my shepherd, and shall perform all my pleasure;” where, as is the case of the passages which this text illustrates,^a the import of the language must be ascertained by means of the subject, the connection and the history.^b

^a One of these is 2 Chron. xxix. 2; in which verse Hezekiah and David are compared together only in respect of the adherence of both of them to the worship of the One True God.

^b How lamentably the phrase here explained has been misapplied, we see in Dryden’s Ode to the memory of Charles II :

“That king who *lived* to God’s own heart,
Yet less serenely died than he.”

XXI. 15. "Have I need of madmen, that ye have brought this fellow to play the madman in my presence?"] Our translators have scarcely reached the force and spirit of the original; this question, in the Hebrew Bible, being keenly sarcastic—"Am I without [destitute of] madmen, &c.?" On the other hand, the term "need" does not suggest any specific and pointed application. Luther,^a Castalio,^b Diodati,^c and De Wette^d have been more successful.

^a "Habe Ich der Unsinnigen zu wenig"—["Have I too few, &c.?"]

^b "Adeone insanis careo, &c."—"Am I, then, in so great want of madmen, &c.?"]

^c "Mi mancano forse insensati?"—"Do I happen to lack, &c.?"]

^d "Fehlet es mir an Wahsinnigen?"—"Am I destitute of, &c.?"]

XXVIII. 15. "Samuel said to Saul, Why hast thou disquieted me, to bring me up?"] Saul was the survivor of Samuel.^a How shall we explain the prophet's subsequent appearance to that monarch? In the popular opinion, it was effected by diabolical agency: in the judgment of some respectable authors, a miracle of power and of knowledge, was performed on the occasion; according to other learned and able writers,^b the whole was the result of the successful fraud of the woman whom Saul consulted,—while there are those who imagine that the scene, or a part of it,

passed in vision.^c There is not the shadow of a proof of diabolical agency having been employed in this transaction. No hypothesis can be more unnecessary : none more objectionable. What evidence have we that the Satan of the prevailing creed possesses the power so attributed to him ? To imagine that he possesses it, is to arraign the natural and moral perfections of the Supreme Being : nor does the historian glance at any such instrumentality. Witchcraft, sorcery, magic, (by whatever name it be called) was rigorously denounced, under the Jewish Theocracy, and capitally punished : not because there was anything in it—for it was a perfect nonentity, a pretence, a fraud—but because to seek the knowledge of futurity from any other source than the oracle of God, was an act of treason. Shall we say then that a miracle was now wrought ; that Samuel's appearance to Saul was produced by the special exercise of Divine Power ; and that his language was the language of real prophecy ? Two considerations, in particular, are favourable to this opinion ; the terror of the woman, which seems to have been genuine, and not counterfeited ; and the exactness of the terms in which the fate of Saul and of Jonathan is foretold—an exactness scarcely resolvable into mental sagacity and penetration.^d Were it not for these circumstances, I should easily bring myself to look upon the more remarkable

parts of the scene as the effects of imposture. It is allowed even by those who believe in the interposition of a miraculous power at Endor, that the pretended witch was a *ventriloquist*; that she had the art of speaking inwardly, and, as it were, "out of the ground,"* and of causing the sound to proceed from any object and in any direction, at pleasure; while her lips were entirely closed, and her countenance was unmoved. Having acquired this faculty, and combining with the use of it the practice of other delusions, she might readily address herself to the ears and the eyes of her visitors, in a manner which their ignorance would regard as præternatural. The simple fact, therefore, of Saul's seeing and hearing a form like Samuel's, has nothing of a miraculous character. But whence, I repeat, the panic of the ventriloquist? How is this to be explained, if the phantom now visible was of her own creation; if nothing more had been done than what her own skill could accomplish, and had in truth accomplished? Whence, too, so precise and unhesitating a denunciation of the speedy fall of the monarch and of his sons in battle? I shall vindicate these remarks by animadverting on a few of Dr. Samuel Chandler's statements, as to the scene at Endor.—"Saul paid him [viz. Samuel] the reverence due to his character, as though he had actually seen him."^r I would rather say, 'because he actually saw him.' Not that I

deduce this inference from the word which our translators render "perceived," but from the nature of the case: for it can scarcely be imagined that Saul would salute an individual whom he did not see.—"This affair was transacted by night, the time most proper to manage deceptions of this kind."^a I do not controvert the observation, taken abstractedly: nevertheless, it has no relevancy to the piece of history before us. The monarch, not the ventriloquist, selected the night-season. For obvious reasons, Saul would be a nocturnal visitor to such a woman; reasons, however, regarding himself, not her.—"Saul's servants were not admitted to be present."^b The assertion is unauthorized; the historian being silent on this head. As the king's servants appear to have known why he visited the ventriloquist, and as they perhaps reported, after his death, what had passed at her house, it becomes likely that they were witnesses of the whole transaction. The negative conclusion cannot fairly be drawn from ver. 23. "— that Saul might not suspect her having him, she conceals it, &c."^c Whence then her instant surprize and exclamation? Saul had disguised himself by a change of dress: for there is no proof of the woman's having seen him before. But the immediate and miraculous appearance of Samuel, would naturally indicate who her visitor was. "— that she did make use of these magical arts, and thereby

knew that she had forfeited her life, she herself confesses.* Her very *profession* of magical arts was a capital offence: her life was at the mercy of any and every informer, whether royal or plebeian. “— the old witch”[†] Dr. Chandler often uses this sort of language. But with what propriety? For anything that appears, the woman might be young, or in middle age. In solving the imagined difficulties of this scene, the hypothesis of a meditation and vision has no advantage over Delany’s and Farmer’s hypothesis. The vision, if such there was, must have been *divine*; and if divine, it was properly miraculous. No powers belonged to the woman, except those of a ventriloquist and an impostor: in her being made the unconscious instrument and occasion of furthering Saul’s wishes, nothing more happened than we every day perceive to happen in the ordinary course of God’s providence. It may be asked, therefore, what part of the transaction receives light from this idea of a vision? That Saul, in desperate circumstances, should resort to the ventriloquist, is sufficiently probable: that he should be cool and collected at the beginning of the interview, yet bereft of self-possession, as soon as his doom was denounced, it is also easy to conceive. Nor would the miracle be without its use, in the impression which it made upon the spectators and the hearers of it—for it was the harbinger of the merited and the di-

vine punishment of the guilty monarch. I subjoin a translation of the note of a learned foreigner on this narrative: "Though I am well aware that most of the Biblical Scholars of the present day resolve the appearance of Samuel into fraud; and though I grant that their hypothesis best explains a number of perplexing circumstances in the history, there remain, however, other difficulties, which their opinion does not solve, and which are so weighty as to prevent me from subscribing to its correctness. In the first place, why should the woman have given so unwelcome an answer to Saul? Why foretel so fatal an issue of the battle? All this is perfectly opposed to the custom of such impostors, who naturally seek to gratify and flatter, not to displease and alarm, the individuals consulting them. Nor could she be in any reasonable dread of danger from pursuing her usual course. Besides, (and the question is very material) whatever her sagacity, how could she venture on predicting such a result of the engagement? I do not mean, the vast slaughter and total defeat of the Israelites—consequences which might naturally enough have been suggested to her by Saul's despondency: I speak of Saul's death in the conflict, and of that, moreover, of his sons. None of the advocates of the hypothesis before us, have glanced at these formidable objections: much less have they removed

them. But no such difficulties accompany the hypothesis which represents Samuel's appearance as the effect of a miracle, and not of human craft. The arts which this woman professed, and was about to exercise, were, no doubt, empty and delusive. Contrary to her own expectation and previous opinion, Samuel is really seen, as though risen from among the dead? Hence we can assign a sufficient cause of her exclamation, in ver. 12; an exclamation of which no just account can be given, if she beheld merely a false and personated image of the prophet: for such an image she had, in truth, undertaken, and hoped, to exhibit; and yet she perceives an object of a very different description. Saul, too, perceived the same Samuel with the woman; though some of the commentators deny the fact. From the 14th ver. we learn, that the figure, be it what it might, was saluted by Saul, after the Oriental manner. Would Saul have done this without seeing him whom he saluted? During his conversation with Samuel, the king stood erect, and was not stretched upon the ground; nor until the conversation was finished, did he throw himself thither (verse 20.) On the supposition of a miracle having been wrought, we shall cease to wonder at the prophet's severe rebuke of Saul, at his repetition of what he had said to him in a

former interview [chap. xv.] at which neither the woman nor any third party was present, and at the definite prediction of the monarch's fast-approaching death, and of that of his sons. That the hypothesis of a miraculous appearance, on this occasion, may encounter some objections, I know : but I do not think them valid enough to set it aside ; and if we allow for the intricacy of the subject, they may be competently answered. (1.) Do any persons deem it incredible that God, who, so far, had witholden a reply to Saul, should now address him thus solemnly and specially? I will ask, in return, who shall presume to say, what is fit to be done, or not to be done, by the Supreme Being? Who shall arraign this method of showing the wretched king his guilt, and folly? In this there is nothing unworthy of the Divine character ; nothing that is not analogous to God's methods of proceeding with the people of that age and country. (2.) The same answer may be given to the objection derived from the imagined improbability of the return of a dead man to life. But, surely, the effect is within the compass of Omnipotence : there are well attested examples of it ; and why might it not now take place? After all, I would rather discuss the question, than be understood as deciding it : I have contrasted one hypothesis with another, and am not so pertinaciously attached to my own, as to continue the de-

fence of it, after the doubts which I have expressed, shall have been removed.”^m

^a I. Sam. xxv. 1.

^b Vandale, J. D. Michaelis, S. Chandler.

^c Private Correspondence.

^d This view of the case is well illustrated by Delany, in his “Historical Account of the Life, &c., of David,” vol. I. 268, &c. But no writer has done so much justice to it as Farmer, in his *Dissertation on Miracles*.—In his note, 482, 8vo., and 309, 12mo., the learned author speaks of the complaint of Atossa, in the *Persæ* of Æschylus, l. 688. He should have said, “The complaint of Darius,” whose shade is in that drama evoked.

^e Is. xxix. 4.

^f Life of David, vol. I. 239.

^g Ib. 241.

^h 242.

ⁱ 246,

^k 247 [note.]

^l 254 [note.]

^m Libri Historici Vet. Test., A. J. A. Dath. &c. [Halæ, 1784] pp. 301—303.

II. SAMUEL.

XV. 2. “— Absalom rose up early, and stood beside the way of the gate—”] He “rose up early,” because, among the Jews, some of the first hours of the morning were set apart for the administration of public justice: he “rose up early,” with the view

of being thought eminently zealous for its prompt and righteous administration. Chandler explains the thing differently: "To ingratiate himself with the people, he rose early in the morning, that he might have the fewer to observe his conduct, &c., &c."^a Popularity, then, was what Absalom courted. For the sake of it, and "to ingratiate himself with the people," would he purposely do what, as is alleged, would lessen the number of the spectators of "his conduct?" The truth is, that early in the morning there would be more "to observe" it: in warm climates the streets are not solitary at the beginning of the day; and the very nature of the business on which "the king's son" now attended, would draw together no small assemblage.^b

^a Life of David, vol. ii., p. 293.

^b Iken. Heb. Antiq. P. iii. c. 7. Jahn, B. Arch. T. ii. B. ii. [1825] 308. See, too, Matt. xx. 1.

XX. 8. "— as he went forth, it fell out."] There can be no occasion to disturb either the text or the rendering of this clause. If any change were admissible, it might be, "and he went on, and [so that] it fell [was falling] out;" the sword, that is, was falling from its scabbard, without actually falling to the ground.^b But I am satisfied with the words in the P. V. In Cranmer's Bible the translation of the passage is paraphrastic: "a knife [sword] * * * was girded fast to his loins in such a sheath, that, as he went, it

sometimes fell out.”^c Many commentators and translators represent this part of the tragedy as contrived by Joab for the better perpetration of his murderous designs. This, indeed, appears to have been the fact. Yet the historian does not expressly state it; and we are left to make the inference from the tenor of his narrative.

^a I. Kings xiv. 2. The construction is not unusual.

^b Chandler's *Life of David*, ii. 362, note.

^c Compare with this the passage in the Vulgate.

XXI. 10. “— Rizpah, the daughter of Aiah, took sackcloth and spread it for her upon the rock, from the beginning of harvest, until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.”] An interesting contrast with the scenes of bloodshed and revenge that appear in the back-ground of the picture! It is to history what repose is to painting. Rizpah, a bereaved mother, foregoes her personal comfort, and hazards, if not her life,^a at least her health, that she may protect the remains of her murdered sons from animals of prey. At the same time, she performs this affecting office for five other individuals, their fellow sufferers. The strongest marks of truth are impressed upon the narrative. For the fact thus recorded takes place in a country and amidst a state of civilization very different

from ours. It is not in our Western regions, or in cultivated districts, that men employ precautions against "the fowls of the air by day," or against "the beasts of the field by night." I cannot dismiss the passage without noticing the correctness with which it describes the habits of these two classes of savage creatures. "The *eagle* maketh her nest on high: she dwelleth and abideth on *the rock*; 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."^b *Day* is the season of her activity and depredations. On the other hand, at "night," "*the beasts of the forest* do creep forth; the young lions roar after their *prey*, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens."^c

^a Bp. Patrick's Note.

^b Job xxxix. 27. ^c Ps. civ. 20—23.

— 11. "— it was told David what Rizpah * * * * * had done." Was her behaviour reported to David, in order that he might be put on his guard against her thirst for vengeance? Certainly, the monarch could not apprehend revenge from such a quarter.^a The truth is, her signally meritorious act was related at court, as worthy of being admired;^b and it appears to have engaged David's imitation.^c

^a J. D. Michaelis, Notes on Bp. Lowth's Lect. &c.

No. xxiii. misapprehends the case of Rizpah. The fondness of a mother's love accounts sufficiently for her conduct: nor can there be a necessity for referring it to the vindictive feelings, customs, and proverbs of the Arabs. See E. F. C. Rosenmüller, in Lowth: De Sac. Poes. &c., Oxon, 1821, page 521, note [i.]

^b It had occurred to me that the history of Rizpah supplied an admirable subject for a poem: and I cannot adequately express my delight on finding that it has been selected by W. C. Bryant, who treats it in a manner worthy of his taste and genius. [Poems, &c., Boston, U. S., 1834.] It recommended itself, also, to the late Mrs. Hemans, ["The Vigil of Rizpah"] Works, vol. vii. p. 220.

^c II. Sam. xxi. 12—15.

I. KINGS.

XII. 11, 14. "I will chastise you with scorpions." Most commentators agree that the word "scorpions" means here, "instruments of punishment" in use among the Jews, far more dreadful as to their appearance and effects, than *whips*. The implement is thus described, "virgam spinis, ad instar scorpionis, aculeatam."^a Proof, however, seems to be wanting that this *horribile flagellum* was employed, at any time, among the Hebrews. I am dissatisfied with the authorities cited by Bochart and others, and believe that Rab-

binical conjecture has been permitted to supply the place of unexceptionable testimony: I therefore adopt the opinion that these words of Rehoboam must be taken metaphorically.^b The greater part of the monarch's insane reply is couched in figurative language: why, then, should not those clauses be so interpreted ?^c

^a Bocharti Opera, [1712] vol. iii. pp. 644, 645.

^b Iken. Antiq. Heb., ed. 2, p. 416.

^c Tertullian entitles his treatise against the Gnostics, *Scorpiace*, or "an antidote for the serpent's bite." In his worst taste and style he pourtrays the creature: "Magnum de modico malum scorpium terra suppurat, tot venena quot ingenia; tot pernicies quot species; tot dolores, quot et colores Nicander scribit et pingit, &c., &c." Then he mentions a military engine named *scorpio*; while he is profoundly silent concerning any kind of scourge so denominated.

XVIII. 24, 25. "— call ye on the name of your gods, &c."*] I should have suspected an error of the press, had it not been for the recurrence of the plural in English and other Bibles. Why any translators should have exhibited it, I know not. Although the Heathens adored "gods many and lords many," yet, in the present case, a single idol^b and its priests, are the subjects of the prophet's animadversion.^c Geddes, I know, has here the countenance of some of his predecessors; at the same time, authorities, equally respectable, may be produced against him.^d But I appeal not so much to names, as to the

language and tenor of the narrative, and to the reason of the thing.

^a P. V., Geddes, &c.

^b Literally, "The Baal," [Lord]—"the Idol."

^c Verses 19, 21, 22, 25, 27, &c.

^d Houbigant is one.

II. KINGS.

III. 3. "The sons of the prophets—"] In Samuel's life-time, if not a little before—certainly for a great number of years afterwards—there existed what writers on Jewish antiquities agree to call *schools of the prophets*. Young men destined for the prophetic office, received, in these colleges, an education suited to the employment: some of them became prophets in the highest sense of the word; while the function which the rest had in view, was that of divinely inspired teachers of truth and duty.^a From Samuel's time the prophet's office was particularly important in the Jewish state: nearly at this crisis, too, these schools were instituted. A succession of such men was to be trained for the purpose of checking and regulating the sovereign's power, which otherwise might, with ease, have degenerated into absolute despotism,

and been instrumental to idolatry. As long as the independence of the nation lasted, and down to the captivity in Babylon, the prophets, and *the sons of the prophets*, contributed principally to keep alive any sparks of virtue and piety in their countrymen, and were often an effectual restraint on the excesses of the court, the turbulence of the multitude, and the worldly spirit of the priesthood. Between the Jewish priests and the Jewish prophets, there was an emphatic distinction,^b the want of a just regard to which has betrayed even some writers of talent and ample general information, into gross mistakes.^c

^a In the Scriptural import of the word, a *prophet* is an individual who either foretells supernaturally future events, or, under a special inspiration, delivers religious precepts, warnings, reproofs, &c.

^b The difference is admirably illustrated by the younger Cellérier, in a volume entitled, “*De L’Origine authentique et divine de l’ancien Testament. Discours, &c., Genève et Paris, 1826,*” pp. 215—218. [See an excellent translation of this work into English, by the Rev. J. Reynell Wreford.]

^c For interesting notices of the prophets, and the schools of the prophets, I refer my readers to Maimonides, *Mor. Nevoch.* [Buxtorf, 1629,] pp. 315, &c. Smith’s *Select Discourses*, 2nd. ed., p. 245. Jennings’ *Jewish Antiq.* B. 1, ch. vi. Blayney’s *Jeremiah*, under ch. xxvi. 7, and Jahn’s *Biblische Arch.* [Ausz. 2] B. 1, pp. 463, &c.

VIII. 15. “— on the morrow he took a thick cloth, and dipped it in water—”] Dr.

Geddes's translation is, "on the next day, having taken a fly-net dipped in water, and put it upon his face, he died, and Hazael reigned in his stead." "In rendering this verse," says the Translator, "I have departed from all the ancient versions and most modern interpreters. They ascribe this act to Hazael, and make him smother the king. I am convinced that the text admits of no such meaning. Ben-Adad, encouraged by the reported answer of Elijah, makes use of a violent remedy to allay the heat of his fever, and claps on his face a wet net. This stops the perspiration, and he dies in consequence.—See C. R." It is to be lamented that Dr. G. did not live to favour the public with his critical remarks in justification of this rendering.^a That Hazael was the murderer of his master, will, I think, appear highly probable from the following considerations: (1stly) Josephus^b expressly represents him as such; (2ndly) the conduct of Elisha and of Hazael, recorded in verses 11 and 12, cannot be well explained but on this supposition, with which (3rdly) nothing that we are acquainted with in the character of Hazael is inconsistent, but the reverse.^c

^a That Dr. G. is singular in his opinion, we learn from the Scholia of Schulz, [in loc.] who, however, himself adopts it.

^b Antiq. Jud. L. ix. c. iv. § 6 [Ed. Hudson.]

^c Lettres de quelques Juifs, &c. ii. 327—329. [Ed. 5.]

XVI. 9. “— the king of Assyria [Tiglath Pileser] hearkened unto him : for the king of Assyria went up against Damascus, and took it, &c.” II. Chron. xxviii. 20, 21. “Tiglath Pileser, king of Assyria, came unto him, and distressed him, but strengthened him not.”] These two accounts of the issue of the alliance between Ahaz and the king of Assyria, seem to contradict each other. I consider the state of the case to have been as follows : Ahaz applied for help against his enemies to Tiglath Pileser, whom he engaged by costly presents, taken partly out of the sacred treasures, in his defence. The assistance^a was, no doubt, seasonable and welcome ; yet the sum paid for it excessive. Supposing this to have been the case, Ahaz might, on the whole, and eventually, be more injured than profited by his connection with the Assyrian monarch.^b

^a That it was not withholden, we learn from Josephus, *Antiq. Jud.* L. ix. c. xii. §§ 2, 3 ; and so much may probably be inferred from *Is.* vii. 1—17.

^b From II. Kings xviii. 7, it is clear that the king of Assyria, was disposed to look upon the successor of Ahaz as owing him tributary service.

I. CHRONICLES.

XVI. 12. “Remember His marvellous works that He has done, His wonders, and

the judgments of His mouth.”] Miracles and the written law, God’s marvellous works and His judgments, formed the main evidences of the divine origin of the economy of the Jews: stronger cannot well be imagined. The generation who saw the miracles, and to whom the Law was immediately communicated, were impressed, at the time, by these extraordinary tokens of their heavenly Sovereign’s power and wisdom: and their descendants, to this day, cherish the firmest belief in the history and doctrines contained in the Pentateuch. Now such an adherence of the Jewish people to the faith of their ancestors, can only be explained by the admission that “the Law” really “came by Moses.” Even though the race whom he conducted through the desert, were often rebellious against their King and their God; though “they soon forgot his works, and waited not for his counsel;”^a though they were in need of repeated admonitions and severe discipline for the purpose of securing or reviving their obedience; we can account for their frowardness by means of the very singular circumstances that had accompanied their slavery in Egypt. The persevering attachment of their posterity to the Law, under circumstances still more remarkable—through a series of ages, amidst wide dispersion and grievous hardships—is the problem to be solved. Let the reader judge, whether the

solution of it is not afforded by the *supernatural* character of the religion. Apart from the historical evidence in favour of the books ascribed to Moses, we perceive in them numerous signs of credibility. In particular, I can never read the fourth and sixth chapters of *Deuteronomy*, without being convinced that I am listening to the Hebrew Legislator himself; that I hear from his own lips, his noble and touching references to the “marvellous works” of God.

* Ps. cvi. 13.

II. CHRONICLES.

VI. 8. “Forasmuch as it was in thine heart, &c.”] This is a literal translation of the original, as in ver. 7. The idiom, too, of the Hebrew language, accords here with the idiom of our own. Yet the translation by Dr. Geddes is, “in as far as it is in thy wish, &c. ;” which rendering falls below the emphatic phrase of the speaker, and leaves the English reader without the means of conceiving of the simple but powerful terms actually employed.

— 42. “— remember the mercies of David thy servant.”] I interpret this passage by

II. Chron. i. 9, and Ps. lxxxix. 39, 49 : and I use it for the explanation of Is. lv. 3 [cited in Acts xiii. 34.] The phraseology is elliptical and concise ; and might be of doubtful meaning, if we did not find parallel texts in the Jewish Scriptures. By “the mercies of David,” I understand, God’s great “mercy and promise” unto David ; “the covenant of his servant,” the “former loving kindnesses,” which he swore unto that monarch.* Nor can it well be questioned that these are “the sure mercies of David,” spoken of in the volume of Hebrew prophecy, and referred to by the Apostle Paul. I do not now inquire, whether the prediction containing this language points to the Messiah. The verbal import of the clause is the same, however that inquiry be determined. They are not David’s acts of beneficence, which the historian, the prophet, and the inspired Christian missionary agree in recognizing ; but divine mercies promised and assured to him. These, in the main, concerned his posterity—immediate and distant—and, as I believe, his “greater son.”^b Whether they did or not, they were the mercies of heaven—gifts and subjects of promise.

* Ps. lxxxix. 28, &c.

^b In a few passages of the O. T. the name *David* is put for Him, “concerning whom Moses in the Law, and the Prophets, did write ;” for “Jesus, the Christ.” But the above quoted texts do not require this inter-

pretation. Among the descendants of David, the Messiah was, confessedly, the most illustrious; in whom also "the sure mercies" promised to David received their accomplishment. These passages, therefore, are general, not specific.

NEHEMIAH.

V. 13. " — I shook my lap, and said, So God shake out every man from His house and from his labour, that performeth not this promise: even thus be he shaken out and emptied."] This incident serves to show, how familiar what I may term *the language of gestures* was to the Jews; accompanied often by words, yet sometimes manifested alone. Their prophets, especially, were in the habit of employing it; while it was far from being limited to individuals of that class. When used by persons of high authority, it must have made a deep impression upon the spectators; must have added a ten-fold force to promises and threatenings, to precepts, encouragements and rebukes. Examples of it occur in our Saviour's ministry; ^a notices of it in his addresses to his disciples: and we meet with a record of his direction in regard to it being literally followed by one of his apostles. ^b

^a Matt. xxi. 1—12; *ib.* 17—20; xviii. 1—7; John ii. 13—18; viii. 8.

^b Matt. x. 14; Acts xiii. 51, compared with 44—48; xviii. 6.

IX. 20. “Thou gavest, also, thy good spirit to instruct them.”] The prophetic spirit is intended: “thy spirit in thy prophets;” as we read in the thirtieth verse. It appears to have been occasional before the age of Samuel: afterwards, and through a long tract of time, it was more regularly successive. But is this “spirit” distinct from “the Holy Spirit,” so frequently mentioned in the New Testament? I presume that they are the same. Under both dispensations—the Jewish and the Christian—a special divine influence was imparted to a number of individuals, as their several offices and circumstances needed: and it gave them extraordinary knowledge, wisdom, power, or all these qualities united, agreeably to the purposes kept in sight. This influence, whether exercised immediately by God, or through his servants and messengers, is set forth very often, but not always, as “a person:” it is so described, partly because it was seen to be an essential attribute of God, ^a and a gift conferred by Him; and partly because the genius of the Hebrew tongue dictated this method of expression, and, still more than northern and modern languages, represented properties as

persons. Hence the same peculiarity in the New Testament.^b

^a In Acts xvii. 29, and in Rom. i. 20, the term "god-head" is not well selected by the translators. "The divine nature"—"the divine majesty"—would have been preferable. "God himself" can hardly be spoken of in the neuter gender [*τὸ θεῖον*.]

^b "The Holy Spirit" is styled in I. Pet. i. 11, "the spirit of Christ," because "it testified before-hand the sufferings of Christ, and the glory which should follow." In other words, and conformably with Rev. xix. 10, it was "the prophetic spirit."

JOB.

III. 3—12. "Let the day perish, &c., &c."—compared with Jer. xx. 14, "cursed be the day wherein I was born, &c.]" These two passages have a strong mutual resemblance. Still it may with reason be doubted, whether the prophet has borrowed the sentiments and expressions, of the patriarch. When the several verses are compared together, in the original language, little more than a general similarity is discernible. The leading thoughts are the same: the words and the style are very different. Job is far more impassioned, metaphorical and sublime than Jeremiah. The reader will be gratified and instructed

by the remarks of Bishop Lowth^a on this variety: at the same time, I respectfully dissent from the learned Prelate, when he speaks of "the passage in Jeremiah" as so "exactly similar" to the verses in Job, "that it might almost be imagined a direct imitation."

^a Lectures on the Sacred Poetry of the Hebrews, translated by Dr. G. Gregory [Ed. 2] Vol. I. pp. 314, &c.

IV. 10, 11. "The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken. The old lion perisheth for lack of prey; and the stout lion's whelps are scattered abroad." Some of the best annotators have pointed out the subject of these verses: namely, rapacious tyrants and oppressors; their formidable deeds and threatenings, together with their destruction.^a But the purpose of Eliphaz, in using this imagery, would seem to have been overlooked. I read here, a cruel insinuation against Job; not the less so for its figurative style.^b To Eliphaz we must give the praise of being the most eloquent and able of the Patriarch's accusers; yet he also goes beyond the rest in unweighed and unkind charges.

^a Ps. lvii. 4.

^b Other great Poets, some in our own country, among them, have designated individual men, according to their respective circumstances and habits, by the names of animals. In doing so, they allegorize, rather

than compare. *Shakespeare* is of the number [Macbeth, Act I. Sc. 5.]

VII. 1. [with which compare xiv. 14] “Is there not an appointed time [in the margin, *warfare*] to Man,” &c.] Dathe translates the word by, *statio admodum molesta*, and refers specifically to Num. iv. 3, 43. But I cannot be of opinion that the original term necessarily conveys the idea of anything harassing and vexatious. I would render it, “a [regular and prescribed] service.” The expression was perhaps in the first instance *military*, and transferred afterwards to ecclesiastical and civil life. Yet Dathe is by no means singular in his interpretation. Scott, whose paraphrase, “an appointed time of affliction,” clearly indicates his view of the Hebrew noun, cites Dan. x. 1; which passage appears irrelevant.* The rendering in Cranmer’s Bible is curious; partly accurate; in part erroneous — “Hath man ANY CERTAIN TIME upon earth?” Mr. Wellbeloved, with his accustomed care and judgment, has, “a service appointed.”

* See Dan. xii. 4: also Peters on Job [ed. 2] p. 189, note.

XIII. 8. “—Will ye contend for God?”] The verb which our translators here render by, *contend*, Heath renders by, *executing judgment for*. I have examined the several passages where the word occurs in the Old Testament, and find that its general signification

is, *contend*, and that sometimes it denotes a judicial process, but that it never has unequivocally the sense, as Heath states, of *executing judgment*. This learned author seems to be occasionally misled by the facility with which he perceives Jewish allusions in the book of Job, to which he assigns a later date than is, in my opinion, probable.

XIV. 9. “—it will bud, and bring forth boughs like a plant.”] I do not consider this rendering as sufficiently exact. At the same time, there is a difficulty in altering it, if we keep within the bounds that separate *translation* from *paraphrase*. We must look back on verse 7, for the antecedent: “a tree”—“cut down.” This is not literally identical with a *plant*. Still *it had been planted*; nor, even now, was so decayed, as to forbid the hope of its again vegetating. The meaning, therefore, of Job’s supposition evidently is, that it brings forth boughs as though it were newly and afresh planted.*

*See lxx., Vulg., Diodati, Luther, De Wette, Fr. Genev. Vers., Heath, Wellbeloved, Good, and a writer in the Chr. Ref., [O. S. xvii., p. 136] under the signature W. There is something like this image in Livy, vi. 1.: *velut ab stirpibus lætius feraciusque renatae urbis*.

XIV. 14. “If a man die, shall he live again?”] I cannot regard this inquiry as equivalent with a strong *affirmative* declaration.* *q. d.* “Assuredly, he *shall* live again.”

In the present instance the context—the situation and the feelings of the sufferer—will forbid any such paraphrase. Whatever precedes and follows in this chapter, sets forth the utter extinction of human hopes: and the afflicted patriarch determines, accordingly, upon waiting all the days of his appointed time, until his change come; meaning by his *change*, his *turn*, or season, for hearing the Divine award.^b

^a Bishop Sherlock, [On Prophecy, ed. iv. p. 224] admits that “such questions do sometimes amount to negatives; but he very properly adds, “their determinate sense must be collected from the context.” See further, Dathe, in loc., and Mr. Wellbeloved’s note on Ps. cv. 28.

^b The original word does not necessarily import more than some “change of situation.”

XIX. 25, 26, “I know that my Redeemer liveth, &c.”] The key to these verses is supplied, I think, by xvi. 19. “Behold, my witness is in heaven, and my record is on high.” Though Job considered his disease as mortal, he was confident, nevertheless, that the Supreme Being would attest his innocence: and, therefore, he declares [xiii. 15] “though He slay me, yet will I trust in Him.” It is perfectly agreeable to the plan and object of the book, that the virtuous sufferer should expect a Divine appearance, in his behalf: with this, however, the introduction of the doctrine of a future life would

not have been consistent. With what propriety, too, could Job say that, after the slumbers of the tomb, he should *in his flesh* see God?

XXXI. 5. "If I have walked with vanity, or if my foot hath hasted to deceit."] Heath^a says, "the verb rendered, '*I walked with,*' in Scripture phrase signifies, paying acceptable service to the Deity." But I am rather of opinion, that it simply denotes, "intercourse with any being or beings." So, "to walk with wise men," is to associate and converse with them: "to walk with sinners," is to seek and obtain guilty companions. Enoch and Noah "walked with God," inasmuch as they eminently cherished habitual devotion. To "walk humbly with God," is to cultivate the piety of the contrite and lowly spirit: to "walk with vanity," is either to be vain, or, not improbably, as Heath supposes, to walk with, or to worship, an idol.^b In these and in many similar instances, the attentive reader perceives, without difficulty, the meaning of the Eastern image. The translation should, therefore, be literal. We seldom gain anything by what are called liberal or paraphrastic versions; they usually do more harm than good. Nor is there any short, and, at the same time, safe road to a knowledge of the Scriptures. The path of *grammatical* interpretation, if it be carefully followed, will best conduct us to our journey's end.^c

^a Vers. of Job, in loc.

^b Ps. xxiv. 4; Jer. xviii. 15.

^c Bp. Marsh's Lect., &c., No. ii. and iii. of Part I.

XXXVII. 21. “— now men see not the bright light which is in the clouds; but the wind passeth and cleanseth them.”] The first step towards ascertaining the import of this verse, is an accurate translation of it, and of the context.

14. Hearken to this, O Job :
Stand still, and consider the wondrous works
of God!
15. Dost thou know, how God gave order concerning them,
And caused the light of his cloud to shine
forth ?
16. Dost thou know respecting the balancings of
the thick cloud,
The wonders of Him who is perfect in wisdom?
17. How thy garments are warm,
When He causeth the earth to be still by a
south wind ?
18. Canst thou, like Him, spread out the skies,
Which are hard as a molten mirror ?
19. Inform us, what we shall say unto Him :
We cannot address Him, by reason of darkness.
20. Will it be told Him that I speak ?
Surely, if a man should speak to Him, he
would be consumed.
21. And now, MEN LOOK NOT UPON THE LIGHT,
WHEN IT SHINETH IN THE SKIES,
AND THE WIND HATH PASSED OVER, AND
MADE THEM CLEAR.

22. From the north a golden brightness cometh ;
With God is terrible majesty :
23. The Almighty ! We cannot find him out.
He is exalted in power and justice :
Great also in mercy, He doth not oppress.
24. Therefore men should fear Him :
He looketh not upon any who are wise in
heart.

In pursuance of my object, I subjoin a few notes upon these verses :

14. *Hearken* : i. e. “to the remarks which I have been making.” The Hebrew verb is different from that in the second verse, where Elihu addresses himself to all around him ; and not, as in this passage, to Job alone.

— *the wondrous works of God*— particularly, the heavens and the clouds. See chap. xxxv. 5, xxxvi. 24. This is a favourite subject with the speaker.

15. — *gave order concerning them*. Either, concerning his works generally, or, as is more probable, concerning the thunder, the snow, the rain, the frost, &c., and the phenomena by which they are accompanied.

— *the light of his cloud to shine forth*. Meaning, “light to shine forth from the cloud.”

16. — *the balancings of the thick cloud*. “How the clouds are suspended in the atmosphere, and vibrate there, and balance, as it were, each other.” The description is singularly faithful and impressive. It may not be useless to remark, that the word rendered

“thick cloud” is distinct from what has been rendered simply “cloud” in the 15th verse.

17. — *causeth the earth to be still, &c.* After deliberate examination, I am satisfied that this is the meaning of the verse. Even in north-western climates, men occasionally feel the burden of that sultry heat, which not a breath of wind interrupts and mitigates. What, then, must be its debilitating effects in the regions of the east!

18. — *spread out, &c.* The verb directs us to the “firmament,” the “expanse,” of heaven.

— *hard, &c.* As the image is that of a “metallic mirror,” so the speaker instances in a leading quality of metals, “hardness,” “solidity.” What must be the power which produced and supports the skies—themselves so firm as to sustain the immense weight of the clouds that are distributed throughout them!

19. — *address Him, “direct our prayer to Him;”* as the same verb is rendered in Ps. v. 3.

— *by reason of darkness, i. e. of our ignorance.* See ver. 23.

20. *Surely, if, &c.* A tacit reproof, I think, to Job, for speaking with what Elihu deemed unbecoming confidence of the Divine appointments, and of his own righteousness. Chap. xxxv. 2.

21. — *look at*. A continued act is spoken of. So in xxxi. 26, and in Ps. viii. 3.

— *the light*. By this I understand, “the sun.” Chap. xxxi. 26.

— *the skies*; “the ether,” in which the heavenly bodies appear to be placed, and in which the clouds move. Our public translators have arbitrarily rendered the Hebrew noun, in this instance, by, “the clouds;” though, in the 18th verse, they have given the true sense of the same word. In the Jewish Scriptures four several terms are employed to signify four respective objects connected with the firmament. One is very comprehensive, denoting “the heavens” generally; as in xxxv. 5: the second [skies, sky] stands for “the region where the clouds float;”^a see ver. 18 and 21 of this chapter. There is a third term appropriate to “the cloud in its usual state,” xxxvii. 15; while a fourth, as in verse 16, means specifically, “a thick cloud.” Indeed, the Hebrew language, notwithstanding its characteristic simplicity, is richer in *synonyms*, than persons unacquainted with it may imagine.

— *the wind*: i. e. the north-wind; as is plain from what follows.

22. — *terrible majesty*. Being exalted in power and justice, [see the next verse] He should be contemplated and spoken of with solemn awe; or, as it is expressed in verse 24, men should “fear Him.”

24. — *wise in heart*. Here the phrase is used in an unfavourable sense, and signifies “those who are wise in their own conceit.” In Eastern philosophy and language, the *heart* is the seat of the understanding.^b

Perhaps we are, by this time, conducted to the right sense of verse the twenty-first. I will state it in the words of Schultens : “ Here we have an argument from the less to the greater :—‘ if no man can gaze with fixed eyes on the sun, or endure its effulgence in a cloudless sky, in how far higher a degree must he be dazzled by the glory of Him who dwelleth in light inaccessible !’ It is an admirable sentiment ; completely grand and noble.” With this writer many valuable translators agree. On the other hand, there are not a few learned and judicious interpreters, who take a different view of the passage : Doederlein^d expresses their opinion in the following sentences, “ The verse is beautifully allegorical. We do not always see the symbol of the Divinity ; nevertheless, it is really shining in the Heavens. As clouds often conceal the sun, many circumstances, in like manner, hide the power of God from us : as the sun, too, is not perpetually obscured by intercepting clouds, but emerges from them into splendour, so darkness will not be uniformly cast over the ways of Providence : light will arise suddenly from the gloom, and present or coming events will clear up the

frowning aspect of the past." Let my readers judge between these interpretations : not, however, before they have considered the scope of the poem, and the end for which Elihu is introduced, and the tenor of his speech ; especially when it draws to its conclusion. We should, with difficulty, perceive the object of this book, but for the first and last chapters, which plainly show that it was designed to set forth the sovereignty of God, in connection with the triumph of suffering innocence : I mean, such innocence as is consistent with the frailty of our nature. Job, probably, was a real person. But the poem bearing his name is fictitious, of high antiquity, and rich in grandeur, interest, and beauty. Two things are clear from the Prologue : Job is of unimpeachable integrity in the eyes of the Omniscience which discerns that his virtue will endure, and survive his trials. This is the actual issue : with the circumstances of it the forty-second chapter makes us acquainted. The decision may be considered in two lights : negatively, it informs us that the man of Uz was not rigorously afflicted for the commission of any crime ; affirmatively, it explains his afflictions, by stating them as effects of the will and power of the Deity. Job nowhere represents himself as a sinless being. What he alleges is, that he was free from any special guilt : being so, he could not understand why his calamities were so multiplied and

eminently grievous ; until, at length, he learns, on the highest of all authorities, that they are commissioned by *Him*, before whom mortal strength is weakness, and mortal wisdom folly. It is the character of the Heavenly Sovereign, rather than of the Father, which the book exhibits. This is quite agreeable to its antiquity, and to the region where its scenes are laid. The first impression made upon uninstructed Man, by the divine works, is that of power ; while, in Eastern countries, human duties and destinies are as naturally resolved into a Ruler's pleasure. Now the scheme and dialogue, and moral of the book of Job, are framed upon this principle ; with which Elihu's language in verse 21 completely harmonizes. His unexpected appearance has been a source of some perplexity. There are those who doubt the fitness of it ; while others go so far as to deem the chapters which contain his speech an interpolation. I persuade myself that a little thought will remove these difficulties. Although the discussion rests mainly with Job and three of his former friends, what forbids us to suppose that it is carried on in the hearing of bystanders, or that an individual among these would not be prevented from "showing also his opinion?" The spot was in the open air : the assembly much of the nature of those meetings for debate on serious themes, to which the people of the

East have been long accustomed. While four aged persons are the principal speakers, it is nothing wonderful that a fifth, younger than they, and, therefore, apologizing for his coming forward, offers his sentiments, after the others had uttered theirs. In the manners and the speech of Elihu I discern not so much either to praise or blame as critics have respectively found. There is an apparent *excess*, nay parade, of modesty—something wearisome and officious in his introductory address. The difference, however, between Oriental and Western forms, accounts sufficiently for this appearance. At first, he almost seems to be wasting time with his excuses: and we look impatiently for what shall be more pertinent. But, perhaps, even the length of his proem serves to heighten our interest in the animated and touching thoughts which soon afterwards fall from him. When he begins to address the virtuous sufferer, he delivers one sentiment, in particular, that I can never read without high admiration: “Behold, I am, according to thy wish, in God’s stead: I also am formed out of the clay. Behold, my terror shall not make thee afraid; neither shall my hand be heavy upon thee.”^o There is a tenderness, a consideration, in these words, not unmingled with friendly reproof, that does great credit to the speaker’s head and heart. Careful readers will see how obviously they are suggested by

Job's own language,' and how well they intimate the reasons of Elihu's interference. The writers that suppose ch. xxxii.—xxxviii. to be an addition by some later pen, lay stress on what they think a diversity of style. Now, admitting, though only for argument's sake, the existence of any great variety, what does it, after all, prove? Whoever composed the substance of the book, evidently possessed no small command of language: he has shown copiousness and discrimination in the addresses of the successive speakers; every one of them having characteristic marks both of thought and diction. Even, therefore, if such marks are more conspicuous in Elihu's addresses than in the preceding, the fact simply points out the skill and genius of the Poet. Unless stronger evidence is produced, I shall continue to believe that one and the same unknown individual wrote every part of the Poem, together with the first chapter and the last. His skill and genius would, indeed, be effectually impugned, were the speech of Elihu irrelevant and useless. It has been asked, with a triumphant air, how does he advance the great object of the book? My answer is, only by better preparing the reader for the appearance and decision of the Deity. They who put the question, seem to forget—what the object of this book—what the state of the controversy—is: they also seem to imagine that the Poem is strictly dramatic.

Were it a regular drama, I would say that Elihu bears an office resembling what the Greeks assigned to their *chorus*: as the case really stands, and agreeably to a more correct view of the book, I consider that Elihu is introduced, with taste and judgment, for the purpose of giving due relief to the audience and the reader, ere “the Lord answereth Job out of the whirlwind!” The dispute between the Patriarch and his three friends, turned upon the reason of his sufferings. *They* accounted them punishments; *he* maintained his innocence: but while he acknowledged the hand of God in his calamities, he could not tell why they were inflicted—‘if penal, at least he had not deserved them.’ This is the point at issue, when Elihu stands up: while the main end of the Poem is to resolve the sufferings even of the virtuous into God’s Sovereign Will and Power; and only a secondary design of it, to vindicate the character of Job, and show the benefits of endurance. In the progress of the debate, as is, alas! too common, the four disputants become heated. Crimination and recrimination follow each other. The Patriarch does not lose his confidence in God; yet his piety undergoes a severe trial. He occasionally utters words which enlightened and habitual piety would condemn. That individual must be less than human who makes no allowance for this child of sorrow. It is not merely

that Job has been stripped of all his earthly possessions and domestic endearments, or that he labours under a most painful and loathsome disease, affecting the whole of the body, and not without a strong influence on the mind: he had more to bear than even these privations and this malady. His cup of woes was to run over. A still bitterer ingredient was to be added—Friendship changed into Hostility—

“Hard Unkindness’ altered eye,
That mocks the tear it forced to flow.”

In these circumstances, his language respecting his accusers may possibly be exaggerated: certainly it is so, as it concerns his Judge. Between one and the other, something remains to be explained and modified. The Judge must appear: not, however, on the sudden; not without some one to mark and proclaim the signs of his approach. It is exactly this part which Elihu sustains. Towards the great *object* of the Poem he contributes nothing. The controversy is the same when he begins and when he finishes: the disputants may, perhaps, be softened, yet are not convinced. But in the *machinery* he has an important, if not essential, office. I put it to every intelligent reader, what impression would have been made on us, had the thirty-eighth chapter succeeded instantly to the thirty-first; had the special voice of

“the Lord out of the whirlwind” abruptly followed the final speech of Job? [chap. xxvi.—xxxii.] On this supposition, there would have been no previous notice of “the whirlwind;” nothing of the scenery or of the language which leads us to expect it: and, though Job might have already looked for the majestic appearance and solemn accents that follow, the other disputants and spectators would hardly have found themselves in a fit situation for receiving the divine award. It is not a little remarkable, that the topics upon which God insists in His address, are those on which Elihu touches—the wonders of Omnipotence, in contrast with the limits of mortal power, knowledge and wisdom. In the speeches of both, the works of creation—celestial and meteorological phenomena, together with the effects of them on Man and on the earth—are prominent. They are brought forward, too, for the same purpose—that of demonstrating God’s absolute Supremacy. Hence Job is called upon to be humble and adore. No sooner, for example, has Elihu described his own awe, in the very thought of his speaking, controversially, to his Maker, than he employs the sublime image presented in verses 21 and 22—and then adds, “The Almighty! we cannot find him out”—the moral of his address being, in truth, the moral of the Book. I look upon these verses as having been dictated to him by

the train of his ideas, rather than by the presence of any single and distinct phenomenon. Gathering darkness reminds him of light; and this, again, of the Being whose effulgent glory is "unapproachable" by mortals. The only decision pronounced by Almighty God on the matter at issue, lies in these few words: "ye have not spoken of me the thing that is right, as my servant Job hath."⁶ In what, then, had Eliphaz and Bildad, and Zophar been faulty? They had been so in declaring their friend a criminal, because he was a sufferer. How did Job speak "rightly" of the Creator? In his repeatedly expressed assurance that God would appear specially in his behalf. Both parties had used very reprehensible language in the course of the debate. Still, the speeches of Job, with few exceptions, are characterised by pious faith: those of his accusers, by an obstinate adherence to the maxim, that affliction necessarily betokens guilt; a maxim at once dishonourable to God, and unjust and unkind to Man. This Poem, notwithstanding so much has been written upon it, still remains a *study* for serious inquirers. Such being my conviction, I submit the above remarks to them in the spirit of one who is desirous of learning, and not of censuring. In the dim antiquity to which these speculations carry us, little was known of God's moral character and government, in comparison of what is now disclosed.

The times of that ignorance He winked at. It was reserved for his Son Jesus to bring into much fuller light the counsels of the Father: Truth and Grace, Life and Immortality. From the Book of Job, however, men might learn that God, though an absolute, is not a capricious Ruler.

* “— subtilissimis et altissimis nubibus.” Le Clerc, in loc. ; and Ps. xviii. 11, 12.

^b See, among many passages, Ephes. i. 18, in Griesbach’s text.

^c Schol. in loc.

^d Grotii. Annotatt. Auctarium. Tom I. ii. p. 60.

^e xxxiii. 6, 7. ^f xiii. 20—23, xvi. 21.

^g xlii. 7.

XL. 1. “Moreover, the Lord answered Job” —6. “Then answered the Lord unto Job”—xlii. 1. “Then Job answered the Lord, &c.”—7. “And it was so after the Lord had spoken these words, &c.”] It has been supposed that there is a dislocation in these verses. Dr. Kennicott^a and others^b have, therefore, attempted to restore what they look upon as the true order. But I am not convinced that the attempt is necessary. Let us mark the Poet’s arrangement of Jehovah’s address, and of Job’s replies, as they stand in our Bibles. With the xxxviiith chapter the Lord begins to answer the patriarch “out of the whirlwind.” The address continues, uninterruptedly, to the end of the second verse of chapter

the xlth. Almighty God pauses there, that He may give the sufferer an opportunity of saying what his present feelings and situation dictate. Job confesses his unworthiness generally, and declares himself incapable of arguing further with his Maker. As this, however, was not enough—as a yet more specific and humiliating acknowledgment was essential—Jehovah goes on to describe other effects of Omnipotence, in the World of Nature; though He does not pursue the description, until He has spoken again to Job—and this in terms of majestic severity. Hitherto the illustrations had been selected from phenomena of the heavens, the air, the waters—those of the seasons—those of animals memorable, severally, for strength or swiftness, for the perfection of their senses and instincts—and for the independence of nearly all of them on Man's control and skill. The break in this part of the Poem—the suspension, for a few moments, of God's appeal to His afflicted and misjudging servant—has two uses. It is a relief, amidst the almost overpowering grandeur of the scene; and, therefore, a beauty in writing, to which no reader of taste can be insensible. At the same time, it prepares us for the yet sublimer representations which follow. Thus far the Creator had not placed before Job the most stupendous of the monsters of the land and deep. He now proceeds to delineate them with astonishing effect.* Such noble

paintings fitly terminate the series; being reserved, with consummate skill, until the patriarch's state of mind needed the introduction of them. To guard against that introduction being abrupt—to link what precedes of the address with the sequel—the Lord, ch. xl. 6–15, speaks unto Job again. No speech could be more appropriate, or so well preface the faithful and terrific descriptions with which the Poem closes. Nor were “these words” of the Lord lost upon the sufferer. The design of them is instantly fulfilled. Job makes an absolute surrender^d of his own will to the Divine will, and repents in dust and ashes. It must not be objected that ver. 7 of chap. xlii. begins with the clause, “And it was so, after the Lord had spoken these words;” for the sixth verse ends with the words of Job. No violence is done to either reason or candour, if we include the first six verses in a parenthesis; if we conceive of the Poet as hastening to blend his narrative of the patriarch's submission with Jehovah's speech—the effect with the cause—yet laying far greater stress upon “the words of the Lord” than upon those of the man of Uz—because they were these further speeches from “out of the whirlwind,” that finished the controversy, and justified the award. If the above remarks are correct, in substance and detail, there can be no doubt as to the position of the verses and sections referred to:

we cannot alter it, without injuring the Poet's method and design.

- Remarks on Select Passages, &c., pp. 161, &c.
- ^b Among them, Scott, Miss Smith, &c.
- Ch. xl. 15—and xli. ^d Schultens in loc.

PSALMS.

I. 3. “— whatsoever he doeth, shall prosper.”] I adopt the rendering proposed, in manuscript, by a man of considerable taste and learning,^a and read, “it shall bring to maturity whatever it beareth.” This representation is first general, and then particular. The Psalmist begins with suggesting a comparison :

“ He [the good man] shall be like a tree planted
by the rivers of water,
That bringeth forth its fruit in its season.”

He next places in full view the most striking circumstance of the similitude—

“ And its leaf shall not fade,
But it [the tree] shall bring to maturity whatsoever it beareth,” [both leaves and fruit.]

In the case of many if not most trees, the maturity of the fruit depends on the healthy condition of the leaf.^b

^a The late Rev. Henry Moore.

^b Sir. J. E. Smith's *Introd. to Botany*, ch. xvi.

That the original word, both Hebrew and Greek, sometimes requires the sense of *bear*, [yield, produce] instead of *do*, will appear from Gen. xli. 47, Job xiv. 9, Is. v. 10, Habb. iii. 17, and John xv. 5.

II. 7. “— this day have I begotten thee.”] Bengel^a has the following observation upon the clause: “*Eternity* is never signified by the word *to-day*. Therefore, the sentence, ‘I have this day begotten thee,’ means, ‘I have this day appointed and solemnly declared thee to be my son.’” The learned writer’s remark is, I think, correct: and it conducts us to the just rendering and sense of Luke xxiii. 43, “Verily I say unto thee to-day, Thou shalt be with me in Paradise.”^b

^a Gnomon, &c., in Acts xiii. 33.

^b Bishop Law’s *Considerations, &c.*, App. Object. xiv.; and see 1 Sam. xv. 27, 28, and Zech. ix. 12.

IV. 4. “Stand in awe, and sin not.”] The lxx. have, “Be ye angry, and sin not.” But I doubt whether they have given here the meaning of the original: their rendering^a appears inconsistent with the scope of the Psalm, and has not been generally followed and admitted.^b

^a Is it possible that they confounded the Hebrew verb with one nearly similar in form, which occurs in Ps. ii. 1—“Why do the heathen RAGE, &c.?” [The interrogation in this latter passage extends throughout the first three verses.]

^b Mendelssohn, who must have well understood the language of his people, has

“ So bebt, und sundigt nicht.”

Consult, likewise, Le Clerc's note, in loc., and Bahrdt's App. Crit., on Hos. iii. 5.

XIX. 10. “ — sweeter also than honey and the honey-comb.”] To writers who dwelt in Palestine, and in some of the neighbouring countries, this comparison naturally presented itself. We find it in Homer,* where it is used, however, in reference to the gratification of resentment.

* Il. xviii., ll. 109, 110.

XXVII. 14. “ Wait on the Lord.”] Here, and in many other texts, I would translate the verb by, “ wait for.” So Green, in the passage before us, “ Wait for *the help of the Lord :*” and thus the Psalter, in the Book of Common Prayer, “ O, tarry thou the Lord's leisure :” a part of which rendering, however, may well be thought objectionable. The word, “ wait on,” describes “ pious, enduring confidence,” rather than “ religious worship.”

LVII. 8. “ Awake up, my Glory.”] This is a just rendering of the noun : no other version of it seems admissible. Accordingly, the word has been so employed, I believe, by the majority of translators ; certainly by some of the best.* Now what is meant by this term, GLORY? Many commentators explain it of the *tongue* : some, of the *soul* or *mind* ; for which interpretation I give my humble suffrage. I am not acquainted with any passage

in which the original substantive bears unequivocally the sense of *tongue*: it is a very different noun by which the Hebrews express that member of the body. The *tongue* has indeed been styled, by later writers, “the *glory* of our frame;” and justly enough, if the bodily structure be intended, and nothing more. To *the whole frame* of Man, considered as an intellectual and a moral being, the remark, assuredly, is not applicable.

* See the lxx. the Vulgate, Luther, Diodati, Castalio, Mendelssohn, Rosenmüller, Geddes, Wellbeloved. The parallelism in Gen. xlix. 6, justifies this interpretation.

LXXXIV. 9. “Behold, O God, our shield, &c.”] According to some commentators, Jehovah is here styled, the shield, or guardian, of the Jewish people; an interpretation countenanced, at least, if not required and suggested by the eleventh verse. Others think that David is now referred to as the shield of his subjects; that “our shield” and “thine anointed” are one and the same individual. This is a very plausible exposition. Dathe objects to it that David (assuming him to be the author of the Psalm) employs throughout the singular number.^a What, nevertheless, if the Psalm were written and used in parts; if some portion of it were put into the mouth of a chief singer, or leader, while the others proceeded from a *chorus*? There is nothing improbable, but the reverse,^b in such a view

of the poem before us ; and if we can with justness adopt this opinion, Dathe's reasoning will fall instantly to the ground.

* " At enim vero obstare videtur numerus pluralis, cum in toto Psalmo David de se in numero singulari loquatur."

^b See Street's arrangement and note, in loc. : also Mendelssohn's division of the Psalm, and his rendering of verse 9—

" Schaue auf unser Schild, Gott !
Sieh' auf deinen Gesalbten !"

Mr. Wellbeloved [in loc.] judiciously cites Ps. xlvii. 9.

CV. 8. " He hath remembered his covenant"—compared with I. Chron. xvi. 15, " Be ye mindful always, &c."] Long before I met with a note in Hallet's Discourses,* I had conjectured that this latter passage should be corrected to that in the Psalms. The emendation may be made with the greatest ease. But, then, there is an entire want of external testimony in its favour ; although it appears^b that the clause in the Psalms has, in some few manuscripts, been corrected from the text of the historian.

* Vol. ii., p. 69.

^b Kennicott and De Rossi, in loc.

A most ingenious conjecture of Hallet's [ii. 9, 10] on Neh. ix. 17, where, for the words *in their rebellion*, he proposes to read, *in Egypt*, has received, subsequently, a sanction additional to that of the lxx. See Kennicott, De Rossi and Houbigant.

CX. 2. "The Lord shall send the rod of thy strength out of Sion: rule thou in the midst of thine enemies."] Mudge supposes that the second of these clauses is addressed to the sceptre—the rod of the Sovereign's strength: "this," he says, "seems to be the form of commission to the Rod, whereby He [Jehovah] empowers it to destroy its enemies as it pleased." Examples, I admit, are not wanting of this kind of personification and address.* But I discover none where the compellation is directed thus suddenly and abruptly to a thing, after its having been made to a person. The two clauses are parallel to each other: and, from the whole form and tenour of the Psalm, it is clear that the object addressed, like the matter treated of, must be the same.

* Zech. xiii. 7, Jer. xlvii. 6, 7, upon the latter of which passages the reader may consult the xiiiith of Bishop Lowth's Lectures on Hebrew Poetry. That passage contains both a personification and a dialogue; each grand and spirited in its kind—and deeply impressive in their combined effect.

CXI. 2. "The works of the Lord are great, sought out of all them that have pleasure therein."] The sentiment is just and weighty: and, perhaps, neither the text nor the translation should be disturbed. Yet the rendering of the verse by Mendelssohn,^a which is that also of Mudge, and which receives some countenance from the lxx.,^b de-

serves our notice: "The works of Jehovah are exquisitely contrived for all their [or His] purposes."

^a "Allen ihren zwecken angemessen."

^b The Syr. and the Arabic agree here with the lxx.

CXXXVII. 9. "Happy shall he be that taketh and dasheth *thy little ones* against the stones." Harsh as the language and the sentiment are, Criticism will not permit us to substitute anything for them, at the hazard of violating all the rules of analogy and evidence. The original words cannot be fairly translated, "dash *thy idols* to the ground:" and the propriety and spirit of the two concluding verses would be destroyed by such an alteration. Nor is that part of the Psalm imprecatory, but prophetic: it represents, in faithful and lively colours, an event hereafter to take place, and well accords with what Isaiah foretells.*

* "— their CHILDREN also shall be dashed to pieces before their eyes," xiii. 16—compared with verse 18 of the chapter.

CXXXIX. 9. "If I take the wings of the morning, &c.]" A flight from the East to the West is supposed; the Mediterranean *Sea* being the *Western* limit of Palestine. Perhaps the remoteness of these points from each other may be intended, by the sacred writer, still more than the swiftness of the course.*

^a So in Ps. ciii. 12, "As far as the East is from the West, &c.;" in which context the poet accumulates images to set forth the infinity of the Divine compassion; the 13th and 14th verses being descriptive of a father correcting his child, yet moved, in this very act, to pity and forbearance.

PROVERBS.

IV. 17. "They eat the bread of wickedness, and drink the wine of violence."] Doederlein's gloss on the latter clause is, "*vinum sceleris, injuriis et rapinis comparatum.*" So far I agree with him. When he adds, "unde illustratur dictio, Luk. xvi. 9, ['the Mammon of unrighteousness'—*opes male partæ.*]" I cannot assent to his remark. The principle on which he explains the conclusion of Prov. viii. 18,^a should have been applied by him to the phrase, "the Mammon of unrighteousness." After referring to Job xxi. 7, he judiciously observes—" *opes justæ, fidæ, veræ* —opponuntur *fallacibus.* The epithet *ἀδίκος* has occasionally the same meaning in classical Greek writers.^b

^a "*Opes firmæ et solidæ, duraturæ.*"

^b For example, in the *Electra* of Euripides, 948, where, as the connection shows, *ὄλκος ἀδίκος* is, "deceitful, uncertain wealth."

VI. 6—9, compared with xxx. 25. “Go to the ant, thou sluggard, consider her ways, and be wise : which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest”—“The ants are a people not strong, yet they prepare their meat in the summer.”] On the former of these texts, Poole observes* that “in winter ants stir not out of their holes.” Solomon contents himself with saying that in fine weather these insects collect and lay up food for their future use.

* Annot., &c., on verse 8. Some instructive communications on this subject may be seen in Harris’s *Natural History of the Bible*, and in a note, [by the late Rev. Henry Moore] in *Commentaries and Essays*, &c., vol. ii. 411.

XIV. 32. “The wicked is driven away in his wickedness : but the righteous hath hope in his death.”] This is not exactly the contrast, which the original presents. Another translation has been proposed :

“In [or, by means of] his wickedness the wicked man is agitated :

But the righteous man hath confidence even in death.”

Mr. Lowth’s paraphrase of the words, accordingly, is, “When a wicked man falls into calamity, his heart fails him, and he is driven away from all his confidences, like the chaff before the wind, by the conscience of his own wickedness : but a righteous man is not dis-

mayed in the greatest dangers, but remains steady and confident, even in death itself.”^a

^a With this translation Luther’s agrees; and, substantially, Diodati’s and Dathe’s, as well as Houbigant’s. The version by the last of these authors, is, “Animo concidet in sua calamitate vir impius; vir justus ipsa in morte confidens erit.” In opposition, I confess, to the majority of translators, and therefore with particular deference, I have selected the term “wickedness,” as the more eligible.

XVII. 15. “He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.”] It should be, “He who *acquitteth* a wicked man;” and so in numerous passages, where the words “justify” and “justification” occur; for these terms are now less common in writing and conversation.

XXII. 13. “The slothful man saith, There is a lion without; I shall be slain in the street.”] A lively picture not merely of the sluggishness and timidity of a class of self-indulgent persons, but of the absurd and flimsy pleas, under which they try to veil their indolence. In the thinly-peopled villages of Asia and Africa, wild beasts may appear, and spread terror and devastation; but scarcely in the *streets* of towns and cities. It was, at least, a very improbable appearance.

XXIV. 30, 31. “I went by the field of the slothful, and by the vineyard of the man

void of understanding: and lo, it was all grown over with thorns, * * * and the stone wall thereof was broken down.”] This passage may bring another to our recollection: Matt. xxi. 33, “There was a certain householder, who planted a vineyard, and hedged it round about;” with which text Is. v. 1, 2, perfectly corresponds. The congruity, indeed, may not, at first, be discerned by the English reader: let him then consider that to *hedge* and to *fence* is not essentially more than to *inclose* and to *secure*: and let him know that in the East the usual method of inclosing and of guarding vineyards, is by encircling them with a *stone wall*.^a

^a Harmer’s Observ. &c. [ed. 2] vol. I. 456, &c.

XXVII. 18. “Whoso keepeth the fig-tree, shall eat the fruit thereof: so he that waiteth [faithfully] on his master, shall be honoured.”] Better, “And he that waiteth, &c.” The clauses are parallel: and the parallelism serves to fix the sense; namely, that “the labourer is worthy of his hire.” In this connection, to be *honoured*, means, to have a suitable return in wages, gifts, presents.^a

^a See the translation of the passage in the lxx., and Acts xxviii. 10, both in the English version, and in the original. I may add, Matt. xv. 4, 6, where *honour*, probably, has the specific meaning of *assistance*.

— 19. “As in water face *answereth* to face, so the heart of Man to Man.”] The meaning

of this aphorism, on which many refined observations have been made, and which has given rise to some unwarranted verbal conjectures, may perhaps appear in a literal and correct translation :

“ As water [represents] the face to the face,
So the heart [represents] the man to the man.”

“ Let any individual faithfully consult his heart—the state of his motives, his principles, his feelings, &c.—and it will fully set before him his character ; just as the true lineaments of his countenance are reflected from the pure and unagitated surface of water.”^a

^a Castalio, Diodati, Dathe, De Wette, Bauer, Well-beloved, &c., are friendly to this translation.

XXIX. 19. “ A servant will not be corrected by words : for, though he understand, he will not answer.”] The lxx. have, “ a stubborn servant,” which is thought “ necessary to the sense.”^a Now, as to such necessity, there may be a reasonable question. I would render the maxim thus : “ By words a servant will not be corrected, while [or if]^b he understandeth, and yet answereth not ;” i. e., “ such contumacy requires much severer chastisement than a rebuke.” It is a representation of the character and merited punishment of a sullen and froward servant.

^a Commentaries and Essays, i. 387.

^b Noldius, H. Part. No. 24 on the origin. word.

ECCLESIASTES.

VII. 10. "Say not thou, What *is the cause* that the former days were better than these? For thou dost not inquire wisely concerning this."] There is no necessity for these italics. A correct rendering will make the question at once perspicuous and concise; "Say not thou, Why were the former days better than these?" We shall hardly find a more apposite paraphrase of it than in Lord Bacon's *Essay on Innovations*; especially in the sentence, "They that reverence too much old times, are but a scorn to the new."

XI. 9. "Rejoice, &c.—but know thou, that for all these things, God will bring thee into judgment."] According to some expositors, the former part of this address is *ironical*—a "caustic apostrophe:"* others deem it an admission that the young may indulge moderately in certain pleasures—yet under a sense of their moral accountableness. I have always thought the passage an example of dignified *irony*; because I recollect no texts of Scripture, where *to walk in the way of our hearts*, and in the sight of *our eyes*, has a favourable signification.

* Hurd's *Sermons at Lincoln's Inn*, [1785.] vol. ii. p. 243.

XII. 11. "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given by one shepherd."] To discern the leading thought in this verse, is not difficult. The proverbs and sayings of the Eastern teachers—"the words of the wise," especially of Solomon—are characterised at once by pungency, and by firm impression; by their hold on the memory, the judgment, and the feelings. Like *goads* applied to oxen, like the large oriental *nails* fastened in the walls, or in the ground, they excite to reflection and effort, and fix themselves indelibly in the mind.^a But who are "the masters of assemblies;" and what is signified by the clause, "which are given from one shepherd?" In answering these inquiries, we must examine how far the verse is justly translated, and what its connection is,—what its reference :

"The words of the wise are as goads,
And as nails planted ;^b [firmly fixed]
The masters of assemblies give *them*
From one shepherd."

I have tried to present the reader with a literal and accurate rendering. Who, then, I repeat, are "the masters of assemblies?" My answer is, the presidents of those social meetings for intellectual and moral improvement, which have always been so much in vogue among the people of the East. If it be further asked, who is intended by "one

shepherd?" I reply, Solomon, or some distinguished aphoristical teacher and collector, like Solomon^c—from whose copious stores, maxims of life and manners were produced, recited and illustrated at such meetings. Thus viewed, the verse is a concise, figurative, and animated description of the book denominated *Ecclesiastes*. The *shepherd* and the *instructor* are sometimes, in Hebrew, synonymous appellations. To *feed* is to *instruct*.^d May it not be probable that the *Editor* of *Ecclesiastes*, whoever he was, added the last six verses of the twelfth chapter? There would be a striking pertinency in the author himself—"the preacher"—concluding with the sentiment with which the book opens. [verse 8, compared with chapter i. 2.]

^a Ps. xciv. 9; Dan. xi. 45.

^b Harmer's Observations, &c., No. 127, vol. iv., p. 70, &c. [1787.]

^c "Sermo est de eo, qui jussit colligi proverbia, hoc est, de Solomone." Le Clerc, in loc.

^d Prov. x. 21; Jer. iii. 15. If the Hebrew word that we render *assemblies* be translated *collections*, viz., of proverbial sayings, [Michaelis' Suppl., &c., p. 108,] the meaning of the passage will be substantially the same.

^e Peters on Job, 2d ed., Pref. p. Lix.

CANTICLES.

I. 7. "Tell me, O thou whom my soul loveth, where thou feedest; [*tendest*, or 'leadest to pasture,'] where thou makest thy flock to rest at noon?" Poets of different countries, and of succeeding and even modern times, seem to have echoed this language, so full of beauty, and so true to Nature.*

* I presume that the writer of "Tweed Side" [William Crawford, of Auchinames, about the year 1731] had *The Song of Songs* in his view, when he penned the following lines:

"Say, charmer, where do thy flocks stray?
Oh! tell me—at noon, where they feed?"

ISAIAH.

VII. 2. "— it was told the house of David, saying, Syria is confederate with Ephraim." According to Bishop Stock's translation and comment, "leans on the arm of the King of Israel, as on that of a friend." The received version is far better. For, though the original word may be translated *leans*,

the thought intended to be expressed is that of an alliance, or confederacy. I must object to the employment of a familiar English idiom, which has nothing that corresponds with it in the Hebrew, and, therefore, is not the rendering of one idiom by another.*

* Principal Campbell, in his Translation of the Gospels, has given his attention to this kind of rendering, and frequently exhibits it with success.

— 16, &c., compared with ix. 6, &c.: “before the child shall know, &c.”—“unto us a child is born, &c.”] It is generally taken for granted that these passages regard one and the same child.* I must avow a different opinion. In the first place, the child spoken of in vii. 14, 16, was evidently a son of Isaiah’s:† not so that spoken of in ix. 6, 7. Secondly, in the former instance, one event is predicted only as the *sign* and pledge of another event, definite, and not very distant; whereas, in the remaining instance, the *child born* (*present* time being employed for the *future*) is not a *sign*, but the single and grand theme of the prediction.‡ Thirdly, to the second child titles considerably more exalted and impressive are given than any which even the word *Immanuel*§ comprehends, in its application to the son of Isaiah; titles which denote a spiritual Prince, of unrivalled qualifications and authority.¶

* Is. viii. 1—5.

^b Dr. Henry Owen [Inquiry into the lxx. &c., p. 47] accuses the Jews of wilfully disjoining these two passages. But the charge is not substantiated.

^c Compare Is. vii. 16, with viii. 4.

^d Such compound Hebrew words are significant of *office, undertaking, character, endowments*; not of *nature*. Did they indicate a *nature essentially divine*, they would elevate many an individual recorded in the Old Testament to the rank of proper Deity; and Judaism, otherwise so memorable an attestation to the *Unity* of the Supreme Being, would then be transformed into a system of *Polytheism*.

^e If Matt. i. 22, 23, be alleged for the identity of the subject of these two predictions, I will refer to some observations of Harmer's [vol. ii. 482, &c.]; and to others not less pertinent in Wakefield's Transl. of Matt., [4to.]

VIII. 14. "— He shall be for a rock of offence, &c.]" This is declared of Jehovah by his prophet. The apostles Paul and Peter, respectively,^a adapt the clause to the state of things under the Gospel and its Founder. Still, it does not hence follow, as J. Vorstius^b supposes, that Jesus Christ is identical with *Jehovah*. The examples are numerous of a similar phraseology and usage.^c

^a Rom. ix. 33; 1 Pet. ii. 8.

^b De Hebraismis N. T. [1705] c. iii., "Unde argumentum tam firmum arcessi potest ad Deitatem Christi probandam, quam quod est firmissimum." Surely this is said with more positiveness than truth. He who compares the two several quotations with the prophecy, will perceive that the emphatic part of the language quoted, is, "a stone of stumbling, a rock of offence."

The translators should have carefully avoided the substitution of the *masculine* for the *neuter*, in the pronoun, nor have confounded together the "subject" and the "figure."

'Take one example: God is "a *Father* of the fatherless," Ps. lxxviii. 5; and Job xxix. 16, was "a *father* to the poor." Shall we argue hence to an identity of person and nature? That would be far worse than unbecoming.

IX. 5. "this shall be with burning and fuel of fire."] Bishop Lowth's rendering of the clause is,

"— shall be [viz. the garment, &c.] for a burning, Even fuel for the fire."

With his characteristic taste, elegance and correctness, he has illustrated the custom, which the prophet refers to, and shown that the practice of burning heaps of armour, gathered from the field of battle, was prevalent among some Heathen nations, and that the Romans viewed it as an emblem of peace. To the quotations which this Prelate has laid before his readers, let me add an extract from the Life of C. Marius, by Plutarch: "After the battle, the Consul gave orders for bringing together the most splendid, perfect and beautiful of the arms and other spoils taken from the enemy. These he reserved for the purpose of gracing his triumphal entry. The remainder he caused to be heaped on a pile of considerable size. Then, in the presence of the victorious army, and clothed in the

dress of his rank and office, he received a lighted torch, with which he set fire to the pile, and completed his act of sacrifice."

— 6. "— his name shall be called, &c.]" On the authority of the lxx. and of some of the Christian Fathers, Mr. Dodson^a has, in one clause of the verse, substituted the words "The Messenger of the great design." I can supply a further passage from Eusebius,^b where, speaking of Christ, he says, "It is usual to style him, the power of God, and the wisdom of God, and the word of God, and the chief leader of the strength of the Lord, and the messenger of the great design."

^aTransl. &c., in loc. ^b Prep. Evang. vii. ch. 15.

XIV. 10. "All they shall speak and say unto thee, Art thou also become weak, as we; Art thou become like unto us?"] This Ode is an example of the severest taunts and scoffs, with hardly any mixture of *irony*. That figure of speech is applied to the fallen tyrant of Babylon, only in the compellation, "O Lucifer, Son of the morning!" [ver. 12.] Nor would the more ample use of it have suited a Poem of so majestic and grave a cast. "The mighty dead, the great ones of the earth, all the kings of the nations," are described as joining in the insulting questions, which I have quoted. I think, with E. F. C. Rosenmüller, that the verses which follow, down to the 21st, must be regarded as proceeding likewise from

their lips. Towards the conclusion of the *Agamemnon* of Æschylus, some lines occur, which have been thought by no incompetent judge,* to contain "the bitterest irony, the most cutting insult, that ever was written by man." I submit below a paraphrastical translation^b of them; and my readers will determine whether, in construction and effect, they are not greatly surpassed by the extract from Isaiah.

* Wakefield: Correspondence with C. J. Fox. pp. 174, 175.

^b The Chorus having spoken of *funeral rites*, Clytemnestra says, [ll. 1560—1569]

"By me he fell, by my own arm he died:
 His burial *I* decree—Yet not the pride,
 The show of grief; the menial weeping train!
 Such obsequies were poor; such rites were vain.
 On HIM far other, fitter honours wait,
 A Father's honours, long reserved by Fate.
 Quick as his shade on Hell's sad banks ascends,
 He meets a welcome from exulting friends.
 See, his loved *Iphigene*, with joyful face,
 Hastes to receive and give the fond embrace:
 Her sire's approach she gladly hails, and warm
 With filial rapture views her murderer's form."

There is an address, of the same kind, yet of very inferior excellence, in Virg. *Æn.* B. ii. ll. 547—550.

XXXVII. 36. "— the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they [when men] arose early in the morning, behold they [the Assy-

rians] were all dead corpses." This infliction was miraculous, certainly, in respect of the vast multitudes which perished simultaneously, and, as is probable, in respect of the means of their destruction. Assuming that Hezekiah's illness^a was specifically the *plague*, some commentators^b have supposed that the Assyrian army was cut off by the same pestilence. But I see no sufficient ground for the assumption: ^c nor can I avoid laying stress on the historian's silence concerning any ravages of the plague, at this time, among the Jews.

^a Is. xxxviii. 1, 21.

^b Gesenius, &c.

^c Dr. Mead looked upon Hezekiah's disease as "a fever terminating in abscess," and upon the cataplasm applied as a natural and well-selected remedy. *Medica Sacra*. ch. v.

XXXVIII. 8., compared with Ps. cii. 11, "—the shadow of the degrees which is gone down in the sun dial of Ahaz—" "like a shadow that declineth."] The phenomenon described in the former of these passages, was *artificial*: that spoken of in the other, was *natural*. Nor is the Hebrew verb the same in both the texts.

XL. 7, 8. "The grass withereth, the flower fadeth, &c.; but the word of our God shall stand for ever."] This passage sets in contrast human decay and "the sure word of prophecy," Peter [I. Ep. I. 24, 25] applies the eighth verse to the Gospel. The application is elegant and admissible. Yet, in the

text which he alludes to, "the word of God" means the prediction itself,^a rather than the subject of the prediction. Isaiah does not oppose the Jewish religion and the Christian to each other. His themes are the mortality, the vicissitudes, the restoration of his exiled countrymen, and the stability of the Divine purposes and declarations concerning them.

^aIt is thus in Is. lv. 11. In his annotations on the xiith of Bp. Lowth's Lectures, &c. J. D. Michaelis produces additional examples.

XLVI. 4. "— even to your old age, I am He: and even to hoar hairs will I carry you." In reading the Scriptures, it seems difficult not to be impressed by the very natural and becoming manner in which they describe AGE, and its adjuncts. This fact is no weak presumption of the antiquity of the writings, in which we have such numerous proofs of it, and also of their originating in Eastern regions.^a

^aPs. lxxi. 9, 17, 18, and Philem. ver. 9, are touching examples. But Eccles. xii. 1—8, is the passage, on which I would chiefly fix the reader's attention. Let this picture of declining life be studied, in connection with Barzillai's account of himself, 2 Sam. xix. 35. Light will thus be cast on some of the images. It is a picture which contains nothing that can offend the most fastidious observer. From portraits of old age, in the works of some Heathen writers, [Juvenal x. 188—276, and C. Plinii 2di Hist. Nat. vii. sec. 51, 56,] I turn away with disgust. These authors have taxed their imagination, for the purpose of rendering

their sketches more hideous and deformed. Not so the Hebrew *Preacher*: faithful to nature, he is, at the same time, observant, of the claims of taste and delicacy.

LIV. 13. “— all thy children shall be taught of the Lord; and great shall be the peace of thy children.”] The word “children” is used here with considerable beauty in the sense of, “inhabitants of a state, or city.” Other examples, of this class, may be seen in Scripture.* The verse, even so understood, is no inappropriate motto to a discourse on *popular education*.

* Is. xlix. 17; Matt. xxiii. 37; Luk. xix. 44.

JEREMIAH.

II. 14. “Is Israel a servant; Is he a home-born slave?”] A more faithful and distinct rendering would be—“Is Israel a slave? Or, is he born in the house?” The latter of these questions, is, in effect, an affirmative statement. Israel *was* a son: though a servant, he was born in the house, and not purchased. The passage receives illustration from Gen. xv. 3, xvii. 23, and explains Gal. iv. 7.* Abraham’s servants were of two classes: some born in his house—the others, “bought with his money;” and

nature and custom would give him a particular concern for the "home-born," who would almost be looked upon as "sons," and from amongst whom, if he were childless, he might choose an heir. In an infinitely nobler sense, many an early convert to the Gospel, exchanged the vassalage of the ceremonial Law for "the glorious liberty of the Sons of God:" "thou art no more a servant, [a slave] but a son; and, if a son, then an heir of God, through Christ." Pursuing these observations, we may better understand the reasoning of the writer to the Hebrews. [iii. 3—7.] A "household," not a "building," is there spoken of.^b In *that* household Moses was a servant; confidential, faithful, yet still a servant. The immediate Head of it was God; the Jewish Dispensation being a strict Theocracy, and Moses its honoured minister. But in the Christian Kingdom and Family there is one God and one Lord.^c The Son partakes, with modifications, in the glory of the Father, and is next to Him in the household. This appears to have been a usage in the East;^d nor, indeed, is altogether peculiar to those countries. The sum of the writer's argument is, that Jesus Christ fills an office far more comprehensive and momentous than what Moses sustained; an office harmonizing with the relation of a son, and implying and requiring much higher authority than belonged to even the Hebrew Lawgiver.

In this passage too, there is something like a contrast of the local and temporary character of Judaism with the universality of the Gospel.

^a Also Ps. lxxxvi. 16; cxvi. 16; with which texts compare Exod. iv. 22, 23, and Hos. xi. 1.

^b This is evident from the fourth and sixth verses, ["whose household are we, &c."] where it would be incongruous to understand *ἱεῖος* of a "material edifice."

^c I. Cor. viii. 6.

^d Luke xv. 31; John viii. 35.: and see Prov. xvii. 2. xxix. 21. Matt. xvii. 25, 26.

X. 11. "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from under these heavens." This passage is written in the Chaldee tongue: and the words have been supposed to contain a proclamation, which Jehovah directs the Jews, when they are captives in Babylon, to utter against the Heathen idols.^a One manuscript omits the verse, which Blayney,^b with good reason, suspects to have been interpolated. It is remarkable enough that Castalio, in his Latin translation of the Bible, has rendered these clauses into the Italian language:

"Cosi gli direte, Gli iddii i quali non hanno fatto il cielo e la terra, saranno tolti de la terra, e di sotto cielo."

I am not acquainted with any other version of the Scriptures, in which the same peculiarity appears. Some persons may be of opinion, that, on this principle, and for the sake of consistency, Castalio should have employed Italian in translating not a few chapters of Ezra and of Daniel.^c

^a Joseph Mede's Works, p. 187, [4th ed.]

^b Transl. and Not. in loc. See also Bauer. The annotation of Le Clerc is learned and ingenious; he looks upon the words as having been written by Jeremiah.

^c Masclef's Gram. &c., vol. ii. p. 90, &c. [2d. ed.]

X. 25. "Pour out thy fury upon the Heathen that know Thee not, and upon the families that call not on Thy name." A parallel text explains this language. In Ps. lxxix. 6, it is, "Pour out thy wrath upon the Heathen that have not known Thee, and upon the kingdoms that have not called upon Thy name." The idolatrous enemies of Israel are intended. Evidently, therefore, these passages should not be quoted in favour of family-worship; a practice, nevertheless, which rests on scriptural examples and authorities, no less than on other unanswerable arguments.

XVII. 6. "— he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit, &c.]" If this rendering be faithful, the images appear

strangely blended together, or there is an incongruous mixture of the comparison with its subject. Noyes does not stand alone^a in presenting a different translation.

“ He shall be like a poor wanderer in the desert,
 Who seeth not when good cometh,
 But dwelleth in the parched places of the desert,
 In a salt land, and uninhabited.”

I will give my reasons for doubting whether this be really an improvement on the P. V. : (1) There are two comparisons [5—9]; and since the image in the second^b of them is “a tree planted by the waters, &c.” we may fairly presume that the foregoing is also taken from the vegetable kingdom. (2) Again, the word, in ver. 6, that our translators have rendered “heath,” is the name of some tree or shrub^c; though I am aware of the admissibility of the term, “wanderer,” substituted for it by Mr. Noyes.^d (3) Once more, in the bold conceptions and phraseology of Eastern poets, life, sense, thought, the capacity of acting and of suffering, are often bestowed on inanimate objects, which Imagination clothes, as it were, with a personal existence. Hence much of seeming harshness, yet of true and superior grandeur, in many passages of the Hebrew Scriptures. Strongly therefore as I was at first impressed in favour of the rendering by Noyes, I now prefer that in our own Bible.

^a I say this, in part, on the authority of Schnurrer. [Dissertationes, &c., p. 167.]

^b Ver. 8.

^c Blayney's translation of the passage will, probably approve itself to a careful reader.

^d See the Lexicographers, particularly Simonis and Gesenius.

XXIII. 18, 22. "Who hath stood in the counsel [in the margin "secret,"] of the Lord—if they had stood in my counsel." In both the clauses, Blayney has, "privy council." While he gives the import of the word in the original, he is so far unhappy in the selection of his terms, that they fall much below the grandeur of the theme. I would substitute for them the expression, "secret council," as being less familiar, and more dignified, at the same time that it is equally correct.

— 28. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord." These images are well explained by the foregoing clauses. "—What is the chaff to the wheat?" The false prophet's *dream*, or pretended message, what relation does it bear to the doctrine of the prophet who gives proof that he comes with a commission from Almighty God? What have these two cases in common? Are they not as distinct as wheat and chaff—as what is substantial and

nutritious, and what, on the other hand, is empty, worthless, unsatisfactory, and with the utmost ease dispersed? Do they admit of any mutual union? Have they any mutual resemblance? How, then, can the adulteration of "the finest of the wheat" be allowable or innocent?*

* Bauer, in loc.

EZEKIEL.

XX. 47. "it shall devour every green tree in thee, and every dry—" Some translators^a begin a new chapter at the 45th verse. I see no reason for adopting their arrangement, any more than for dissenting from the opinion of those who interpret the words, now transcribed, of character, and not of external circumstances.

^a *v. g.* Luther, Castalio, Diodati, Dathe, Rosenmüller, Fr. Genev. Vers.

XXXIII. 13, 16. "— all his righteousness shall not be remembered—none of his sins that he hath committed shall be mentioned, &c.]" Here Newcome's translation has more consistency than the P. V.: for I with deference ask, whether the Primate has

not rendered *both* the clauses inaccurately ; while King James's translators are right in respect of the second ? I would further suggest, whether, agreeably to the Hebrew idiom,* it should not be "NONE of his righteousness shall be remembered, &c.?"

* Masclaf. Gram. Heb. [1731] T. l. pp. 359, 360 ; Glass. Philol. Sac. Lib. i. Tract. v. Canon xix. [ed. Dath.] On the principle there laid down, I prefer the Public Translation of Dan. vi. 15 to Wintle's.

XXXIV. 2. "—should not the shepherds feed the flock?" I prefer the word "tend." The verb in the original bears this more extensive signification. It comprises the whole of the shepherd's duty. The shepherd is to do more than *feed* his flock : he must also strengthen the weak, heal the sick, bind up the wounded, support the lame, recover, if possible, the stolen and missing, and reclaim the wandering. In the second verse his office is described generally : in the fourth specifically ; though, in this latter verse, and as the subject required, by a negative form of statement.*

* So in Gen. xlviii. 15. [See Wellbeloved's note.]

XXXV. 9. "I will make thee perpetual desolations."] Let me suggest the rendering, "I will make thee a perpetual and utter desolation." The use of the plural noun, is one of the ways in which the Hebrew writers express the superlative degree.* In Jer. xxv.

12, li. 26, 62, we meet with the phrase, which is applied there to Babylon, and signifies the complete destruction of that once famous city.

* Examples of this peculiarity are brought together in Simpson's *Essays on the Language of Scripture*, vol. i., pp. 491, 492.

DANIEL.

XII. 2. “—many of them that sleep in the dust of the earth shall awake.”] Wintle’s^a rendering is, “multitudes that sleep the dust of the ground shall awake,” which, he says, is “a just and exact translation of the Hebrew”—and, again, “The versions render as with the preposition [signifying *in*] prefixed: but they [viz. the words, ‘the dust of the earth’] should rather be considered as in apposition with the preceding participle, and are descriptive of the dead bodies of men. See Job vii. 21, and xxi. 26.”^b Undoubtedly, the preposition has no place in our Hebrew Bible: but, then, its existence in all the versions is presumptive of its having been originally a part of the text. Was it inadvertently omitted by some ancient copier? Or has it been *gratuitously* inserted by translators? I think the former of these two sup-

positions the more probable; especially as Mr. Wintle's references are beside his purpose; and, as his rendering presents an inadmissible construction, and a most harsh and discordant figure. The unanimity of the translators indicates their correctness; while the careless omission of the word, [*in*] by one early scribe, would too naturally perpetuate the blunder through succeeding manuscripts.*

*Daniel. An Improved Version, &c., Notes, in loc. p. 203.

^bIn both these passages, and in not a few others of the same class, we have a preposition. No text which I am acquainted with justifies Mr. Wintle's rendering; but the contrary. In Eccles. xii. 7, *the dust* is "Man's corporeal frame," which, at death, returns to the earth. Yet this language is distinct from Mr. W's.—Gesenius, on Is. xxvi. 19, "Ye that dwell in dust," refers to Dan. xii. 2, as a parallel text.

*There appear to be not a few similar instances in the O. T.—v. g. [in the original] Exod. xxiv. 3; though, possibly, this may be a different construction. So I. Kings viii. 55; where I suspect that the preposition has been dropped, through inadvertence—"he stood, and blessed [with] all the congregation of Israel:" see the following verses.

HOSEA.

III. 5. "Afterwards shall the children of Israel return, and seek the Lord their God,

and David their king.”] Whom are we in this verse to understand by *David*? Is it the temporal monarch, whoever he be, that was the descendant of David, and one of his successors? Or is it the Messiah? Abp. Newcome^a was of opinion that the prophecy remains to be accomplished, and that, on the future return of God’s people, an illustrious king of this name and stock will reign over Israel. The Primate, from his annotations on two passages in Ezekiel,^b appears to have considered the Messiah as being so designated and predicted. To myself these texts seem the most decisive of any which have been produced in favour of this statement. Yet the whole number of the passages bearing upon it is very small.

^aTransl. of Min. Proph., in loc.

^b xxxiv. 23.; xxxvii. 24. See Bahrtdt’s App. Crit., &c., and Pocock’s Comm. on Hos. iii. 5; also, Dr. John Jebb’s Works, ii. 154.

XI. 9. “—I am God, and not Man, the Holy One in the midst of thee, and I will not enter into the city.”] Noyes proposes a different rendering^a—

“ I am God, and not Man,
The Holy One in the midst of thee,
And I will not come in anger.”

But this translation scarcely retains the *parallelism* of the Hebrew. So far, therefore, I

prefer the rendering in our Bibles. There are numerous interpretations of the clauses. I shall limit myself to Mr. Lowth's, to one borrowed by his accomplished son from Jerome, to a third suggested in the *Commentaries and Essays*, and to a fourth, combining a part of Bishop Lowth's explanation with a part of his father's.

I am God and not Man, the Holy One in the midst of thee.] "I do not give way to a blind rage, as men often do; but as God am unchangeable, and will still fulfil my gracious promises made to Abraham and his people of being their God. Comp. Mal. iii. 6."

I will not enter into the city.] "A second time, in order to make an utter destruction."

This is Mr. Lowth's paraphrase.^b I adopt it only in respect of the last of the clauses. The other and larger portion of it seems exceptionable; first, because it introduces a topic—the Divine Unchangeableness—concerning which the prophet is now silent; and, next, because it takes no notice of the very important and characteristic image, "the Holy One in the midst of thee." I proceed to Bp. Lowth's explanation, received by him mainly from Jerome. The Prelate's rendering is—

"I am God, and not Man,
Holy in the midst of thee, though I inhabit not
thy cities."

His note follows : "There is hardly anything in which translators have differed more than in the explanation of this line ; ['Holy in the midst of thee ;'] which is the more extraordinary when we consider that the words themselves are so well known, and the structure of the period so plain and evident. Jerome is almost singular in his explanation. *Comm. in loc.* 'I am not one of those who inhabit cities ; who live according to human laws ; who think cruelty justice.' Castalio follows Jerome. There is, in fact, in the latter member of the sentence, 'I will not come into the city,' a parallelism and synonyme to—'not man,' in the former. The future, 'I go,' has a frequentative power (see Ps. xxii. 3, 8) : 'I am not accustomed to enter a city ; I am not an inhabitant of a city.' For there is a beautiful opposition of the different parts ; 'I am God, and not man ;' this is amplified in the next line, and the antithesis a little varied : 'I am thy God, inhabiting with thee, but in a peculiar and extraordinary manner, not in the manner of men.' Nothing, I think, can be plainer and more elegant than this." Having put my readers in possession of an ingenious and valuable piece of criticism, I will at present, only say that I cheerfully embrace the *principle* of it : hereafter I will state my doubts respecting some points in the *application*. It will perhaps lead us to the meaning of the

passage, because it distinctly marks the *parallelisms* in the sentences. A different interpretation was given by the Rev. Henry Moore :^d “—in some late interpretations (he observes) it is supposed that in both clauses God is opposed to man. I am inclined to think differently, and to suppose that as God is opposed, in the former clause, to man, he is, in this latter, opposed to their idol-gods, in which they trusted. The peculiar character of the God of Israel here noticed is, that he is ‘the Holy One in the midst of him,’ or ‘within him ;’ not removable from place to place, but ever present with them, and dwelling particularly in the hearts of his true worshippers. He was not one that went into the city, such a one as their idol-gods, which were carried from their temples into the city in procession, and from place to place.” The learned annotator illustrates this view of the passage by a reference to Amos v. 26, [see Acts vii. 13] and to Greek and Roman authors. I should willingly accept this explanation, could it be proved that the practice, which he considers Hosea as alluding to, was familiar among the Hebrews,—or had not the opposition which the verse treats of been the opposition of *human* fierceness and *Divine* clemency, rather than of the object of true and the objects of idolatrous worship ; or had not the parallelisms (upon which I lay much stress)

afforded a better method of investigating the prophet's meaning. My endeavour to *approach* towards a just sense of the clauses, will be made with diffidence, and with an earnest desire of my observations being either rectified or confirmed by the reader's judgment. The subject of the 8th and 9th verses of this chapter is, the forbearance of Jehovah in regard to Ephraim; while the sentences immediately before us give a representation of it under appropriate and striking images. Let us again consider, how those sentences should be arranged, and how translated? Probably, as follows :

“ I am God	and not Man :
Holy, in the midst of thee	and I will not go
	into the city.”

The members of the clauses being thus distributed, we instantly see the opposition meant to be described—that between God and Man. We further perceive that the words, “Holy in the midst of thee,” answer to the word, “God,” and the words, “I will not go into the city,” to the clause, “and not Man.” But this parallelism disappears by means of the reading which Mr. Noyes adopts, and consequently in his translation, which here indeed, exhibits a needless repetition. For the leading thought and subject had already been stated with considerable force, “I will not

execute the fierceness of my anger:" and yet these, instead of being rendered more impressive by figurative and diversified language, again offer themselves in fewer and less powerful words; a change not at all in character with the poetical genius of Hosea. An important part of the description has escaped the notice of Bishop Lowth—"Holy, *in the midst of thee.*" If this be not understood, the spirit of the parallelisms will in a great degree vanish. Though the word "Holy" is generally and rightly viewed as denoting the absolutely perfect character of God, yet the emphasis must be laid chiefly on what follows; and the language, "Holy in the midst of thee," has the same import with, "thy Holy Guardian."* I cannot acquiesce in the Prelate's exposition of the remaining member of the parallelism, "Though I inhabit not thy cities." It may be doubted whether the original verb admits of the rendering, "inhabit:" and will not the antithetic parallelism be more complete, if we understand the opposition as existing between the act of *preserving* and that of *destroying*; between a *protector* and an *invader*? A part of the ninth verse, read together with the sixth, appears to sanction this comment upon the words, "I will not go into the city."^f Possibly, the last clauses may contain two allusions: one, to the symbols of God's special presence in the Temple; the other, to the siege of Jerusalem

by a formidable enemy. In this case, the images are taken severally from "Sacred Topics," and "Sacred History."⁵

^a This reading and this translation arise out of a slight change in the vowel-points. Job xxiv. 12. is another example.

^b Comment. &c., in loc.

^c Lectures on Heb. Poet. xix. [Gregory's Translation.]

^d Comment. and Essays, &c., ii. p. 83.

^e The sentiment and the phrase are of frequent occurrence in the Hebrew Scriptures. See, particularly, Deut. I. 42, xxxi. 17; Ps. ix. 11, xlvi. 5; Is. xliii. 3, 14; Jer. viii. 19; Ezek. xxxvii. 26, 28; Joel ii. 27, iii. 17.

^f See E. F. C. Rosenmüller, in loc.; also the lxx.; Is. xxxvii. 33, 34; and Euripides, Heraclidæ, [Elmsley] l. 374, and Supplices l. 523, with Markland's very excellent note. On another peculiarity in the clauses, the reader may consult Bp. Lowth's notes on Is. x. 15.

^g Lowth on Heb. Poet. [No. viii. and ix.]

XIV. 5. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." Favourite images of the Hebrew Poets are taken from the objects of Nature. Hosea, in particular, is fond of speaking of Mount Lebanon.^a In strains of simple grandeur and elegance he describes here the future prosperity of his countrymen, and the influence under which it

was advanced. The author of the lxxii. Ps. had previously employed nearly the same language, for the like purpose.^b

^a Verses 6 and 7 of the chapter.

^b Verse 16 of the Ps. : “ There shall be an handful of corn in the earth upon the top of the mountains : the fruit thereof shall shake like Lebanon ” — “ Even on the tops of the loftiest hills a few grains of corn shall yield fruit so ample and strong as, when agitated by the wind, to bow and sound like the cedars of that celebrated spot.”

AMOS.

V. 16. “ — Wailing shall be in all streets : and they shall say in all the high ways, ‘ Alas, Alas ! ’ ”] In the books of the Old Testament we meet occasionally with *formularies* of expression that were employed by the Jews—some, at seasons of bereavement and grief,^a others, in their public devout thanksgivings.^b The case now foretold, was of the former kind.

^a Thus in I. Kings xiii. 30, “ — they mourned over him, *saying*, ‘ Alas, my brother ; ’ ” and Jer. xxii. 18, “ — they shall not lament for him, *saying*, “ Ah, my brother, or ah, sister ; ’ they shall not lament for him, *saying*, ‘ Ah, Lord, or ah, his glory.’ ” The effect of

both passages would be improved by the omission of the italics.

^b Compare 2 Chron. v. 13 with Ps. cxxxvi. 2, &c., and Jer. xxxiii. 11.

JONAH.

II. 1. — “Jonah prayed unto the Lord his God, &c.”] On the devotional address contained in this chapter, Archbishop Secker observes, “It seems very strange that Jonah’s sin should never be mentioned, or hinted at, in it :” and Green notices the tenth verse as a transposition.^a The remarks of both these writers are pertinent and judicious ; but do not touch the chief difficulty accompanying the prayer, and the history, with which it is interwoven. This composition, *a thanksgiving*, borrowed mainly from the Psalms, has no allusion to the very extraordinary circumstances in which the prophet, according to the narrative, must have found himself. His language is simply that of a man over whom the waters of the deep have passed, and who has been saved from perishing in the sea. He possesses, indeed, a consciousness of his life having been preserved : yet he does not appear to know that he was in the belly of a

fish. Whence this silence? Whence this omission? Is it capable of being explained on the common hypothesis? Jonah's thanksgiving, whether it formed a part of the book from the first, or was added at a subsequent period, and by another hand, surely proves that the notion generally entertained of the nature of the prophet's adventure, on his being thrown into the sea, is erroneous. He would render no ordinary service to Sacred Learning, who could pour light on this most obscure portion of the Jewish Scriptures.

*Newcome's Version of the Minor Prophets, in loc.

MICAH.

IV. 1. “— the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills.”] There are districts within our own country, where, from the summit of a lofty mountain, you look down upon what appears a billowy sea of mountains. Suppose a temple to be erected on this the most conspicuous point of all: you then understand what is meant by “ the mountain of the house of the Lord,” and by its being “ established on the tops of the mountains, and exalted

above the hills." The images are beautifully descriptive of the site of the temple at Jerusalem, and well suited to the Prophet's theme.

VI. 4. "—I brought thee up out of the land of Egypt." The Exodus—the departure and redemption of the people of Israel from Egypt—is a favourite topic of statement or reference in the Hebrew Scriptures. By the prophets especially, it is often applied, with great effect, to their several purposes. It was one of those events in *Sacred History* which furnished the national Poets with many an elegant image or allusion, and awakened in their minds, and in those of their readers, trains of thought alike interesting and useful.*

*It is observable that the 16th and 17th verses of Ps. lxxiv., ["The day is Thine, the night also is Thine: Thou hast prepared the light and the sun. Thou hast set all the borders of the earth: Thou hast made summer and winter."] are strictly connected with what precedes. The author, having spoken of miraculous interpositions accompanying the Exodus, recollects two circumstances of the marches and countermarches in the desert. His countrymen were led along it both by day and night, and amidst the changing seasons of the year. Hence the Psalmist's devout acknowledgment of Jehovah as the Lord of Nature; of its divisions, elements, and periodical revolutions.

ZEPHANIAH.

III. 3. "Her princes within her are roaring lions." This language illustrates Nahum ii. 11, 12. ["Where is the dwelling of the lions, &c., &c.?"] in which passage, also, "destroyers and plagues of men," are the writer's subject.*

* Occasionally, the Hebrew Poets select their images from objects supplied by their principal topic; as in Ps. lxxiv. 13, 14, from the characteristic productions and scenery of Egypt: "Thou breakest the heads of the dragons in the waters—Thou breakest the heads of Leviathan." Other examples may be seen in Is. li. 9, Ezek. xxvii. and xxxi. and in Rev. xvii. and xviii.

MALACHI.

I. 6. "— where is my fear?" The same idiom is found, and nearly the same word, in Ps. xc. 11. ["according to thy FEAR;"] both passages treating of "the reverence due to God." We find, also, something like this in Gen. xxxi. 53, ["Jacob swore by the fear of his father Isaac," or "by the God whom Isaac REVERENCED."]*

* See other instances, and pertinent remarks upon them, in Lowth's Lectures, &c., No. iv.

II. 6. "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity."] This is said of the Jewish priesthood—of the tribe of Levi—in some former periods of their history, as contrasted with the faithless and degenerate ministers of the altar, in the days of Malachi. More was required from the Priests and Levites, and more likewise from all the worshippers, than ritual exactness: correct *morals*, according to the comprehensive acceptation of that word,* were indispensable.

* Micah vi. 8; Is. i. 16, 17; and Ps. 1., the rendering of the 8th verse of which should be,

"Not for thy sacrifices will I reprove thee;
Or for thy burnt-offerings before me continually;"

where the strongest intimation is given, that the offerer hoped to compensate for his *immoralities* by the abundance and frequency of his *legal* sacrifices.



NEW TESTAMENT.



MATTHEW.

III. 15. “— Thus it becometh us to fulfil all righteousness.”] That is, “to observe every positive institution, as well as to obey every moral precept.” By this act Jesus Christ distinctly acknowledged the Divine commission, and ratified the characteristic ordinance of his Forerunner. The claims of Baptism are those of a positive institution : and a positive institution is a practice resting on the will and authority of Him who appoints it ; a duty “of which the reason is not so plain as the command.”^a Nor is it derogatory from the honour of the Gospel, but the reverse, that its two positive institutions stand not forth quite so prominently and conspicuously as its rule of life, its promises of pardon and immortality, and the death, resurrection, and exaltation of its Founder. Those institutions demand, nevertheless, our serious regard. “It is a part of the law of nature,” says Mr. Locke,^b “to obey every positive law of God, when he shall please to make any such addition to the law of his nature.” We are “to observe all things, whatsoever” our Great Master has enjoined.^c

^a Paley, *Mor. Phil.*, &c., ii. 99 [ed. 10.]

^b Reasonableness of Christianity, p. 16 [1810.]

^c Matt. xxviii. 19, 20. *Baptism* would seem to be one of the "things" which the apostles were both to *teach* and practise.

V. 25. "Agree with thine adversary quickly, while thou art 'in the way' with him." *Vater*, in his valuable edition of the Greek Testament,^a gives this gloss on the words, ἐν τῇ ὁδῷ: "tramite *via*." I should admire the brevity of the comment, were it, at the same time, accurate. The editor, I think, fails of pointing out the specific image. I therefore receive the sense not less concisely assigned by Bengel, "in via ad tribunal."^b If any doubt could remain, the parallel text, Luk. xii. 58, would be decisive.^c

^a Hal. Saxon. 1824, 8vo.

^b Gnomon, &c., in loc.

^c Both the custom and the passage immediately before us, are elucidated by part of a lively description in Hor. Sermon: 1. L. No. 9, ll. 74—

— venit obvius illi

Adversarius, &c., &c.

Matt. v. 25, has a various reading, which, however, consists merely in a different position of the concluding words. See Griesbach's N. T.: also Lachmann's.

VI. 1. "Take heed that ye do not your alms [Greek, δικαιοσύνην] before men." The original text certainly is, *acts of righteousness*,

[legal obligations] of which *alms* (see ver. 2) constituted one. Our Lord speaks rather of what the doctrine and examples of the Pharisees enjoined than of what the Mosaic code commanded. To give alms was prescribed; while the time, spot, amount, and objects of them, were left, for the most part, to every person's choice. Some light, perhaps, is cast upon the subject by a custom still prevailing in the East.* I consider the words *δικαιοσύνη* and *δίκαιος*, as frequently bearing in Scripture the sense of obligation founded either on positive law or on express and implied promise. For this reason, I approve of the common translation of I. John i. 9—"He is faithful and just to forgive us our sins," [meaning, that God is just to his own character and assurances.†] The Arabic words used by the Mahomedans as significant of alms,‡ are in harmony with the tenor of these remarks.

* Russell's Hist of Aleppo, 2nd ed., vol. i. p. 203, and Note lvi.

† I interpret Rom. iii. 26, in the same manner.

‡ Russell's Hist., &c., *ib.*

VI. 10. "Thy kingdom come."] "The kingdom of God," or "the kingdom of Heaven," is the dispensation of the Gospel, in its different stages; in its progress, from the beginning of it, under the ministry of Christ and the apostles, to its final and most glorious issue, in the universal and everlasting ascend-

ancy of knowledge, truth, holiness, and bliss.* This definition of the phrase, this view of the subject, appears to comprehend and reconcile the varying, and even opposing, sentiments of expositors.

* Matt. iii. 2, v. 19, viii. 11, I. Cor. xv. 24.

VI. 16. “— when ye fast, be not, as the hypocrites, of a sad countenance.”] A popular expositor^a says, “It is here supposed that religious fasting is a duty required of the disciples of Christ, when God in his Providence calls to it, and when the case of their own souls upon any account calls for it.” I approve of the qualification, without which the remark would be altogether inaccurate. Fasting, or ‘a partial and temporary abstinence from food,’ is not, I think, enjoined in the Christian Scriptures; though it be permitted when circumstances make it expedient, of which every individual must judge for himself,

* Matthew Henry.

VII. 6. “— that which is holy.”] Specifically, “the sacrifice;” not, as Schleusner^a would render it, “what is holy.” Our Lord means, “the victim [or a part of the victim,] which has been slain for sacrifice.”

* Lexic. in N. T. [verb. ἅγιος n. 8] “res sancta et venerabilis, nempe doctrina Christiana.” But see Lev. xxii. 10, in the lxx. There is a various reading in Matt. vii. 6, [τα ἅγια.] I know that it has not the best authorities; while it serves, however, to indicate the

specific meaning of the allusion. Perhaps το ἅγιον may be elliptical [q. d. το ἅγιον τῶ κυρίου.] See Is. xxiii. 18, [lxx.,] Haggai ii. 12.

VII. 12. "Therefore all things whatsoever, &c.]" This exhortation does not form a part of the counsels delivered ver. 1, &c. In its spirit it is referable to them, but stands at so great a distance from what our Lord says on *censorious judgment*, that it can scarcely be taken as having designedly any such connection.* At the same time, though apparently detached, it bears, I presume, some relation to what goes *immediately* before. This great *positive* rule of equity belongs, I imagine, to a train of thought now passing through our Saviour's mind. He had spoken of God's 'paternal' goodness: he had spoken of what resembles it, however faintly, in 'human' families; and hence he is led to recommend, universally, an obedience to that primary law of kindness and of justice which approves itself to the sympathies of every unperverted heart. This rule, at least in its negative form, was laid down by Heathen writers,^b before our Saviour's advent. Human justice is dictated by human feelings: and to these the Christian Lawgiver makes his appeal; while he sanctions his precepts by additional and yet more exalted motives.

* Kuinoel, Comm., &c., in loc., is of a different opinion, and should be consulted: "referenda sunt ad ea, quæ v. 1—5, extant."

^b No author of this class is more frequent in recommending the great rule of equity than Isocrates. [Ed. by Battie, 1749, I. 109, 116, &c., and Gibbon's *Hist. of the Decline, &c.*, ch. liv. Note 36.]

VIII. 16, 17. "When the evening was come, they brought unto him many that were possessed with demons; and he cast out the spirits with his word, and healed all that were sick; That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." The passage in Isaiah^a is as follows: "He hath borne our griefs, and carried our sorrows." The Evangelist does not accommodate these words of "the Prophet" to his purpose—does not divert them from their proper meaning. He cites them as an express prediction of one among the most memorable incidents in the life of Christ; and he is anxious to convince his readers that the prediction was accomplished. With this design, he employs one of the strongest of the forms of quotation, which occur in the New Testament, of passages from the Jewish Scriptures. In the P. V., the rendering of the clause so quoted should have been, "He himself took away our infirmities, and bare away our sicknesses."^b If it be inquired, how Jesus Christ did this, the narrative supplies the answer: "When the evening was come, &c." He took and he bore away the maladies of men, not by transferring any of

them to his own person, but by his miraculous and his instantaneous cure of all manner of sickness, and all manner of disease, among the people.^a

^a liii. 4.

^b I. Sam. xvii. 34.

^c Bishop Pearce surmises that the 17th verse has been inserted by mistake; having been at first a marginal or interlineary quotation of somebody, who judged it (though ignorantly) to the purpose of what is said in verse 16. Principal Campbell, too, says, "In our sense of the term *fulfilling*, we should rather call that the *fulfilment* of this prophecy, which is mentioned I. Pet. ii. 24;" and it is evidently his opinion that Matthew does nothing more than *accommodate* Isaiah's language. However, this Apostle refers not to the 4th verse, but to the 11th and 12th verses of the Prophet's fifty-third chapter. The distinction will present itself to him who compares together the three verses in the original; neither the subject nor the phraseology being the same. See Dodson's Transl. of Isaiah, Preface, p. v. note.

VIII. 24. "— there arose a great tempest in the sea."] This occurrence is stated with stricter precision by Luke,^a "there came down a storm of wind on the lake." Lakes are more liable than the open sea to sudden tempests, occasioned either by *local* situation, or by those agitations of the waters themselves that begin far below the surface. From this storm, therefore, on the *lake* of Galilee, no argument can in fairness be deduced, as to the particular season of the year, at which it happened.^b

^a viii. 23.

^b Universally, those circumstances, events and usages should be placed beyond a doubt, which are conceived to supply *data* for determining the course and duration of the ministry of Jesus Christ. It is very difficult to frame a *harmony* of the memoirs of him by the Evangelists. Nevertheless, collateral advantages result from the attempt: one is, the light hence cast upon the origin and composition of the Gospels.

X. 8. “— freely ye have received, freely give,] I have met with this comment^a on the clause: “It was highly proper that the Apostles should show their disinterestedness, in opposition to the Jewish teachers, who ‘devoured widows’ houses.’” The remark is just, taken by itself, but can scarcely be received as an explanation of our Lord’s command. He pronounces the workman “worthy of his meat;”^b and it appears to have been his design, that his Apostles, &c. should accept, as some return for their labours, the hospitality and good offices of their friends. The words must therefore be read with a single reference of them to the preceding clauses: “Heal the sick, cleanse the lepers, cast out demons; freely ye have received, freely give.” q. d. “Miraculous powers have been largely and without grudging bestowed on you; and hence you come under an obligation to employ them, liberally and cheerfully, for the relief of human suffering.”

^a Cappe’s *Life of Christ*, 173. ^b *Matt. x. 10.*

X. 34. "Think not that I am come to send peace on earth: I came not to send peace, but a sword." This is no "ambiguous text."^a The two clauses of it should be compared with each other: in the former the declaration is negative and general—"Think not that I am come to send peace on earth"—and this is explained by the remaining sentence, "I came not to send peace, but a sword." War, undoubtedly, is one of those states of things which are exactly the reverse of peace. Still, it is not the only one. Peace is public or private, national or domestic: and the opposite of private tranquility is *division*. In Scriptural phraseology, too, a sword is spoken of as an emblem and instrument, sometimes of division,^b sometimes of civil justice: and that is said to be intended, which, in fact, is nothing more than the unavoidable consequence of a particular event or measure. If these remarks fail of satisfying us, we shall, nevertheless, admit that the best expositor of the words of Christ, is Christ himself. Look, then, at Luke xii. 51, and all doubt will be removed—"Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather *division*." He returns here to a subject, which he had touched upon before, in this very chapter [Matt. x. 21]: and he now enlarges on the fact, and points out its proper application. Not only so: as if to obviate the possibility and suspicion of

ambiguous language, he explains himself by saying, "for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes^d shall be those of his own household." Thus he *predicted* that the unbelieving members of a family would be the bitterest enemies of those under the same roof, who worshipped the One Living God, in the name of his Son Jesus. Mr. Bryant approached to a just interpretation of this verse, which he explains^e of the impending Jewish war, and the ruin of Jerusalem—of the evils that would necessarily be brought upon his countrymen, for their rejection of the Messiah. That the words do not relate to the *earth* in general, or to any distant time, but to the *land*^f and to the age in which Jesus lived, I infer from the context.

^a Hist. of Decline, &c., 8vo., V. ix. 295, [ch. 1.]

^b II. Sam. xii. 10, I. Kings iii. 24, Luke ii. 35.

^c Job xix. 29, Acts xii. 2, Rom. viii. 35, xiii. 4.

^d Micah vii. 6.

^e Treatise upon the Authenticity of the Scriptures, &c. [ed. 2] pp. 218, &c.

^f Luke xviii. 8.

XI. 3. "Art thou he who should come; or do we look for another?" I believe that the Baptist made this inquiry for his own satisfaction. "The least in the kingdom of Heaven was greater than he;" and if even our

Lord's Apostles were long mistaken as to the nature of the Messiah's office, and deemed it temporal, and occasionally gave tokens of a wavering faith, can we be astonished that this was the case of his imprisoned forerunner? Why regard John as exempted from doubts and errors, to which men around him were liable? The evidences of Christianity are so far from being injured by the contrary supposition, that they hence acquire strength. Inspired persons remain merely human beings, in respect of purposes not immediately connected with their special missions and endowments.

XI. 18, 19. "John came neither eating nor drinking, and they say, &c." "The Son of Man came eating and drinking, &c.]" There are other passages where an ascetic is thus contrasted, expressly or by implication, with a social life :^a nor do these forms of speech, as of course, denote any thing besides. The difference in the manners of the Baptist and those of the Messiah, suited their several offices and spheres; and was presumptive both of the heavenly origin of John's ministry, and of the spiritual character and object of the Gospel. His baptism had a limited scene, and a short duration: and it was accompanied by his earnest denunciations of the vices of those who resorted to him. Accordingly, his habits of life bespoke the rigid censor. The mission of Jesus, on the other

hand, took a wider range, as to place, time, and purpose. It required that he should have intercourse with men of all classes, for their benefit; that he should be the familiar teacher, the compassionate Saviour. Therefore he came "eating and drinking." There was nothing secular, no selfish, no political aim, in the ministry of either the Messiah or his forerunner; but the reverse. The mutual divergency, not to say opposition, of their manners, will repel the thought of their having been leagued together in executing plans that had originated with themselves.

* The phrase is sometimes idiomatic, v. g. Jer. xxii. 15, Luke xvii. 27; sometimes elliptical, v. g. Matt. xi. 18, 19, compared with Luke vii. 33, 34. Col. ii. 16 [first clause] belongs to another class of texts, such as Rom. xiv. 2, 3.

XI. 19. "— wisdom is justified of her children." According to Sir Norton Knatchbull,* "THIS wisdom is justified of her children;" namely, "the wisdom of the Scribes and Pharisees." Why depart, however, from the usual rendering and exposition? There would have been little pertinency in observing here that the Pharisaic Scribes rejected both the Baptist and the instructions of the Son of Man; and the observation, even if now made, would, I presume, have been clothed in different language. It better suited our Lord's purpose, and his main subject, to contrast his own solid claims and those of his

forerunner, with the reception which he and John^b severally experienced, as the effect of the prejudices or the malignity of their enemies.

^a Annotat., &c., in loc.

^b Even the scene of John's preaching and the extreme homeliness of his dress seem to have given offence. He was not, verse 8, "in kings' houses," or, as Principal Campbell has it, [Luke vii. 55] in a style too modernized, "in royal palaces."

XII. 31, 32. "— All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The phrase, "all manner of sin and blasphemy," means, by a common grammatical figure, *the sin of blasphemy*, or the sin which consists in evil speaking. Another preliminary remark upon this part of our Saviour's language is, that, by a well-known Hebraism, the 31st verse bears the following import—'there are calumnies, which, though pardoned with difficulty, will be sooner pardoned than the particular kind of evil speaking now denounced.' In many writings and discourses the "SIN" against the Holy Ghost" is a familiar expression. I object to it as unscriptural, delusive, and in-

jurious. What our Lord charges the Pharisees with, is **BLASPHEMY** *against the Holy Spirit*: he accuses them not vaguely, but specifically; not of a general, but of a definite offence.^b The parallel passages^c and context justify my statement, and point out the crime that Jesus had in view. To *blaspheme* is, in the etymological sense of the word, to utter with the lips something malignant and hurtful: in its more current acceptation, it imports, advised evil *speaking* against God and religion; a sin cognizable by God alone. *The blasphemy^d of the Spirit* (as the clause in Matt. xii. 31, would have been more literally and correctly translated) was the declaration of the Pharisaic Scribes, contrary to truth and their own belief, that Jesus cast out demons by the aid of Satan.^e The Scriptures are silent respecting any other "blasphemy of the spirit." Let not commentators go beyond the text. To represent the *sin* against the Holy Ghost, as being less specific and peculiar than it really was, is to fill the minds of many pious, though perhaps, not reflecting, persons, with terrors at once the most awful and unfounded. The New Testament records incidentally a few examples of guilt, which in the letter can no longer be contracted, and hardly in motive, or in the way of approach. Such was "the blasphemy of the spirit:" such the impious fraud committed by Ananias and Sapphira; and such the

unworthy participation of certain members of the infant church at Corinth, in the Lord's Supper. For this reason, the phraseology describing these several offences, admits of no fair, or safe, or useful application in following times. "The blasphemy of the spirit" is language as strictly limited to the occasion and the age of its being spoken by Jesus, as his words, "the sign of the prophet Jonah." Indeed, the passages which I have glanced at are chiefly important for the light that they cast upon the truth and the genius of Christianity: for they do not convey, and were not intended to convey, any *direct* warning or admonition through future periods of the church. Nothing can be more concise than the form of expression upon which I am remarking. But our Lord is his own annotator: and the 32nd verse excludes doubt—"Whosoever **SPEAKETH** against the Holy spirit." The foregoing section instructs us in the nature of this blasphemy. Nor shall I repeat Matthew's narrative and our Saviour's reasoning. Let the reader make the induction for himself. He will then perceive that this "blasphemy" was "speaking, speaking evil, speaking maliciously, with the deliberate purpose of wounding Christ's reputation;" and all this, 'notwithstanding the calumniators were persuaded of his divine mission.' This was "the blasphemy of the spirit;" the *whole* of what I have been stating. I will not say that

professing Christians are incapable of crimes which, in *some* degree, may resemble it: I deny, however, that even the resemblance exists, or can exist, where the crime is not a crime of *speech*; where it does not spring from rooted malignity to the Redeemer (a case upon which none but the infallible Judge of the heart can determine); where it does no violence to the criminal's better knowledge, nor betokens a state of mind insusceptible of repentance and therefore debarred from pardon. Even the worst kinds of insincerity in religion, heinous as this sin may be, cannot, with truth, be assimilated in the *blasphemy* "of the Spirit." It is a sound maxim in the administration of criminal justice, that laws which are extremely *penal* should not be *constructive* laws: nor ought this principle to be lost sight of by interpreters of Scripture. For the sake of argument, I can allow that the *sin unto death*, referred to by the apostle John,^f was identical with apostacy from the Christian faith. What follows? That this apostacy and the blasphemy of the spirit are also the same? Where is the proof of their identity? So long as **BLASPHEMY** means *evil speaking*, they must remain distinct. It is alleged that our Saviour's words were addressed to his disciples as well as to the Pharisees.^g Still, he pronounced the sentence to the hearing of the Pharisaic Scribes, who had previously uttered *blasphemy*.^h That

sentence originated in the foregoing discourse of Christ, [Luke xi. 14—] which is continued through the larger portion of Luke xii. : nor are reasons wanting for its being placed here by the third evangelist.¹ After all, if we inquire or doubt whether its position is rightly assigned by Luke, or by his predecessors, I shall not hesitate at deciding in favour of Matthew and of Mark. The result is that I deliberately embrace the opinion concerning *the blasphemy of the spirit*, that was long ago defended by John Hales,² Bishop Pearce, and many other theological scholars.

^a So most of our theological writers, of a former age; to whom, however, John Hales is an honourable exception [Tracts, Nos. 1 and 3.]

^b See Wakefield's Commentary, &c., in loc.

^c Mark iii. 28, &c.; Luke xi. 14, &c.; xii. 10.

^d Ἡ τοῦ Πνεύματος βλασφημία; where the ambiguity will vanish, if we suppose the preposition *κατά* to be understood.

^e Mark iii. 30; Farmer on Miracles, chap. iii. § 6.

^f I. John v. 16. I cannot subscribe to the whole of Archbishop Newcome's note [in his Translation, &c.] on this verse. Tillotson has pointed out, with perfect success, the difference between "apostacy" and "the blasphemy of the spirit," [Sermons, vol. ii. folio, No. 67]: and see Wall's Critical Notes on Matt. xii. 31, &c.

^g Luke xii. *passim*, compared with Schleiermacher on Luke; p. 190, &c. [Eng. Transl.]

^h Matt. ix. 34.

ⁱ One of those reasons (and it possesses some validity) may be seen in Eichhorn's *Introd. to N. T.* [1810] vol. ii. p. 134, note.

^k "I forbear," says this admirable man, "to call it the sin against the Holy Ghost, but the blasphemy." [Tracts, *ubi supra.*] Dr. Chalmers [Sermons at Glasgow, 1823, No. xii.] has not been equally forbearing, and, therefore, makes deductions from his text, which are entirely unwarranted.

XII. 44. "— he findeth it empty, swept and garnished."] The commentators seem to have overlooked the leading image in the allegory to which these words belong. It may be admitted that in verse 43 we read an allusion to the sentiments of the Jews, of our Saviour's age, concerning the spots which demons were fond of visiting. But this is not the only or even the main figure in the representation. The return of the unclean spirit to his "house, whence he set out," forms the material point. His journey is characteristically described as taken through "dry places." Thus exposed to the evils of dust, heat, thirst, extreme fatigue, he seeks rest: he seeks it at a *station*, such as occasionally offered itself for the reception and refreshment of travellers; but he finds none—such stations being either too thinly scattered or too numerously tenanted. He then resolves on going back to what had been his home. When he reaches this abode, he perceives that it is *empty*,^a (not of furniture, but

of inhabitants) *swept* and garnished [put in complete order, and supplied with everything requisite for his accommodation.] Therefore he *instantly* enters again on the occupation of it, and brings with him, at the same time, many guests, of habits congenial to his own. It is a reference to some domestic customs of people of the East. We meet with similar references in John xiv. 2, 3. Houses or lodgings in those regions could be put, with remarkable dispatch, into a state of *preparation* for the persons who were about to use them.^b

^a *Vacant* is a better rendering.

^b Gen. xxiv. 31, Luke ix. 52.

XIII. 34. “— without a parable spake he not unto them.”] *Not* on the subject of his kingdom: *not* at the time which the evangelist is now treating of; and, generally, he was fond of addressing *parables* “to the multitude.” Our Lord’s parables appear reducible to two classes—prophetic and moral. Those are prophetic, which regard the nature and future circumstances of the Christian Dispensation: those are moral, which respect the character and behaviour of his followers. Some of his parables were at once predictions and moral lessons. In almost every case, the phraseology and tenor of the parables, the context, and the language by which Christ introduces and accompanies them, will suggest the distinction with sufficient accuracy.^a

* A catalogue of the parables of Christ may be seen in vol. xix. of the *Christian Reformer*, [O. S. 12mo.] pp. 360, 361. I could with ease subjoin what I deem no incorrect classification of them: but I beg to recommend that this be undertaken by my readers, for themselves. It is no difficult task for men who are in the habit of studying the Scriptures. To the younger members of Christian families it would be an interesting and useful employment during a part of their Sunday-evenings.

XVI. 23. “— thou savourest not the things, &c.”] i. e. “thou regardest not the interests of, &c.”*

* The phrase occurs in Plutarch’s *Life of Cn. Pomp.*, ὅσοι τὰ Καρβωνος ἐφρόνου—“as many as were favourable to Carbo’s interests,” or, “belonged to his party.” Wetstein [in loc.] cites this passage, together with others equally pertinent from the same author.

XIX. 14. “— Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven.”] Does this language of our Saviour’s prescribe *infant baptism*? I submit that it does not; although, for other reasons, I approve, and would recommend, the practice. Mr. Hallet’s paraphrase* of the latter clause of the verse is, “the kingdom of God *belongs to*, or *comprehends*, such infants as these.” Now this, I presume, was not our Lord’s meaning. Let us look at a parallel passage, *Mark x. 15*; “Verily I say unto you, Whosoever shall not receive the kingdom of God **AS A LITTLE**

CHILD, he shall not enter therein." Of the same import is Luke xviii. 17.^b That the kingdom of God—in the most extensive signification of the phrase—*comprehends* infants, I fully and thankfully believe. This, however, is not the truth which Christ here teaches. As his manner was, he takes advantage of a passing incident to declare the state of mind required in his converts. If *Christians* must be sincere, unambitious, lowly, docile, as infants are, this was a good reason for his not refusing to bless the infants now before him.^c

^a Discourses, &c., iii. pp. 322, &c.

^b Were additional illustrations needed, I might produce Matt. xviii. 1—6, Mark ix. 36, &c.

^c The example which Mr. Hallet [*ut supr.*] opposes to this view of the transaction is irrelevant; because *doves* are not rational and moral agents.

XIX. 30, XX. 1.—17. “— many that are first, &c., &c.”] According to Bishop Pearce, “the general intent of this parable, is to teach us that a man who came into the belief of the Gospel, as soon as he was called, though it was late, would have the same *reward* as he who came into it sooner. The virtue was in obeying the call, not in the time of the call, whether soon or late, which did not depend upon the man.”^a In the opinion of this commentator, then, our Lord here sets forth generally the case of indi-

viduals, who are admitted to the profession of Christianity at any period and in any country. But another writer^b thinks that "in this parable the vineyard is the kingdom of heaven, into which God, the householder, hired the Jews early in the morning; and into the same vineyard he hired the Gentiles at the eleventh hour, or an hour before sun-set." To justify which interpretation, a few arguments may be produced. (1.) Now, in the first place, the obvious reference made by our Saviour in many of his discourses to the religious state of the Jews and Gentiles, as communities, affords a presumption in favour of this view of the parable before us. (2.) Again, the import of this parable, which took its rise from the conversation recorded towards the end of the foregoing chapter, seems to depend on the sense put upon the remark which precedes and follows it, "the last will be first, and the first last:" it is an observation which occurs in another part of the gospel-history; and the context will point out its meaning. In Luke xiii. 28—31, Jesus thus addresses the Jews, "there will be weeping and gnashing of the teeth, when ye shall see Abraham, and Isaac and Jacob, and all the teachers in the kingdom of God, and yourselves thrust out. And they shall come from the East and from the West, and from the North and from the South, and shall sit down in the kingdom of God. But behold, 'there are last who will be first,

and there are first who will be last.' ” Here the allusion is manifestly to the case of the Jews and Gentiles, in respect of Christianity : and hence the high probability that the parable of the labourers in the vine yard has the same general subject ; to which, indeed, our Lord's mind frequently adverted. (3.) Further, this parable admits of a more direct and complete application to these grand divisions of mankind than to individual persons. Between the figurative history given here, and the real history of the conduct of Divine Providence towards the Jews and the Heathens, every attentive reader will see a strong resemblance. What, however, are those circumstances in the character and state of men severally, which the parable can in reason be supposed to delineate ? Will the Christian hereafter murmur and complain that others are equally rewarded with himself ? Or will he not rather feel their happiness and triumph to be his own ? Why, too, should we conceive that this discourse refers to an imaginary scene, when it can be so fairly and immediately applied to important facts ? (4.) Lastly, it is observable that they who interpret the parable of the labourers in the vineyard, of men individually, are embarrassed by the remark at its conclusion, “for many are called, but few chosen ;” language which entirely harmonizes with the opinion of those who understand our Lord as now representing the

spiritual condition, respectively, of the Jews and Gentiles. Bishop Pearce^c “can think of no sense proper to be given to these words, and suitable to this place:” he even suspects that “they are in the Greek an interpolation from Matt. xxii. 14;” notwithstanding they make part of Griesbach’s text. In this suspicion Mr. Kenrick is disposed to concur with the Prelate; and of the same judgment was Dr. Henry Owen.^d Mr. Wakefield even omits this clause in his translation of the New Testament. We easily perceive that these writers felt an insurmountable difficulty in explaining the aphorism, “many are called, but few chosen,” consistently with their view of the scope and meaning of the parable. On the other hand, if the discontented labourers, that were hired at an early hour, are the Jews, and if Christian believers from among the Gentiles are described as the labourers who were hired afterwards, we instantly discern the import and pertinency of the adage,^e which was signally verified by the event. That interpretation of the parable which I have endeavoured to illustrate and establish, Mr. Wakefield pronounces “excellent;”^f but objects that “Luke has accommodated his gospel more than any other evangelist to the circumstances of the Gentiles, and takes every occasion of asserting their equality to the Jews, and their equal share in the regards of Heaven. How, then,” adds Mr. W., “came

he to take no notice of a parable, which in this supposed interpretation was calculated, more than any other, to ascertain that important point?" Allowing, however, that Luke wrote chiefly for the Gentile converts, I feel no difficulty in repelling the objection. The parable of the labourers in the vineyard, was delivered by our Saviour 'for the reproof and instruction of his countrymen.' To record it would therefore come especially within the design of Matthew. Mr. Kenrick^a says, "we hear of no dispute" about the Jews and Gentiles receiving the same reward for their services in the vineyard. Now we learn from John viii. 33, &c., that the Jewish people vaunted themselves on what I may call the *antiquity* of their religious privileges: and in the apostolic history and epistles there are evident traces of the desire of this class of believers to take precedence of the Gentile converts, on the principle that till recently none of the Heathens had been adopted into God's spiritual family.

^a Comment. in loc.: also Mr. Kenrick's Exposition.

^b Taylor's Key, &c. No. 83: Lardner's Works [1788] vi. p. 58, and W. Gilpin's Sermons, vol. iv. No. xi.

^c *ut sup.* ^d Bowyer's Conjectures, &c. in loc.

^e Mon. Rep. [O. S.] iv. 626.

^f New Transl. of Matthew, p. 278. ^g *ut sup.*

XXII. 20, &c. “ — he saith unto them, Whose is this image and superscription ?”] The basis of Taxation and of Government is the same. Wherever the Sovereign Authority resides, the mutual connection of rulers and of subjects and their common interests require that tribute be paid, in return for defence. Accordingly, it has long been usual for the *coin* of a country to bear the image or other ensign of the Supreme Power : the circulation of it in that country, and in its dependencies, is one mark of national allegiance ; upon which principle Jesus Christ asks the question, “ whose is this image, &c.,” and resolves the inquiry by which it was occasioned. In the judgment, however, of J. D. Michaelis, the point at issue between our Lord and the querists, was not, ‘ whether it be right to obey Cæsar, or to pay him customs, or other taxes ;’ but related merely to the tribute-penny, or, as we^a should term it, the annual poll-tax. But, granting that the case of the tribute-penny gave rise to the inquiry, Christ’s reasoning, in answer, is general ; and, being so, and resting on a broad and commonly acknowledged principle, has great pertinency and strength. Whatever taxes were paid in Judea to the Civil Power, would, of course, be paid in *Roman* coin. I am aware of the deference with which the arguments of such a writer as J. D. Michaelis on such a topic ought to be treated : and in this feeling

I shall examine them. He says,^b “My having in my possession a piece of money bearing the image or superscription of a Sovereign, brings me under no obligation to give it to him ; else might the *King of France*, whenever I had a louis d’or,^c impose a tax upon me.” True : the mere possession of such a piece of money does not, in itself, constitute a duty or imply a right. The possession of it, nevertheless, in given circumstances—in the circumstances, that is, under which our Lord spoke, and which were quite different from those here described by Michaelis—does form the obligation and suppose the privilege ; the subjects’ obligation to pay taxes, the Sovereign’s right and privilege to levy them. If I am within the territories of the King of France, and there receive and circulate his coin, will it be denied that by this act, I recognize a temporary allegiance to him ; inasmuch as, while I remain in this country, I am, confessedly, under his jurisdiction ? He may, with justice, even demand taxes from me, if I continue long under it—if I have acquired the habit of circulating his coin *within his realms*. This case, altogether distinct from that of my *occasionally* passing a *single* piece of his money, in my native land, is, in truth, the case upon which our Saviour reasons : change only the name of the nation, and the coin, and the title of the Sovereign, and you have completely and literally that identical case. The

Professor adds, "It would be wrong to suppose that the Emperor had the right of coinage among the Jews, and that, consequently, they were bound to pay him tribute." Waiving, then, the supposition as *wrong*, only because it is *unnecessary*, I would remark that the duty of paying taxes, does not depend specifically on the Sovereign's right of coinage in *all* the territories where his coin circulates. The duty is rather to be presumed from the accustomed circulation of *his* money within his native, his colonial, and his conquered realms. Possibly, a particular district or city^d may be the seat of the coinage: law or usage may set local bounds to the right, which do not belong to the passing of the money coined by virtue of that right. Now it is notorious that the Roman coin was thus current in Judea. Clearly, therefore, the Emperor had jurisdiction there: how he obtained, and how exercised it, are matters which at present I have no concern with. Michaelis urges that, although Judea was now a Roman province, "the Jews still retained the privilege of coining shekels of the sanctuary." Thus, the exception proves and confirms the rule; this privilege being a *religious*, not a civil privilege. It was not with "shekels of the sanctuary" that the Jews paid their tribute to Cæsar: they paid them to him with the *denarius*, which we know to have been a Roman coin, bearing on its obverse the Emperor's por-

trait.⁶ Indeed, the principle on which Jesus reasons is recognized by Jewish writers. "Christ," says Lightfoot, "answers the treachery of the question propounded, out of the very determination of the Schools, where this was taught, 'Wherever the money of any kind is current, there the inhabitants acknowledge that king for their Lord.'"^f I, on the whole, submit that Michaelis has not set aside the usual interpretation of the passage; and that Jesus now offered a luminous comment upon the precept, "Render tribute to whom tribute is due, custom to whom custom."^g

^a In Germany.

^b Commentaries on the laws of Moses, [translated by Smith] Art. 173.

^c It will be recollected that Michaelis published his masterly Commentaries, &c., between the years 1770—1775.

^d In our own country it is one of the King's prerogatives to appoint a Mint or Mints, *where* he pleases. See Clarendon's Hist. of the Rebell. &c. Book vi. [1706] vol. ii. 38.

^e Pritius, Introd. in Lect. N. T. [1737] 532.

^f Heb. and Talmud. Ex. on Matt. [in loc.]

^g The Jews, nor least the Pharisees, were averse from paying *any* taxes to Cæsar. But proof seems wanting that the poll-tax, in particular, sate heavily on their consciences. Michaelis admits that he has "no knowledge" of the thing "historically;" an admission the more remarkable, as his profound and extensive acquaintance with history was one of the highest of his many eminent attainments. Appropriate evidence

failing him, he supplies the deficiency by the aid of inference, and contents himself with saying, "It appears probable that hypocritical zealots considered the poll-tax as a sort of sacrilege."

XXIII. 8. "— be not ye called Rabbi.]" Though in many passages, both of the Old and of the New Testament, *called* means, *is*, yet this construction will not be admissible here. But I would not interpret the clause literally. Our Lord now prohibits a certain state of temper; not a particular or single act. He was sometimes called Rabbi:* the title was given to him from civility and respect, and conformably with the prevailing usage; nor did he decline it. *That* against which he cautions his disciples is, the love of pre-eminence, and especially the desire of having dominion over the faith and consciences of their fellow-men. On the same principle many parts of his sermon from the mount are to be explained.

* John i. 49. iii. 2. To these passages Principal Campbell [Transl., &c.] adds Mark iv. 38: but "Teacher" is the better rendering.

XXIV. 51. "shall cut him asunder.]" This erroneous rendering has been adopted by Newcome,* whose comment is "Dissecabit medium. One kind of punishment. Will destroy him with the sword here, and condemn him hereafter." The Editors of the Improved Version have selected the word

'discard,' as giving what they deem the import of the original. I would translate it, 'will separate^b him.' The nature of the separation (a real and severe punishment) is clearly indicated in the remainder of the verse: "and appoint him his portion with hypocrites^c (the perfidious *servants*)—there will be weeping and gnashing of teeth." Abp. Newcome seems to have confounded together the figure and the subject. Suppose the wicked servant to be *literally* "cut asunder;" how incongruous were it to add, "and appoint him his portion, &c.!" By the nature of the case and of the mutual relation, his master could not both "destroy him with the sword here, and condemn him hereafter." Nor, surely, would Principal Campbell and the Editors of the I. V. have used the term "discard," had they considered that this faithless individual was a *slave*; that his owner had absolute power over him; and that, instead of being *dismissed* from service, he is described as being reserved, in virtue of his possessor's authority and will, for rigorous labour, chastisement, and privations. Most of the translators whom I have consulted render the word in question correctly. Cranmer's Bible is a remarkable exception: for here we find, "shall hew him in pieces." Mace,^d in what he calls his "New Version, &c.," which, indeed, has little claim to regard, is quite as faulty, and even more so, in an opposite direction, "shall turn him

out of the family, and give him the reward due to such behaviour." Nothing can be meaner than this; nothing more unworthy of the subject. Even as a *paraphrase*, it is worse than inadmissible.

* Attempt, &c., in loc.

^b Schleusner. Lex. N. T.; on the verb *διχοτομῶ* No. 2.

* The several Notes of Bishop Pearce and Principal Campbell on the passage, are admirably illustrative of its meaning.

^c London: 1729. The rendering by a Layman, [Mr. Edgar Taylor] 1840, and by Mr. Sharpe, [N. T. 2nd ed.] is, "will cut him off." So, in Gal. v. 12, 'expulsion from a Christian Society,' is intended: and see Valckenaer's Schol.: in Luke xii. 46.

XXV. 35, 38, 43. "—took me in."] This phraseology is now ambiguous; though in the age of King James's Translators it was perhaps sufficiently definite. I would suggest, "received [lodged] me,"^a as being preferable.

^a Schleusner, in verb: *συνάγω*. Campbell has, "lodge."

XXVI. 12. "—she did it for my burial."] The reader's attention should be strongly directed to these words as expressive of a train of thought now occupying our Lord's mind, and therefore as a resistless presumption of the *reality* of the occurrence and declaration, and, by further consequence, of the truth of the Gospel. • 'Approaching death' was the subject, which, by the law of the

association of ideas, attracted, as it were, every other subject to itself. To this nearly all which Jesus at present said is referable. "She did it for my burial." Could such a sentiment and such language have been attributed to him by a writer of fictitious history?

XXVI. 51. "One of them who were with Jesus stretched out his hand, &c.]" This evangelist records the act of mutilation; as does John.^a But Luke^b records both the mutilation and the cure. These historians, then, do not contradict each other. Peter,^c it seems, committed the outrage. Our Lord's address, on the occasion, to his guards, "Suffer ye thus far," is descriptive of solicitation, not of affliction. He who turns to Luke xxii. 51, in the original, and he who peruses the verse in any of the continental translations of the New Testament, will not entertain a doubt that the words are those of *solicitation*. In English the verb *suffer* bears many and different senses, according to its combinations, and, therefore, at first sight, may sometimes be easily misunderstood. The clause, after all, is not free from obscurity; though we may be sure that it contains no reference whatever to the *suffering* or *affliction* now endured by the servant of the High Priest.

^a xviii. 10. Townson on the four Gospels, [ed. 2] p. 157.

^b xxii. 50—52.

^c Mark xiv. 47, does not mention the name of this apostle. But see note (*a*).

XXVII. 34. "They gave him vinegar to drink, mingled with gall: and when he had tasted *thereof*, he would not drink." — 48. " — one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink."] It is material to distinguish these two offers; to mark the nature of them, and the way in which they were severally received by the Sufferer. Just before the act of crucifixion, and agreeably to the practice in these cases, his executioners, the Roman soldiers, presented a stimulating potion to him, with the design of making his torments more supportable. This he declined to drink.^a After he had been nailed, for no short period, to the cross, those tortures produced, as was natural, a violent thirst; to allay which the same men handed up to Jesus a sponge dipped in vinegar, a vessel of which had been brought to the spot mainly for their own use. Nor did he refuse this refreshment. There was a wide difference in the quality of the two beverages, and in the ends for which they were respectively prepared and employed. Yet in neither instance did the soldiers cruelly mock and insult our Lord, as a number of writers, among whom is Bishop Jeremy Taylor,^b consider them to have done. A still

closer view of the texts before us, may correct this error. John's narrative of his Master's last sufferings has, I think, the advantage over the narratives of them by the other evangelists. It is more copious, and more correctly arranged, in point of the order of time; as might be looked for from an individual who was at once an eye-witness of the spectacle and a bosom-friend of Jesus. According to this historian, our Saviour was not finally sentenced to death until after the mockery which he met with from the soldiers; after a crown of thorns had been placed upon his head, and a purple robe upon his body. By exhibiting him in this pitiable state to the populace, the governor hoped, though vainly, to move their compassion in his behalf. At last, sentence was pronounced; and our Lord was led to Calvary. On his arrival there, his executioners were so much occupied in preparing to crucify the three sufferers, that they necessarily discontinued their gratuitous insults to Christ: nor is it altogether unlikely that the sight of his wretched situation might in some degree touch their hearts. However this was, they, in the accustomed discharge of their duty on such occasions, gave him the strong mixture described by the two first evangelists. Matthew calls it vinegar [*ὄξος* in the Received Text] *mingled with gall*. Mark represents it as "wine" [*οἶνον*]*—*the variation of these accounts being perhaps apparent rather

than real. Griesbach^c has a very interesting note on the verse in Matthew: his remarks concern the reading of *οἶνον* for *ἄξος*; and they at least prove that *Biblical* criticism—the investigation of the Sacred Text—cannot be safely neglected by those who aim at being sound interpreters of Scripture. His inclination is to the reading *οἶνον*; though he does not take it into his text. With his characteristic impartiality and discernment, he observes that *ἄξος* might find admission into some copies, because *vinegar*, rather than *wine*, was thought by many transcribers to suit the intentions of the soldiery. He then adverts to the strong *external* testimony for *οἶνον*, supported as it is by the best manuscripts and versions;^d though not by the majority of copies. To this kind of evidence he appeals, nor lays any great stress upon the *internal* arguments for either reading. There is a striking pertinency in the consideration that on a potion being offered to Christ, just before his crucifixion, he declined it;^e because *gall* or *myrrh* was a part of the mixture, and principally constituted its strength. A passage in the Psalms^f has frequently been cited by expositors of this portion of our Saviour's history: "they gave me gall [hemlock] for my meat, and in my thirst they gave me vinegar to drink." I have no doubt of the complaint having been uttered by the Psalmist figuratively. What, however, chiefly deserves our

notice is, that it has not been quoted by any of the evangelists—not even by Matthew.^c It neither admits nor has received a legitimate application to the last sufferings of our Saviour. Perhaps it will be objected that, according to Luke,^b the soldiers “mocked” Jesus, when he was fixed on the cross, “offering him vinegar.” To Luke’s statement, nevertheless, I have no hesitation in opposing and preferring the respective statements of the other evangelists, who had far better opportunities of knowing the truth of the case, and whose history of these scenes is abundantly more circumstantial. Agreeably to *their* accounts, the act of the executioners, in presenting the almost dying sufferer with a sponge dipped in *vinegar*, was any thing but an insult.

* Matthew’s words [above] are perfectly consonant with those of Mark, [xv. 23.]

^b “The vinegar and the sponge—were exhibited to him in scorn; mingled with gall, to make the mixture more horrid and ungentle.” *Life of Christ*, Part iii., § 15. Archbishop Newcome states the incident with correctness and felicity, when he says, “he [Jesus] declined this office of humanity, that he might show himself unappalled by the horrors of instant crucifixion.” *Observations on our Lord’s Conduct, &c.*, 2nd ed., 438.

^c *Comm. Critic. on Matt. xxvii. 34.*

^d “*Oἶνον* certe unanimi fere consensu habent præstantiores utriusque recensionis cum codices tum etiam versiones.” Griesbach, *ut supr.*

* Boswell's Life of Johnson, vol. iv. [ed. 3] p. 443.

† lxix. 21.

‡ Who is profuse in similar quotations.

§ xxiii. 36. Bishop Pearce justly says that the insult consisted in the *language* of the soldiers, not in their *offer* of vinegar, &c. Kuinoel, without reason, thinks that the third evangelist relates here a transaction additional to what has been recorded before. Luke's Gospel possesses high and characteristic excellence: yet I cannot make it the test of the correctness of the other gospels.

MARK.

I. 10. "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him." Here, as in Matt. iii. 16, the proper antecedent is "John." If the verse be so read, these two evangelists harmonize with the fourth.*

* Symonds' Observations on the Four Gospels, pp. 14, 15; and John i. 32, 33.

III. 21. "— when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself." Were these "friends" of Jesus *his mother and his brethren?* [ver. 31, &c.] I am inclined to believe that

they were ; and such an identity may elucidate the transaction and the language thus recorded. The original words mean, his "relations :"^a nor is it likely that the apostles, whom he had just chosen, would be described by this specific name. Of what, then, had his friends [his kindred] heard ? They had been informed of what they deemed the dangerous pressure of the multitude around him : they apprehended that he would suffer personal inconvenience and harm from the throng ; and they were eager to obviate any such injury. For this purpose, they came at least twice ; deeply anxious to speak to our Lord, and so to put him upon his guard that the dreaded evil might be averted. His relations, with perhaps one or two individual exceptions, were disaffected to his claims.^b They even appear to have made sarcastic reflections on his choice of so remote a district as Galilee for the opening scenes of his ministry. It is probable that they wished to restrain him altogether from an undertaking which they would be disposed to view as worse than useless. These observations, if they are just, may unfold the meaning of the word rendered "he is beside himself :"^c they may even satisfy us of the accuracy of this translation. Our Saviour's relatives, with the prejudices which I have described, naturally enough thought him *mad* in hazarding his personal ease and safety ; in preferring to

domestic retirement a situation where he might either be inadvertently overwhelmed by the crowd, or placed within the grasp of those who took counsel [ver. 6] how they might destroy him. I am of opinion that they expressed this sentiment in the hearing of the Pharisees who came down from Jerusalem, and who, taking advantage of the incident, said characteristically, as though they were echoing the exclamation of Christ's kindred, "He hath Beelzebub, and by the prince of the demons casteth he out demons."^a

^a See the quotations in J. J. Wetstein's G. T.

^b John vii. 5.

^c Most translators, ancient and modern, concur in the rendering "he is beside himself." Among the annotators, Hallet [vol. ii. 113, 114] has well defended it; but it was not until after I had formed and written down my judgment of the passage, that I consulted this excellent critic. I may also refer to Griesbach's note on Mark iii. 32, in the Comm. Crit.—and to Gen. xlv. 26 [in the lxx.]

IV. 26—30. "So is the Kingdom of God as if a man should cast seed into the ground, &c.]" This parable has uncommon elegance: nor can I read it without being persuaded that Mark is an independent memorialist of our Lord's actions and discourses. It is not identical with any of the parables recorded by Matthew and by Luke. Jesus Christ, it is probable, delivered many, no traces of which remain. There never was a more figurative

speaker. Even his sermon from the mount abounds with imagery : this characterises some of the beatitudes, and far the larger part of the subsequent admonitions, commands, threatenings, and encouragements. It does not follow, however, that a figurative speaker is necessarily obscure. The Eastern people were habituated to such a method of address ; and we have seen* that this was our Saviour's accustomed—often his only—manner of instruction.

* Matt. xiii. 34.

V. 3. “—who had his dwelling among the tombs.”] The original word denotes a *habitation*, whether permanent or temporary : and this unhappy person, agreeably to the nature of his complaint,* was fond of making *the tombs* his resort ; *there* he frequently took shelter, and *there* his disordered imagination found congenial objects. Dr. Ashworth, in his intelligent and well-framed manuscript-lectures on Jewish Antiquities, [No. 44] refers to this passage, as illustrating Acts ii. 5, where Doddridge and others properly translate the Greek participle by “sojourning ;” since most of these “Jews, &c., out of every nation under heaven,” abode at Jerusalem only during the feast.

* Farmer's Essay on the Demoniacs, [ed. 2] pp. 60, 61, ch. i. § 6, note.

XII. 26. “—have ye not read in the book of Moses, how in the bush God spake to

him, &c.?"] It is not the form of reference and citation, which I shall first remark upon: I will begin with observing the citation itself. This we should compare with the principal clause in Luke xx. 37, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, &c." On reading the passage* quoted by these evangelists, we perceive that the words are those of Jehovah, not of Moses, ["I am the God, &c., &c.:""] and we naturally ask, whence this discrepancy? How comes it that Mark gives a correct and Luke an incorrect quotation from one and the same part of the book of Exodus? We the rather make this inquiry, because each of them represents our Lord as citing words, that, according to one of his memorialists, he calls the words of God, and to another the words of Moses. The grand truth which they convey is the same, by whomsoever it was uttered. Not so its solemnity and impressiveness. Would Christ attribute to the servant of Jehovah what really proceeded from Jehovah himself? This would seem hardly consistent with his deep-felt piety, and his intimate knowledge of the Jewish Scriptures. I cannot but suppose that Luke is less exact here than either Mark or Matthew.^b In substance these three evangelists mutually agree. The Sadducees had cited a Law of Moses: and our Saviour, in turn, appeals to one of the books

of Moses; the appeal simply importing that a passage in this book contains a declaration of God's being the God of Abraham, &c. Mark, not improbably, would hear from Peter of what had passed between the Sadducees and Jesus: Luke, in recording their conversation, would avail himself of what he deemed the most faithful notice of it; while our comparison of his narrative with Mark's, in this instance, as in many others, may show that, generally, and upon the whole, he is not superior to Mark.

^a Exod. iii. 6—That the difficulty has pressed upon the commentators, is evident from their attempts to explain the construction, and newly-arrange the clauses, of the verse. See Bowyer's *Conjectures*, &c., in loc.

^b Observe how correctly Stephen makes the quotation. Acts vii. 31, 32.

XVI. 12. "After that, he appeared under another form unto two of them." Mark gives a very condensed account of the principal appearances of Jesus after his resurrection. What he says in this verse, for example, Luke^a has related at large: it regards our Lord's interview with two of his disciples, as they were going to Emmaus; and from the fuller narrative it is clear that the difference of *form*, under which he *appeared* to them, was merely a difference of aspect and manner—or it may be of dress. But the question has been proposed, whether his body, while

he continued among his apostles, subsequently to his resurrection, was the same body, which he possessed before. There are some who answer this inquiry in the negative; who imagine that his frame was no longer what we style *material*, but refined and spiritual. Now, in the first place, there is no occasion for this hypothesis. Our Lord, on his rising from the grave, still moved, for a time, in the sphere of existence in which he had previously moved: of course, he would still have a body adapted to this sphere—that is, to his abode on earth.^b Again, the testimony of evangelists and apostles is decisive as to Christ's resurrection-body being a body of flesh and blood.^c The last and strongest objection is, that the hypothesis which I am animadverting on, tends to destroy the legitimate proof of our Saviour's resurrection. Here every thing depends on our enlightened and firm belief of the identity of the risen with the crucified Jesus. The fact is placed by himself upon this issue:^d and to affirm that a phantom, or apparition, was presented, in the room of a corporeal substance, is to revive the most dangerous error of early times. We cannot reasonably doubt that our Lord's *glorified* body is exactly suited to the sphere of being where he has now a place. A few passages of the New Testament mention it in very emphatic and instructive terms.^e "The Lord from heaven," that is, "the Lord who will

descend from heaven," is to effect the change that will hereafter be made in the frame of those who shall have a part in the first resurrection. "As they have borne the image of the earthy, [Adam] they will then bear the image of the heavenly." The Saviour "will change the body of their humiliation, that it may be fashioned *like unto his glorious body*:" and they know that "when he shall appear," at the end of the world, "they shall be like him, for they shall see him as he is;" which they would be incapable of doing, if their glorified and resurrection-body bore no resemblance to his own. Thus, the writings of the New Testament, while they disclose no minute information concerning *what we shall be*, announce, nevertheless, a change of frame corresponding with what *at present* characterises our Forerunner. But this information would be comparatively destitute of meaning and importance, if our Lord, while yet on earth, was invested with his glorious body: on such a supposition, John and the rest of Christ's apostles, and hundreds of his followers besides, had already seen him "as he is."

* xxiv. 13—33.

^b The principle that the frame of every dependent being is analogous to his sphere of action and enjoyment, demands the attention of all who behold in Christ's resurrection a *pattern* as well as assurance of the resurrection of his followers.

* John xxiv. 42, 43; John xxi. 13; Acts i. 3, x. 41; I. John i. 1, &c., &c.

† Luke xxiv. 36—44; John xx. 27. With what degree of truth, then, or even of plausibility, does a continental writer state—“que St. Jean, dans son 21me et dernier chapitre, ne raconte qu’ une apparition, et non une existence réele, telle qu’ etait celle de Jésus avant sa morte?” [De Luc, sur la personne de J. Christ, &c., p. 53.]

* I. Cor. xv. 47—55, Philipp. iii. 21, I. John iii. 2,

LUKE.

IV. 16. “ as his custom was, he went into the synagogue, on the Sabbath-day.”] In some passages of the gospels, Christ is said to have discoursed, in others to have taught, and in others, again, to have performed miraculous cures in the synagogues of that part of Judea where he happened to be travelling: and these statements, taken together, constitute a strong presumption of his *habitual* attendance in such assemblies. However, lest any person should think that he repaired thither only on extraordinary occasions, it is recorded, naturally and incidentally, though distinctly, that *it was his custom* to go into the synagogue on the sabbath-day. Now

there is a harmony between these words of Luke's and the more direct relations, by himself and the other evangelists on this subject, which prevents all suspicion of imposture on either side. If the practice of Jesus was to go into the synagogue on the Sabbath, we are not surprised that at some of these seasons he proved himself to be "mighty in word and deed:" and, on the other hand, if, in more instances and more places than one, we find him in the synagogue, (a circumstance which they who wrote memoirs of him would never think of *specifically* noticing, except in connection with events unusually interesting) then there is the greatest probability that he was *customarily* present at those religious meetings.

IV. 19. "— the acceptable year of the Lord."] To argue from these words that our Saviour's ministry lasted only a single year, was a weakness in Clement of Alexandria.* But whatever be thought of the Christian Fathers, as interpreters of Scripture, we can scarcely hesitate at crediting them as witnesses of contemporary or recent facts. Perhaps there is nothing in respect of which we can more safely admit the testimony of writers in the first three centuries, than the duration of Christ's ministry. On this article they must have been instructed with tolerable accuracy by their predecessors: nor was their judgment likely to be warped by the theories

of the schools, or by theological prepossessions.

* Stromat. Lib. i., p. 407, ed. Potter.

V. 10. "From henceforth thou shalt catch men."] The foregoing evangelists record this declaration in rather different language,^a "I will make you fishers of men." In Luke, as might be expected, a somewhat more classical phraseology occurs, "thou shalt catch men alive." [*ἀνθρώπους ἔσθῃ ζῳγῶν.*]^b

* Matt. iv. 19, Mark i. 17.

^b So in Thucyd. Hist., &c., I. iii. § 66, we read, *ζῳγῆσαντες*, precisely in the sense of "taking captives in war." I had noticed this example long before I met with it in Schleusner's Lex., &c.

V. 17. "—it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee and Judea and Jerusalem; and the power of the Lord was present to heal them." "The power," or "the hand of the Lord,"^a is the specially-imparted power of the Deity. But perhaps the verse may be better rendered as follows, "While he was teaching on a certain day, there were Pharisees, &c., &c.—and the power of the Lord was present to heal the diseased."^b

* Acts xi. 21.

^b Symonds' Observations, &c., [1789] pp. 24, 25.

VII. 11. “— he went into a city called Nain, &c.”] Schleiermacher^a considers it as “the most remarkable circumstance,” in the history of this miracle, “that it appears in no other evangelist.” But I conclude from chap. viii. 1, that the apostles were not present on the occasion; which fact will, in part, explain the silence of Matthew, Mark and John.

^a Critic. Essay, &c., Eng. Transl., p. 108.

X. 21. “In that hour Jesus rejoiced in spirit.”] This is but a faint translation of the verb in the original.^a Jesus more than rejoiced: he greatly rejoiced—he exulted—it was joy rising to rapture—that of a large, comprehensive, feeling, yet collected, mind. The P. V. is more faithful in Matt. v. 12.^b

^a ἠγαλλιάσατο.

^b “be exceeding glad.”

X. 29. “— who is my neighbour?”] The moral of the parable is contained in the words, “Go thou, and do likewise”—‘Imitate the spirit as well as conduct of the kind Samaritan.’^a We are not to disregard, however, the superior claims of our neighbours literally so called: we can plead no release from the obligation to bestow our first care upon these. Christ’s aim and reasoning in this parable take a *local* neighbourhood for granted, and have no meaning or force on any other supposition. Observe, the Samaritan traveller was, for the time and the opportunity, even the *local* neighbour of him

who fell among thieves. He had not left his home in quest of incidents of this description. It was in the act of journeying for purposes of business,^b that his humanity was called into exercise; that he proved himself a neighbour to one of his people's foes, and lost sight of every consideration, except the demands made upon him by our common nature and its ills.

^a Schleiermacher's Essay, &c. pp. 179, 180.

^b Luke x. 33, 35. When it is said that "the Jews 'have no dealings' with the Samaritans," we are to understand, "dealings of friendship and hospitality."

X. 40. "Martha was cumbered about much serving, &c.]" I doubt whether this little incident is recorded in the order of *time*. Yet I cannot agree with a late writer,^a that the narrative, "on account of its pleasing figurative import, was unquestionably repeated in various ways, without a precise specification of time and place and persons." On the contrary, the specification of at least *persons* and *place* appears to me very material. This piece of history receives a large portion of its use and interest from the circumstance of its being associated with *Martha and Mary*; and from the scene of it being their house at *Bethany*. It is essentially connected indeed with the characters of these two sisters, and with what may be learned of them from the eleventh chapter of John's Gospel, where

the Evangelist informs us that "Martha went to meet Jesus the moment she heard of his approach, while Mary sate still in the house;" and where other nicely-discriminating shades of character in the sisters of Lazarus instantly present themselves to the observer's eye. So viewed, the historical passage before us bears marks of Nature and of Truth, which it would not otherwise possess. Christ reproveth, at once with delicacy and significance, that attention to the superfluities of the table, that attempt, be the motive what it may, to introduce a luxurious variety into the repasts of Friendship, which, it seems, even his own times and country witnessed. He commends those who are moderate in such preparations; and those, above all, who prefer to them wise, instructive conversation—that good part [of the entertainment] which they shall never be deprived of. It was our Saviour's practice to seize every occasion of delivering moral and prudential maxims. He who said, "Gather up the fragments, that nothing be lost," says, in the same temper, that "there is need of only one thing." I have translated his words closely: and the following clause shows that they admit of a very extensive and momentous application, which, however, they do not absolutely require.^b

^a Schleiermacher's *Essay, &c.*, p. 180.

^b Grotius, in *loc.*, receives the popular interpretation of the words; while it is clear, from what he says,

that the more restricted meaning had been proposed at an early period.

XV. 18—21. “— Father, I have sinned against heaven, and before thee.”] This confession has a place among the introductory sentences of the English Liturgy: and I have sometimes witnessed the use of it [the plural pronouns being substituted] in other social prayers. It is a strange application of the language of the repentant prodigal, who acknowledges his guilt, first in respect of God, [Heaven] and then against his earthly parent [thee—in thy sight;] whereas, in this perversion of the words, we have a palpable tautology. Such is at least the inconvenience of receiving any part of Scripture merely in accordance with its sound.

XVI. 1: “there was a certain rich man who had a steward, &c., &c.”] We have no evidence of its being the steward’s design to restore, at ‘a convenient season,’ his ill-gotten profits. The master appears to have been an easy, confiding man, without anxiety, without suspicion. Nor does he himself detect his agent’s frauds. On the contrary, the steward is *accused*^a to him by others; and the inquiry, “What is this which I hear of thee?” shows how completely suspicion had slumbered, and how long, and how greatly, confidence had been abused. The parable has been needlessly made obscure; in part by the mistakes of translators,^b but still more by the refine-

ments of commentators.^c I look upon it as being framed and uttered for general application.^d

^a This, I think, is stated as the case both in respect of the frauds committed by him originally, and of his subsequent overtures to his Lord's tenants.

^b See verses 3, 8, and 11.

^c Dr. J. Jones' Illustrations, &c. [Sec. xli.] and Schleiermacher's Essay on Luke [pp. 212, &c.]

^d It was addressed by Jesus to his disciples; not to the Pharisees; although they were among the hearers of it. The distinction is significant.

XVI. 12. "— if ye have not been faithful in that which is another man's, who shall give you that which is your own?"] Our Lord's parables, whether prophetic or ethical, have always in view a single object of instruction, to which every thing besides is subordinate. In that of the "unjust steward" he appears desirous of enforcing one capital, but much neglected duty—a wise application of wealth. He argues from the less to the greater. The twelfth verse illustrates the eleventh; "that which is another man's" answering to "the unrighteous" or deceitful "riches"—"that which is your own" to "the true" or substantial "riches." Nothing merits the name of *property*, except durable riches and righteousness. Worldly possessions may quickly exchange masters: the estate which is *mine* to day, may be *another man's* to-

morrow; its nature is to pass away. Not so intellectual, moral, spiritual acquisitions, which are always, in a memorable signification, our own, and have solid value and a lasting existence. Jesus virtually condemns the *dishonest* steward: but no parable was requisite to render *injustice* more odious in the eyes of his apostles and first disciples. The parable has been misunderstood, partly in consequence of many readers not perceiving that the former clause of the eighth verse [“The Lord commanded, &c.”] belongs to the story. The slightest reference to the context might prevent the error, which would be yet more effectually obviated by an exact translation. Such is the influence of sounds—such the neglect of inquiry and the absence of discrimination—that not a few persons consider Jesus Christ to be here intended by “the Lord.”^a The proper rendering would be, “the master,” which should also be substituted in the third verse. It is not our Saviour who commends a part of the unjust steward’s conduct. Whatever of commendation we see, proceeds, fitly enough, from the steward’s “master,” who praised, says Campbell,^c “neither the actor nor the action, but solely the provident care about his future interest, which the action displayed; a care worthy the imitation of those who have in view a nobler futurity, eternal life.”

^aSee an excellent note of Joseph Mede's, [Works, ed. 4, p. 170] who pertinently refers to I. Tim. vi. 17.

^bAccording to Kuinoel, in loc., the mistake has not been confined to ordinary readers: "Ὁ κῦριος non-nullis interpretibus est, Christus ipse, ejusque verba ver. 8 allata esse putant."

^cIn loc., and see Newcome's Observations on our Lord's conduct, &c., 2nd ed., p. 155.

XVIII. 11. "The Pharisee stood, &c.]" This seems to have been the posture of prayer among the Jews, in the temple and other public spots. Accordingly, in Mark xi. 25, our Saviour's language is, "when ye **STAND** praying." Hence, too, we illustrate Jer. xv. 1,^a "Though Moses and Samuel stood before me"—i. e. "stood praying," or interceding, "before me."

^aJer. xviii. 20 is another example of this mode of speaking and writing.

XX. 10. "—at the season, he sent a servant to the husbandmen, &c.]" It is natural to ask, at *what* season? The parallel passage^a supplies the answer—"the time of the fruit;" that is, the season of the occupier's collecting together, and therefore of the owner's receiving, the produce of the vineyard—a part of which was given for rent. This text explains Mark xi. 13,^b and is also illustrated by it; "the time of figs" being "the season for gathering the figs"—and the

clause, "the time of figs was not yet," showing the reasonableness of our Saviour's expectation of finding some on the tree between Bethany and Jerusalem.

^a Matt. xxi. 34.

^b In this verse the words, "and when he came to it, he found nothing but leaves," should be read parenthetically. See Hallet's valuable note: Vol. ii. 114, &c.

XXIII. 32. "There were also two others, [two others, *who were*] malefactors, led with him to be put to death." It seems the more astonishing that the just punctuation of this verse was long overlooked, when we notice the evangelist's care [ver. 33] in distinguishing *the two malefactors* from the innocent companion of their sufferings. Theological prepossessions may have contributed to the acquiescence of successive editors, &c., in the oversight, which, however, is almost peculiar to the majority of the copies of the English Bible.^a In the several gospels^b of Matthew, Mark and John, no such ambiguity presents itself—"Then there were two thieves [*ληστές*—plunderers, assassins; not improbably some of the *Sicarii*] crucified with him"—"with him they crucified two others," [two other persons.] Matthew and Mark, being native Jews, described *specifically* the class of the *criminals* now executed together with our Saviour: John simply notices that he had two

fellow sufferers : Luke, a Jew by religion, not by country, and writing probably for Gentile readers, satisfies himself with the term “malefactors”^a [evil-doers.]

^a It exists in Luther’s Translation.

^b Matt. xxvii. 38, Mark xv. 27, John xix. 18.

^c Dr. J. Ward’s Dissertations, &c., vol. I. No. 34.

JOHN.

I. 14. “—the only begotten of the Father, full of grace and truth.”] I submit to my readers, whether the *proem*, strictly so called, of John’s Gospel, do not terminate with the fourteenth verse? So far, the Evangelist gives a general description of the Founder of Christianity. He then proceeds to direct narrative ;^a the 16th, 17th and 18th verses being evidently parenthetical. This arrangement of the verses, down to the 19th, will, I believe, afford material aid towards a consistent interpretation of the whole passage.

^a Let verse 15 be compared with Matt. iii. 11, with Mark i. 7, and with Luke iii. 16, and the reader will see my reason for calling that verse “direct narrative.” Certainly, I look upon the three verses which follow as containing thoughts that arose in the evangelist’s own mind. It is very much his manner to intermix

such thoughts with his memoirs of his beloved Master.

III. 13. "No man hath ascended up to heaven, but he that came down from heaven."] M. Maimonides informs us that the Hebrew verb corresponding with *ἀναβαίρω* in Greek and *ascend* in English, occasionally denotes sublime contemplation. This illustration^a is not among the passages cited by Wetstein;^b though it has more pertinency than quotations from the Greek and Roman classics.

^a "Quando quis ad res sublimes et præstantes, cogitationes suas convertit, dicitur *ascendere*." More Nevochim, [Buxtorf] p. 14.

^b In loc.

III. 28. "Ye yourselves bear me witness that I said, I am not the Christ, but [that I] am sent before him."] In the history and character of the Baptist, nothing is more observable than his disinterested, willing and fearless testimony to our Lord's office and mission. Nor did Christ neglect any fit opportunity of declaring his sense of the virtues and divinely-appointed ministry of his forerunner.^a

^a John v. 32, &c. Matt. xi. 7. But I cannot embrace Bengel's [Gnomon, &c.] interpretation of the latter of these two passages. When Jesus asks the multitude, "What went ye out into the wilderness to see? A reed shaken with the wind?" his meaning cannot be, 'Did you expect to behold in the Baptist a man carried about by every wind of doctrine, and

fashioning his opinions, actions, and language to the varying hour? He refers only to the solitude of the wilderness—q. d. ‘You would hardly flock thither, merely to gaze on the reeds in which the spot abounds.’

III. 34. “— God giveth not the spirit by measure unto him.”] The miraculous powers bestowed on Jesus Christ, did not differ in nature from those of many preceding messengers of God. It is his own declaration, too, that some of the miracles of his first disciples would, at least in human opinion, excel his.^a The statement, before us, must therefore import that our Lord’s supernatural gifts dwelt in him during the whole of his ministry, and could be employed, in some degree, if not indeed altogether, conformably with his own judgments, principles and feelings. For this doctrine, I might cite other parts of the New Testament :^b it may likewise be inferred from our Saviour’s office, and from certain of his titles, as well as from his *temptation*, and from many events in his public life. We are told,^c however, that it cannot be reconciled to the dependence of Jesus upon Heaven : “it is saying that he who was ordained by the counsels of God to be the Messiah, might or might not have fulfilled the purpose for which he was selected.” Now where, let me inquire, is the difference in this respect between a being who has only the common powers of Man, and one who, in addition to them, pos-

sesses extraordinary gifts, and has a specific and most important destination? Do we not *all* receive our several endowments from above? Speaking after the manner of men, is it not possible for us to pervert and misapply them? Nevertheless, do we hesitate at declaring that God will fulfil his purposes both concerning us, and by our means? Shall we allow nothing in general—nothing in the case of our Divine Master supereminently—for strength of piety, tenderness of compassion, and perseverance and warmth of zeal? The objection seems to confound popular with correcter language. It is, moreover, evident^a that the early believers had a control over their miraculous endowments. Nor is the fact discordant with the analogy of Providence and Nature. Another objection is built on “what took place at the resurrection of Lazarus.” It is alleged that Christ then prayed for assistance, of which he was previously destitute. But his words imply the contrary: “I know that Thou hearest me *always* ;” *i. e.* not, as some would paraphrase this language, “whenever the purposes of my mission require it,” but “through my whole ministry Thou hast given to me the power of working miracles.” If, then, it be asked, “Why did he perform this act of devotion?”—let us take the answer from himself: “because of the people which stood by, I said it”—‘that I might express, in their hear-

ing, my persuasion of my dependence upon Thee, and lead them to admit my credentials, as Thy Christ.^a In like manner, when we petition for daily bread, we are far from intimating that, popularly speaking, we have not ability to procure it: we simply make an acknowledgment of this ability being conferred. Lastly, it is objected that “the humility of Jesus did not consist in his neglecting to use for his own purposes the miraculous powers which accompanied him in the progress of his mission; but in the most perfect contentedness with his lot, and in resignation to the Will of his Father, for the good of mankind.” In these qualities, no doubt, it, in part, consisted: yet the perusal of his history may convince us that his humility was also composed, in no small degree, of his benevolent and disinterested application of his very superior endowments. Thus it was that he “made himself of no reputation.” His exercise of the spirit which God gave unto him without measure, was as much a trial, an improvement of his religious habits, and therefore of his humble temper, as the right exercise of the talents which Providence, in its ordinary dispensations, puts into men’s hands, is a trial of their faith, piety and virtue.

^a John xiv. 12.

^b John xiv. 11, II. Cor. viii. 9, Luke viii. 46,
Philipp. ii. 6.

* Monthly Repository, [O. S.] vi. 674, 675. Tucker's Light of Nature, v. [1805] 565. Other objections are well considered in Cappe's Life of Christ, 76, 77.

^d I. Cor. xiv.

* John xii. 41, 42. Mark vi. 5, according to the R. Translation, might seem destructive of my reasoning; but will create no real difficulty to men acquainted with the style of the Scriptures.

IV. 2. “— Jesus himself baptized not, but his disciples.”] Stress has been laid on this text, and on Paul's declaration,^a “Christ sent me not to baptize, but to preach the gospel,” as presumptive, if not indeed decisive, against the perpetuity of Baptism. But these passages are beside the purpose for which they have been quoted. If, literally, Jesus himself baptized not, still his disciples baptized, and, doubtless, by their Master's authority: and to affirm that Paul “regarded baptism as of little or no consequence,” because he seldom baptized in his own person, is to affirm more than can be proved. The apostle's language and practice, on this head, only show that his occupations left him no leisure for doing what others might do with equal benefit and less inconvenience; and, further, that he did not look upon the administration of baptism as an essential part of the *apostolic* office.

^a I. Cor. i. 17.

IV. 9. “For the Jews have no dealings with the Samaritans.”] Had Witsius^a considered this clause as the *parenthetical*^b state-

ment of the Evangelist, and as no part of the dialogue, he would scarcely have been unjust to the character of the Samaritan woman, whom he accuses of officious garrulity. The accusation cannot be substantiated. I see nothing in her demeanour or her language, that is not natural, respectful and becoming. Can any one of her questions or answers to our Lord be deemed superfluous? Being a Samaritan, she, of course, wondered at his requesting her to supply him with a draught of water; the relations of the people of Samaria with their Jewish neighbours not extending to this interchange of friendly offices. Extreme necessity, it is probable, mainly dictated the request. Jesus was now in urgent need of repose and food: nor had he any vessel to draw water with, nor were his disciples on the spot. It would much gratify me to acquiesce, if I could, in Bp. Pearce's suggestion,^a that verse 18 admits of a different rendering—and that our Lord does not mean to animadvert on any criminal irregularity in this woman's state of life. I see no evidence, however, for the proposed emendation.

^a *De Decem Tribubus*, c. iii. § 21.

^b *Christ. Reform.* [N. S.] ii. 513, &c. The highly valuable paper which I have in view, will excite the reader's wish to see many communications of that class from the same pen.

^c *Comment., &c.*, in loc.

IV. 10. "If thou knewest the gift of God, &c.]" To Campbell's interpretation of this clause I cannot quite accede: "the bounty of God"—"his distinguished, extensive goodness." I prefer the common rendering—"the gift, &c." A specific gift is intended: for the word usually bears this meaning:^a and here the specific gift is *the Messiah*, who was designed as a blessing to Samaritans and Heathens, as well as Jews.

^a II. Cor. ix. 15, &c.

V. 37. "—ye have neither heard his voice at any time, nor seen his shape.]" Mr. Turner, of Wakefield, proposed^a to render this clause interrogatively; so do many of the commentators. But there seems to be no necessity for the alteration, which, besides, does not give a good and pertinent sense. No Jew had ever "seen the shape," or "heard the voice" of God himself. Our Saviour guards against being supposed, by his audience, to make any such admission: he recognizes that first principle of their religion—the spiritual nature and invisibility of the Supreme Being. One translator^b was so much at a loss for a consistent interpretation of the words, that he assumed them to be uttered figuratively of *knowledge* and *obedience*.

^a Priestley's Harmony, &c., § 40. Theol. Rep. i. 55.

^b Wakefield.

VI. 62. “*What* and if ye shall see the Son of Man ascend up where he was before?”] The Sacred Volume supplies three powerful arguments against interpreting this language of a literal ascent. In the first place, Christ’s *literal ascent*, whenever you suppose it to have occurred, was perfectly irrelevant to what he had just been saying. Secondly, not a few parallel texts will prove that by ascent to heaven we are often to understand a profounder knowledge of the Divine counsels, of sublime and spiritual topics, than earth affords.* In fine, the words that follow, “It is the spirit, &c.,” are, as Mr. Turner^b judiciously observes, “a key to most of the obscurities in the preceding discourse.”

* Deut. xxx. 12, Prov. xxx. 4, John iii. 12, 13, Rom. x. 6.

^b Priestley’s Harm., &c., in loc.

VI. 68. “Lord, to whom shall we go?”] A preferable translation is—“to whom shall we go from *thee*?” “Deserting thee, what Teacher, Master and Saviour shall we find like thyself?” This is the full import of the question in the original: nor ought the force of prepositions in compound verbs to be overlooked.

IX. 1. “— as Jesus passed by, he saw a man who was blind from his birth, &c. &c.”] If a miracle of this kind were reported to have been very lately wrought in our own neighbourhood; if, on any decent authority,

we were informed that a man said to have been blind from his birth, had on the sudden received the sense of vision, and had received it entire, and independently on any ordinary means of cure and relief, and professedly by a miraculous power exercised in his behalf, we should not, I presume, be indifferent to the report. I have supposed that it comes to us on *decent* authority; for which reason, we should hardly dismiss it without some investigation. When no inquiry takes place, there can be no enlightened judgment on the effect of evidence, no proper conviction, whether of truth or falsehood. Some men's unbelief is a sort of credulousness: a for he who, without and against testimony, admits every report, and he who admits not even what unexceptionable testimony sustains, possess no very different states of mind; inasmuch as they have the same want of discrimination, the same imbecility of intellect. But in the case which I have been putting, what would be our points of scrutiny? Should we not ask, who the man was, on whom a miracle is said to have been wrought? Whether, in fact, he had been born blind? Whether he was blind at the time when his benefactor met him; and whether it afterwards appeared that he was in truth cured? Let us pursue these questions: let us observe whether such inquiries were made, and how answered, in an instance which claims to be matter of history, and not

of supposition. Who was the subject of the alleged miracle? Although, till this moment, he had been a stranger to sight, he possessed, nevertheless, the use of the other senses, and of the faculties of his mind. "He is of age," said his parents: "ask him; he shall speak for himself;"^c which he did with great propriety and effect—in a manner which clearly proved that he was master of his reason, and a competent judge of his own situation, and of the questions addressed to him. Now had he in fact been born blind? This point, too, was carefully examined by the adversaries of Jesus Christ.^d The Jews did not believe concerning him, that he had been blind and received his sight, until they called his parents, of whom they made the inquiry; His parents, however fearful they were of giving a reply which might seem to acknowledge any faith of theirs in the Messiahship of Jesus, answer, "We know that this is our son, and that he was born blind." Can evidence be more conclusive of his identity and his former situation? For the rest, they refer the inquirers to their son himself. Here a third question is suggested. Was he actually blind at the time when his benefactor is stated to have relieved him by a miracle? Nor was this part of the case overlooked by our Saviour's foes; nor was the doubt (if indeed doubt had any existence) unresolved. The change in this person's condition and appear-

ance seems to have raised astonishment ; and the historian tells us, very artlessly and unaffectedly, that "the neighbours who before had seen the man that he was blind, said 'Is not this he who sat and begged?'" At first, their opinions were rather divided on this head : some said, "This is he;" others said, "He is like him;" and any suspicion of his identity (if any remained) was instantly done away with by his answering, "I am he." His answer to the inquiry, "How were thine eyes opened?" proves, as the inquiry itself does, that up to this hour he had been blind. Conclusively to the same fact is his subsequent language,* "One thing, I know, that, whereas I was blind, now I see." But the most comprehensive and important question of all remains : it is, Whether we have evidence that the man was, in truth, cured? Now this very inquiry was made on the spot where the miracle is said to have happened ; at the time when it is alleged to have been wrought ; and in the presence of the persons who were most disposed and best able to scrutinize the report. Our Lord had previously intimated his design of performing a miracle in favour of this person ; and by his intimation courted the scrutiny which his mighty deeds would bear : "I must work the works of Him that sent me, while it is day : the night cometh when no man can work—as long as I am in the world I am the

light of the world"—'its light in the highest and most interesting of all senses, but, at the same time, in the act by which I give sight to those who are literally blind.' When he had thus spoken, he proceeded to remove the blindness of this individual: and should it be objected that, in effecting the removal of it, he appeared to employ means, which some may regard as naturally leading to that end, the answer is obvious—he used these signs with the view of denoting that he himself was the instrument of Almighty God in granting this extraordinary relief. The cure was so instantaneous and perfect that it could not have been brought about by merely human agency or outward remedies. Men who by any ordinary application receive their sight, after long and total blindness, cannot, however, for a considerable time, endure the rays of light, but must be introduced to it by degrees, and with the nicest caution. I may even intimate the probability that without a miracle such applications would aggravate and confirm, and not remove, the evil. Happily for the Christian cause, the Pharisees sifted the evidence and the circumstances of this cure with the utmost rigour. Still, they could not deny the event—either its existence or its quality. All which they could finally object was, that the miracle had been wrought on the Sabbath day; that he who performed it was therefore a sinner;

that there had been no previous example of such a cure ; and that the subject of it was a man of humble rank—objections which could weigh nothing against direct evidence. If we examine yet more carefully the language and deportment of the individual who thus received his sight, and those of our Lord's enemies, we may have a still fuller conviction of the reality of the miracle. The account given by the patient himself is this : “ A man who is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the bath of Siloam, and wash ; and I went and washed, and received sight.” Here we have a very plain and artless testimony, in which he who had been blind persevered, in despite of all the endeavours that were used to make him retract it ; nay, though, for continuing to bear it, he was cast out of the synagogue.^f In truth, nothing can be more pertinent than this man's answer to the questions of the Pharisees : nothing, of the sort, more judicious and convincing than his remarks : nothing more natural and impressive than his acknowledgment of the Messiahship of him who had poured the light of day on his recently sightless eye-balls. No wonder that he who uttered such language^f admitted the claims of Jesus, and prostrated himself before him, not in token of adoration, but in proof of his submission to him as his religious Lord and Teacher.^h There is something, too, in

the whole of what the Pharisees said and did, on this occasion, which denotes that vice and passion were now struggling with their judgment. They cannot meet the direct testimony in behalf of the miracle; but take great pains to bring it into doubt and suspicion, by means of objections, which have no relevancy to the case. What they say to the parents of the man, to the man himself, and to Jesus, indicates the anger of persons who feel that they are baffled and disappointed. They have recourse to calumnies, and threats, and violence—the sure indications of a bad cause. How perfectly frivolous the plea, “This man is not of God, because he keepeth not the Sabbath day!” How significant the act of excommunication; and how self-condemnatory the declaration, “Thou wast altogether born in sin, and dost thou teach us!” Yet the Pharisees were at the head of a numerous body of the Jewish people: they were what our Lord termed them, “blind leaders of the blind;” and it was by authority, not by argument, that they induced any of their countrymen to resist the power with which he acted, and the wisdom and persuasion with which he spake. If we thus compare the several parts of this narrative with each other, we shall be sensible that it exhibits the strongest marks of what has been called “personal knowledge” in the

historian ; that it possesses a vividness and circumstantiality of description, which are incompatible with the belief of its having been framed on any inferior authority.

*“Easily deceived,” Johnson’s Dict., under the word, *credulous*.

^b Sermons, by W. Gilpin, vol. iii. No. 16.

^c Verse 21.

^d Vers. 13, &c., 24, &c.

^e Ver. 25.

^f Ver. 34. See the marginal transl., and Bishop Pearce, in loc.

^g Ver. 36—39.

^h On this subject, see Le Courayer, *Traité de la divinité, &c.*, p. 115.

XI. 35. “Jesus wept.”] One reason for his now weeping, may be collected from ver. 37—‘the character and destiny of his countrymen:’ we discover two additional reasons in ver. 33—‘the sympathy of tears,’ and ‘affection for the bereaved family.’ There might be still more causes than these.^a But I cannot join Mr. Furness in reckoning among them, “our Lord’s foresight of his own approaching fate,”^b No such hypothesis is needed to account for the fact; in the circumstances of which, as they are set before our eyes by the evangelist, we find a better and fuller explanation. *Jesus wept* not for himself, but for his brethren and his friends: when invited to condole with others, he was least of all likely to shed tears for his own woes, whether present, or in prospect.

*Tears are often the effect of mixed emotions: they flow from more than one "sacred source." A beautiful and touching example of this kind is presented in Gen. i. 17: "Joseph wept when his brethren spake unto him:" he had *many* reasons for weeping, when he was so accosted. This was in a still higher degree our Lord's situation at the grave of Lazarus.

^b Remarks on the Four Gospels, pp. 51—54.

XII. 29. "The people that stood by, and heard it, said that it thundered."] On the occasion mentioned here, the most remarkable circumstance was that of articulate sounds, distinct words, being heard.* Therefore it is not possible to resolve such incidents into ordinary and natural appearances. The narrative plainly shows that the quality and the effects of the transaction were not those of a common tempest; while the historian's candour, in recording the opinion of such of the by-standers as said, "it thundered," is in the greatest degree presumptive of his fidelity. In such instances, too, it is not so much the present as the continued and the lasting impression, which deserves to be regarded.

* Vers. 28—30.

XVII. 3. "—the only true God."] This appellation is explained by the parallel text in I. Thess. i. 9—"ye turned to God from idols, to serve *the living and true God*;" which passage *Hallet* has overlooked in his observations on the phrase. According to that annotator,^a "the expression, 'The only true

God,' signifies the same as 'The alone Most High, or Supreme God;' *The God*, by way of emphasis, 'The God,' in the most famous and extraordinary sense." To this criticism I must object. The sovereign dominion of God would seem to imply His unity: and it were pleonastic to speak of Him as "the alone most high." Nor is the description, "the true God" identical with "the chief God," but conveys a far more interesting and magnificent idea. To us Christians there is, literally and absolutely, *One God*, and no other than He: all besides who have been so called are *nothing*. We dishonour, though unintentionally, the Being whom we adore, when we declare simply that He is "*The God* by way of emphasis, the God in the most famous and extraordinary sense." The Scriptures go much further than this.^b "Those places of the New Testament," which Hallet cites, are irrelevant to his purpose; since in none of them is the word *true* employed "in a like manner as in this text." In Luke xvi. 11, our Saviour contrasts "the unrighteous mammon," i. e. the deceitful, precarious riches of this world, with the *true*, or durable riches of heaven: in John i. 9, the Evangelist opposes the *true*, the everlasting, light of Christian knowledge, to all material light; as in John vi. 32, our Lord does the manna received by the Israelites, a temporary and perishable food, to the vital nourishment

supplied by his own instructions. So *the true vine*^c is that which endures for ever, and fails not to refresh the mind: *the true tabernacle*, or *sanctuary*,^d is the church of Christ, permanent and stable, in contradistinction to the convention-tent of the Hebrews; and, figuratively, “the house of prayer for all nations.” Even if this class of texts stated, or implied, a comparison of what is chief and eminent with what is greatly inferior—and not a comparison of what is earthly and fleeting with what is spiritual, heavenly and immortal—still John xvii. 3, does not belong to them: here the phrase is, “The ONLY true God.” Now He alone is the *true* God, who is the ever-living God: consequently, the passage before us does not place in contrast a Supreme God, and a secondary or subordinate God, but the *only* God and the idol-vanities of the Heathens.*

* Notes, &c., vol. i. pp. 14, 15.

^b “The God of gods,” in Ps. cxxxvi. 2, is, “the Lord of Magistrates,” &c.

^c John xv. 1.

^d Heb. viii. 2, ix. 24.

* See Hosea ii, 1, in the original, and Bahrdt’s note. App. Crit. in loc., and Gerard’s Institutes, &c., 2nd ed., 321, 322.

XVIII. 38. “Pilate saith unto him, What is Truth?”] A well-known comment^a of Lord Verulam’s on this question sufficiently declares the annotator’s opinion of the spirit in which the inquiry was made. “What is

Truth?' said jesting Pilate, and would not stay for an answer." I doubt the correctness of this comment. That raillery and banter were now expressed by Pilate, we have no evidence; that he was restless and impatient, "and would not stay for an answer," the noble Essayist observes with far better reason: "What is Truth to me?" Or, "What have I to do with truth; and how can it be connected with thy case, and with the subject in hand?" The whole narrative dictates and warrants this interpretation. If we seriously ask, what is Truth, in the abstract, (for I cannot here pursue the question in detail) let *Woolaston*^b furnish the reply: "Truth is the offspring of silence, unbroken meditations, and thoughts often revised and corrected."

^a Bacon's Essays, No. I.

^b Religion of Nature, &c., [ed. 6] p. 60.

XVIII. 38. "—when he had said this, he went out again, &c."] Pilate had two interviews with Jesus. Matthew, Mark and Luke speak only of the former of them, which was *public*, and took place in the presence of the Jewish Rulers. John limits himself to the latter interview, which was *private*, and *within* the judgment-hall. When the chief priests and elders of the people had bound our Lord, they delivered him to Pilate; and then, on his being accused by these men, he answered nothing. This scene happened *without* the Prætorium, which, as John^a tells

us, the Jews would not enter, lest they should be defiled, and prevented from celebrating the Passover.^b The Governor, nevertheless, for a reason that will hereafter be assigned, went into the judgment-hall again, and called Jesus thither. Here they were alone: and here they engaged together in conversation. John often coincides with the other Evangelists, undesignedly, and thus confirms their narratives. We collect, for example, from what he says in the 28th down to the 32nd verse of this chapter, that there was something like a public examination of our Saviour by Pilate. But the fact is implied rather than declared in his history; while he represents at large the dialogue between the Governor and his prisoner in private. The deportment of Jesus Christ, in his present, as in every situation was marked by consummate wisdom and propriety, by meekness united with fortitude, by dignity yet gentleness of soul. When his calumniators stood together with him before Pilate, he answered nothing. He was conscious of his innocence: he knew their falsehood and their malice; and was perfectly sensible that it became them to produce credible witnesses against him, yet that this was beyond their power. With such persons he could not, and would not, enter into any altercation, in the presence of the Governor. On the other hand, when he was admitted to a private audience with Pilate—an audience,

too, sought for by the Judge himself—the respect which he always showed and inculcated for the office of the civil magistrate, would not suffer him to be silent ; the less so, as the purpose of the Roman Procurator evidently was, to ascertain, if possible, the nature of the accusation, the ground on which it rested, and the pretensions of the individual accused. Jesus, accordingly, unfolded his claims with his characteristic firmness and wisdom. By this conduct he strengthened the favourable impression which had already been left on Pilate's mind. The difficulty, therefore, that has occurred to some individuals,⁴ in respect of this part of the gospel-history, is only apparent. Indeed, Paul, when, in one of his letters to Timothy,⁵ he refers to our Saviour's confession at the bar of Pilate, attests the truth of John's account : nor did the early Christians, or their adversaries, those who were most capable of deciding on the point, and particularly interested in the decision, see any dissonance—certainly, they saw no fatal dissonance—in the narratives of the last scenes of the life of Jesus.

^a xviii. 28.

^b Le Clerc's *Harmony*, [English] &c., in loc. Carpenter's *Geog.*, &c. [3d ed.] 49; and Secker's *Sermons*, vol. iv. No. ix.

^c Origen., cont. Cels. I. 1.

^d Evanson's *Dissonance*, &c., 2nd ed., 286.

^e I. Tim. vi. 13.

XX. 8. “Then went in also that other disciple, who came first to the sepulchre, and he saw and believed.”] According to a reading adopted by Newcome, and to his translation, “believed not.” In this instance, however, I am satisfied of the correctness of the Public Version. John saw and believed that the body of his Lord had been taken away out of the sepulchre.^a The ninth verse is parenthetical, and assigns a reason not for the unbelief of the two apostles in their Master’s resurrection,^b but simply for their ascribing the absence of his corpse to its removal by some unknown hands. Certainly, the mere fact of its being no longer in the tomb, was not a proof of Jesus having risen from the dead; though Peter and John would have been inclined to make this conclusion, and would have made it with great justness, had they previously expected such an event.

^a Ver. 2; and see a Layman’s [1840] Transl. and note, in loc.

^b Not one of the apostles now believed that Jesus had risen; their conviction of the fact being subsequent to his appearance to Peter. Luke xxiv. 34; I. Cor. xv. 5.

XX. 31. “These are written, that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name.”] Such was the object of all the Evangelists, and not of

John only, in drawing up memoirs of their Master. Yet their design and their manner of accomplishing it have been mistaken. *Less*^a represents Eusebius as giving the following information, from a work of Clement of Alexandria, in respect of John: "that he had written *πνευματικὸν εὐαγγέλιον*, a gospel which treated especially of the divine nature of Christ; the others being principally employed on the human."^b But the words in the original contain nothing about either the divine or the human nature of Christ. It is not Clement, it is not Eusebius—it is Less, or, possibly, his English Translator—who introduces these topics; who makes this unwarrantable distinction between John and the rest of the Evangelists. Take Lardner's^c more correct, though not faultless, rendering of the passage: "John observing that in the other gospels those things were related that concerned the body [of Christ] and being persuaded by his friends, and also moved by the Spirit of God, wrote a spiritual gospel." By *σωματικά* are intended "things corporeal, things falling under the report of the senses, and connected with the senses:" a spiritual, gospel, *πνευματικὸν εὐαγγέλιον*, is a gospel which treats largely of things invisible and abstract. The distinction answers to what our Saviour himself takes^d between earthly and heavenly things. Accordingly, the gospel written by the beloved disciple records more discourses

than actions of Christ—and discourses that were purposely and highly figurative. In this signification, it is exactly what Clement of Alexandria terms it, “a spiritual gospel.”*

* Authenticity of the New Testament, &c. 147.

^b τὸν Ἰωάννην ἔσχατον συνιδόντα ὅτι τὰ σωματικὰ ἐν τοῖς εὐαγγελίοις δεδῆλωται, προτραπέντα ὑπὸ των γνωρίμων, πνεύματι θεοφορηθέντα πνευματικὸν ποιῆσαι εὐαγγέλιον. Euseb. Hist. Eccles. [Paris: 1659] 216.

* Works, [1788] ii. 212, [“ad corpus Christi”—which last word is the arbitrary addition of *Valesius*. Corporeal things are intended.]

^a John iii. 12.

* The mistake which I have animadverted on, is not peculiar to Less or his Translator, Mr. Kingdon. See Fabric., Biblioth., Græc., [Harles] iv. 775. note 5.

ACTS, &c.

I. 5. “To whom also he showed himself alive, after his passion, by many infallible proofs, &c.”] It is a curious, and may be no unprofitable, inquiry, where our Lord chiefly was, and how occupied, in the interval between his rising from the grave and his ascension? The LENGTH of the interval should first be noticed. This, according to Luke, was ‘forty days.’^a Nor are the concluding verses of our evangelist’s gospel at variance with this state-

ment: they evidently form a distinct section, and give a very brief and general account of our Saviour's final parting from his disciples. I cannot be of opinion that the author represents Christ's resurrection and ascension as having taken place on the same day. Luke further tells us that the space of time between these two events, was passed in repeated conversations of Jesus with his apostles, and in his affording them all possible means of judging of his *identity*. Their interviews would be frequent—perhaps almost daily:^b but then, from the nature of the case, they must have been strictly private.^c It was his express direction, after he had risen again, that his attendants should repair to *Galilee*. He had been there during a large part of his life: and he would be now sheltered there, amidst a number of devoted friends, from the observation of those of his adversaries who were intent upon destroying him. Is it, however, a fact that, at the time here referred to, his enemies showed any concern to discover *where* he was? I leave the Romans out of the question: *they* were merely the *executioners* of the vengeance of the Jews. Even the rulers of his own nation were inactive, after the report made to them by the soldiers.^d Nor did they take measures against any of the apostles, until Peter and John had wrought a notable miracle, and preached through Jesus the resurrection of the

dead.* When, therefore, I consider these facts, when I recollect the supineness of the Jewish magistracy and priesthood at this juncture, a supineness which attests the reality of our Lord's resurrection—and when I further take into the account the nature^f of his recorded appearances just after that event, his seclusion at Jerusalem, and his resort to Galilee—I can scarcely think that a *miracle* was requisite for his safety.

* Acts 1. 3. At least the *former* part of the 'Acts' was written by this evangelist, who begins his second historical 'treatise' with a short recapitulation of incidents recorded towards the end of his Gospel. Such a notice of them seemed desirable, if not necessary, for the purpose of connecting the two histories.

^b Luke's expression is δι' ἡμερῶν τεσσαράκοντα [during] forty days.]

^c John xx. 19, 26.

^d Matt. xviii. 11, &c.

^e Acts iv. 12.

^f The *number* of the appearance was, no doubt, large. Only a few—and those the most signal—are related. As to the *nature* of them, see Bp. Pearce's notes, respectively, on Luke xxiv. 31, and John xx. 19, 26.

I. 16, ii. 29, 37, with many other passages —“Men and brethren.”] It should be, “Brethren.” There is a form in some degree similar in Acts xvii. 22, “Ye men of Athens.” I judge it to be likely that the phrase, “men and brethren,” found its way into the English Public Version from Luther's translation of the Bible.^a

“Ihr Manner und Bruder.” The same impropriety is observable in most of the vernacular translations of the Scriptures on the Continent. But the last French Genevan Version has simply, “Mes Frères.” Bishop Marsh’s “Appendix to his Second Lecture on the Interpretation of the Bible,” illustrates, with the author’s characteristic intelligence and talent, the influence of Luther’s Translation upon Tyndall’s, &c.

I. 26. “— they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.”] The meaning is that he was added to them, and made the twelfth: nor can I doubt of his having been duly elected to that office. What was the business of an apostle? What his essential qualification? To proclaim and testify that Jesus, who died, had risen from the grave; and to do this on his personal knowledge of the fact, and his individual acquaintance with the identity of his Master.^a The event proved that Matthias was rightly constituted an apostle. It is true: he was not personally appointed by our Saviour; but neither can it be shown that such an appointment was indispensable. Not more valid is the objection, that we hear nothing afterwards of Matthias; since the same assertion may be made concerning most of the apostles. In the number of *the twelve*, Paul, assuredly, was not comprehended. He himself distinguishes between their situation and his own.^b By *the twelve* we are to understand “the collected body of the apostles;”^c though, at the time

referred to, a vacancy existed by the death of Judas of *Kerioth*.^d

^a Verses 21, 22.

^b I. Cor. xv. 5, 7, 8.

^c Bp. Pearce's Note on Matt. xix. 28.

^d For the nature of Paul's appointment to the apostleship, see Gal. i. 1., Rom. i. 1—5, and a note in Mosheim de Rebus Christianis ante Constantinum, Sæcl. i. § 6.

III. 1. "Now Peter and John went up together into the temple, at the hour of Prayer, being the ninth hour." These apostles, we perceive, observed certain times for the more immediate expression of the feelings of devotion. The practice is founded on the frame and laws of the mind, no less than on the commands of Divine Revelation, and on the examples of eminently wise and good men in every age and country. If there be those who would persuade us that piety and devotion cannot be regulated by the figures of a dial, or that religious affections cannot be excited in large bodies of men, and, by analogy of reasoning, in individuals, by the tolling of a bell, we may fairly infer, from the use of such arguments, the want of a just knowledge of human nature in those who employ them. Habits of devotion must be formed in the manner in which other mental habits are acquired. Religious services, if rightly estimated, are essential to this end. Whether social or retired, there must be stated times for the performance of them.

Nor is there any thing more irrational and visionary in piety and devotion being regulated by the figures of a dial, or in the religious affections being excited by the tolling of a bell, than in the lively recurrence of other feelings, at the seasons, and as the effect of the circumstances, in which they are accustomed to receive a peculiar gratification. If habits depend on regular and duly-repeated acts, no man whose experience gives him this conviction, can be at a loss in replying to the objector. He alone will despise fixed hours of prayer, who either questions the duty and efficacy of the practice, or so relies on supernatural assistance as to fancy himself raised above the need of ordinances: thus nearly related, in this point, to each other, are the apparently opposite characters of the enthusiast and the sceptic!

III. 16. “— his name, through faith in his name, hath made this man strong.”] No judicious and candid reader will suppose that any thing like a *charm* is here intended. We are not to take the word “name” literally. In Scriptural phraseology, the “name” is sometimes equivalent to the *person*: sometimes, as in this verse, it denotes *authority*. From the Old (for it is a perfect Hebraism) it was transferred, naturally enough, into the New Testament.*

*They who have doubts concerning the sense of this term, either separately or in combination, may

consult *Glass. Philol. Sac.*, p. 110, &c., ed. *Dathe*, *Hammond* on *I. Cor. i. 2*, and *Schleusner, Lex., &c.*, in verb.

III. 22. [compared with vii. 37, and with *Deut. xviii. 15.*] “— a prophet shall the Lord your God raise up unto you of your brethren, like unto me, &c.”] The fact of this quotation having been made by Peter and by Stephen, shows the importance attached to it among the Jews. It is, I think, an assurance that Divine Prophecy and Legislation should be continued to them: and it therefore includes Jesus Christ, without specifically and solely describing him.

III. 26. “Unto you first God having raised up his Son Jesus, sent him to bless you.”] The speeches of Peter recorded in this book, will perhaps be found to disclose the progress of his views of the universality of the Gospel. In *ii. 39*, he says, “the promise is unto you, [‘the house of Israel’] and to your children:” however, he subjoins, “and to all who are afar off, &c.,” by whom, probably, he meant Jews in distant regions. Afterwards, his language is, “Unto you first God—sent his Son Jesus:” here we have something like an intimation that other peoples, besides the Jews, might be put in possession of the heavenly gift; unless indeed by the words, ‘you first,’ the apostle’s immediate hearers, and none else, were signified. To *iv. 12*, I must attach a

larger and more extensive sense. Peter's address in v. 29—33, might seem to justify another interpretation of his sentiments ["to give repentance to Israel:"] still, it is short, and exclusively directed to the high priest and his assessors. Subsequently, the case of Cornelius gives him a full persuasion of Heathens being admissible into the Church of Christ:^a and at last we see him strenuously maintaining that they are placed on an equal footing of religious privilege with the Jews.^b

^a x. xi.

^b xv. 7—12. I would suggest a different rendering of the eleventh verse: "We [Jews] believe that through the grace of the Lord Jesus we shall be saved, even as they [the converted Gentiles—vers. 8, 9, compared with the last clause of the 10th], *believe that they shall.*" Q. D. 'Salvation is by free grace, distinctly from ritual observances.' The gradual enlargement of Peter's mind, in reference to this matter, is a strong presumption of sincerity; and denotes truth and nature.

VI. 9. "Then there arose certain—of them of Cilicia, disputing with Stephen." Is it not likely that Saul of Tarsus was of the number; and may not this circumstance explain the singular fury of the zeal, with which he consented to the proto-martyr's death? The disputants with Stephen could not resist the wisdom and the spirit with which he spake: baffled in argument, they had recourse to brutal violence. No history

more completely authenticates itself than that of *the Acts of the Apostles*: none is more faithful to human nature, or more prominently characterised by minute, undesigned coincidences.

VII. 2. "Stephen said, Men, brethren, and fathers, hearken, &c."] The address of Stephen, in every part of it, bears most skillfully and admirably on the points of the accusation brought against him, and proves that he had said nothing which could with justice be construed into blasphemy. To a common, unreflecting reader, this discourse may appear a dry and naked detail of historical occurrences. If, however, we peruse it, with a strict regard to its object, we shall find that it firmly establishes some considerations of a highly interesting nature; such as the changes which had taken place in the Jewish economy, in the spots and edifices set apart for Divine Worship, in the form of the civil administration, in the fates of the people, and in the measures which God had framed and executed for their improvement. The Almighty Ruler of that nation and of mankind, was not restricted to any one method of educating His human offspring, but varied His plans, according to their exigencies and condition. If, therefore, "in the fulness of the time," He judged fit to send "him of whom Moses in the Law and the Prophets, did write," this New Revelation was far from

arraigning the immutability of His counsels. Stephen's countrymen, nevertheless, had been uniformly disobedient, amidst their different vicissitudes, to the voice which spoke from Heaven: it was but rarely and partially, and for a short period, that they had ceased to manifest a rebellious spirit; and for upbraiding them with it Stephen fell a victim to their rage.

IX. 11. "— for, behold, he prayeth." Many commentators and preachers have laid a stress upon this part of the narrative, which, in truth, it will not bear: they have represented it as distinctly characteristic of the sincerity and extent of Saul's conversion. It is natural, unquestionably, for a reclaimed transgressor to prostrate himself in supplication before the throne of the Divine Majesty: and the new and peculiar situation of Saul would impel him to acts immediately devotional. But we cannot, in justice, suppose that he had lived hitherto without prayer: for we know that he was pious according to the law of his fathers, and the traditions of the elders. The clause, then, "behold, he prayeth," is introduced, as it were, incidentally, and by way of adjunct, and chiefly as descriptive of his state and employment when he was favoured with the vision now recorded.*

* Compare with this passage, Acts xi. 5, where Peter says, "I was in the city of Joppa PRAYING, and in a trance I saw a vision."

X. 7. “— a devout soldier of them that waited on him continually.”] The custom is illustrated by Luke vii. 8: “I say to MY OWN SERVANT, Do this, and he doeth it.” Nor has the practice ceased. But do such texts prove the compatibility of military service with a religious and with the Christian profession? I cannot deem them material in the argument. It was the apostolic rule—“let every man in the station in which he has been called abide with God;” and it becomes us to act on the principle, and in the spirit, of this rule. The gospel chiefly affects existing institutions of society by its progressive efficacy on individual men.

X. 34, 35. “Then Peter opened his mouth, and said, Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted of Him.”] These declarations regard exclusively the eligibility of Gentiles as well as Jews to the privileges of the Gospel: both set forth the impartial goodness of the Deity in the Christian Dispensation. Cornelius “feared God and wrought righteousness:” in other words, he was a proselyte from Heathen idolatry to Judaism. Now had Peter intended no more than that such proselytes are graciously regarded by the Almighty, he would indeed have affirmed a doctrine perfectly true, yet a doctrine which it was superfluous to repeat, and which had

no relevancy to the occasion. His audience, and not least Cornelius, fully knew it: nor perhaps was there a single Jew who doubted of proselytes like this good centurion sharing in the Divine favour. The apostle's language has a more specific import. In the 36th verse he styles Jesus, "Lord of *all*," [i. e. not of believing Jews only:] in the 43rd he thus concludes his discourse, "To him give all the prophets witness, that *whosoever* believeth in him shall receive remission of sins." What a contrast with his sermon to his countrymen on the day of Pentecost!^a

^a Acts ii. 39.

X. 39. "—whom they slew and hanged on a tree."] This is an example of inadvertency on the part of King James's translators. Verbally, it is bad; as will be seen on consulting the original. Historically, too, it is bad: for it would lead the English reader to imagine, against the usage and the fact, that our Lord was first put to death by the sword, or strangling, or poison, &c., &c., and then, as was the custom of the Egyptians,^a that his corpse was suspended.

^a Wellbeloved on Gen. xl. 19.

XIII. 2. "As they ministered^a to the Lord."] The word is expressive of *religious* service; and should be carefully distinguished from another word,^b that denotes *civil* or *domestic* service—which use of the substantive

διακονία may be perceived in Acts xii. 25—the *ministry* or office fulfilled by Barnabas and Saul having been undertaken for the relief of some needy members of the Christian household.

^a λειτουργούτων.

^b διακονέω.

XIII. 6, 7. “— a Jew, whose name was Barjesus, who was with the deputy [proconsul] of the country, Sergius Paulus.”] It appears to have been nothing unusual with the governors of the Roman provinces to rank among their attendants men of reputation for science and learning.* Barjesus was of this number. It is not improbable that, against his own convictions, he represented the *miracles* of Paul as only the effects of an acquaintance with the hidden powers of nature, and thus “sought to turn away the deputy from the faith.” The apostle had the gift of “discerning spirits.” There is not the faintest plausibility in arguing from this case for the civil punishment of any, even the rudest, assailants of Christianity.

* Tacit. Ann. ii. 2, vi. 20, 21, and Hist. i. 22, ii. 78: also, Sueton. Tib. Cæs. § 14, 16. ed. Casaubon. Nor must I omit a reference to Hurd’s Sermons at Lincoln’s Inn, [vol. ii., No. xvi.] where, expostulating with Felix, the preacher asks, “Wilt thou find such a monitor as Paul in thy dependants? Will thy taxgatherers preach ‘righteousness’ to thee, and thy centurions ‘temperance?’ Or thy philosophers (if thou hast of these about thee, to grace thy provincial pomp) will they reason with thee on ‘a judgment to come?’”

XV. 29. "That ye abstain from meats offered to idols, and from blood, and from things strangled."] The following sentences* will show that some regard was paid to this advice, even after the apostolic age, and beyond the limits of Judea: "ne animalium quidem *sanguinem* in epulis esculentis habemus—*suffocatis* et morticinis abstinemus, ne quo *sanguine* contaminemur."

*Tertullian, Apol. adv. Gentes, § 9.

XVI. 30. "— he brought them out, and said, Sirs, what must I do to be saved?"] 'From the consequences,' that is, 'of the scene before him, and from the punishment of a supposed neglect of duty.' It is nothing to allege that the gaoler was in no real danger; as his prisoners had not escaped. The meaning and the pertinency of his question depend upon the sense which he entertained of his own situation. From the foregoing verse it is evident that he was in considerable agitation and terror: and his subsequent kindness to Paul and Silas was, for the most part, the expression of his gratitude. In the 31st verse the import of the term "saved" is far more comprehensive and weighty than in the 30th.

XVII. 19. "— they took him, and brought him unto Areopagus."] As no part of Sacred History better authenticates itself than the Book of the Acts of the Apostles, no section

of this Book presents more or stronger signs of truth, than the narrative of Paul's visit and preaching at Athens. Every thing marks reality. The apostle's emotion, as he surveyed the numerous idols in the city ; his debates in the *Synagogue* with native *Jews*, and with Gentile proselytes, and in the *Forum* with *Heathens* and Heathen philosophers ; the topics of his discourse with them, and especially of his more public address on Mars' Hill ;* the judgment and intrepidity of his appeal to an inscription upon one of their altars, and to a statement by one of their Poets ; his references to those splendid temples that were before him, and to the national prejudices of the Athenians ; his fearless declarations as to the existence, government, and worship of One Infinite Spirit ; his powerful yet delicate reprehension of idolatry, and the skill with which he passes from the doctrines of Natural Religion to those of the Christian Revelation, together with the effect which he produced on his audience—all these things are in perfect character. A diligent observer noticed, a faithful pen has recorded, them. They challenge, and will bear, a rigorous scrutiny from the scholar ; while they deeply impress thoughtful readers of every class.

* They appear to state the matter correctly who suppose that Paul was not arraigned, and did not plead, before the Court of Areopagus ; though the measure

now employed might be designed as preparatory to a serious *judicial* process, in the event of his failing to satisfy his audience that he was no innovator on the established religion. Bengel [Gnomon, &c.] on Acts xvii. 19, says, *pæne tanquam reum duxere*. According to Matthew Henry, the apostle was conducted to Areopagus, "not as a *criminal*, but as a *candidate*;" that is, to show whether, in the judgment of the Epicureans and the Stoics, &c., of Athens, he taught opinions worthy of being called *philosophical*. Doddridge's view of the case [F. Expos., in loc.] seems quite correct: and the learned note in Kuinoel [Act. Apos. illust.] will reward an attentive perusal. Grotius' language is, "non ad iudicium, &c."

XVIII. 8, 17. "— Crispus, the chief ruler of the Synagogue"—"Sosthenes, the chief ruler of the Synagogue." There is no discrepancy in these statements. Without supposing* that the Jews had two Synagogues at Corinth, and admitting (what I take to have been the fact) that there was only one, which might change its chief ruler periodically, and even at short intervals, the conversion of *Crispus* may account for his office being soon filled by another individual.

*Grotius, in loc. Acts xiii. 15, may seem to countenance the opinion that a single synagogue might have more than one ruler; which term [ruler of the synagogue] is a good rendering of ἀρχισυναγωγός—the adjective 'chief' being superfluous.

XVIII. 17. "— Gallio cared for none of those things." Two extreme opinions have been formed of Gallio, in his public character.

Some authors represent him as the very model of what a magistrate should be—discriminating, impartial, provident, forbearing. By others he is accused of heedless indifference, and of a neglect of fit measures for securing peace and order. Perhaps both the praise and the censure should be qualified. In the affair which Christian History associates his name with, he did wisely, by refusing to hear the charge brought against Paul. It was a question of Jewish ecclesiastical law, not of civil wrong, or crime. His province as a Roman functionary had its limits; in keeping within which, he only followed his official instructions and the examples of other Procurators.* Although we commend him, yet no special or exclusive commendation is his due. In what remains of the transaction, he may appear blameable. Justice was insulted by the outrage committed before his eyes; and yet he looks on carelessly. A magistrate who passed over such an assault, might be supposed to invite a repetition of the offence! When I think, nevertheless, on Gallio's high fame for a knowledge of mankind, I incline to the belief that he was purposely silent, and designed to mortify the Jews, by his not punishing the assailants^b of Sosthenes. It might be his object to check, in every possible way, the fondness of this people for obtruding their technical controversies on a Roman tribunal. I will not affirm that, in doing so, he either thought or acted

rightly: I simply intimate what seems a better explanation of his conduct than ease of temper, or want of thought about religion.

^a John xviii. 31. Acts xxv. 11, 25; xxvi. 32.

^b These are stated to be *οἱ ἑλληνας*; concerning the genuineness of which reading I have no doubt. The offenders were "the Corinthian populace." See "The Continuous History of St. Paul," by James Tate, M.A., &c., pp. 51, 52.

XVIII. 18, &c. "— Paul sailed into Syria, and with him Priscilla and Aquila. And he came to Ephesus, and left them there."] This apostle mentions Aquila and Priscilla in his epistle to the Romans, in the former to the Corinthians, and in the second to Timothy. Not, however, in that to *Ephesus*; a city where also they were well known. His silence with regard to them may perhaps be explicable, on considerations distinct from what I am about to state; and, viewed separately, may not appear deserving of a notice. The epistle to the Ephesians, in fact, presents *none* of the names of Paul's friends and fellow-labourers; with the exception of that of *Tychicus*. What is the just conclusion? That the epistle purporting to be inscribed to the Ephesians, was, in truth, a *circular* epistle, designed for the use of the Christians of Laodicea and Ephesus, and of some other churches in the same part of Asia. *Tychicus* was entrusted with the letter.*

We learn, too, that he was sent, by the apostle, on an errand of the same nature to Colosse.^b He was a bearer, that is, of something like a *common* message to certain of the churches in that district of the East. But a circular epistle would contain nothing peculiar to any one of these churches; nothing in the way of salutation, or argument, or direction, except what was general. In process of time, a copy of it might be found, in which it was stated to be addressed to the saints, or Christians, “in Laodicea,” and another copy, in which the words “in Ephesus” were discovered: and from this latter, the epistle, as it now stands in the printed editions, might be taken. All this is probable: it admits of an easy and a natural explanation, and, in great measure, reconciles the opposite decisions of two eminent writers.^c

^a Eph. vi. 21.

^b Col. iv. 8.

^c Lardner [1788] vi. 327—338, 416—457; and J. D. Michaelis, *Introd. to N. T.*, iv. 124—126. Also, Benson’s *History of the Planting of Christianity*, vol. ii. 290, &c., 342, &c.; and Paley’s *Horæ Paulinæ*. Art. Ep. to the Ephes.

XVIII. 24. “Apollos, an eloquent man.”] This clause will be best explained by what immediately follows—“and mighty in the Scriptures.” The original word^a imports far more than language and delivery. When it

is recollected that Apollos was a native of Alexandria, and for some time an inhabitant of it, and that he cheerfully embraced all opportunities of being justly *instructed* in religion, his ministerial qualifications must be ascribed chiefly to EDUCATION, in the full and proper meaning of the term. Apollos is stated to have been "mighty in the [Jewish] Scriptures:" he was well acquainted with them; ready and skilful in arguing from them, (after the manner of the school of Alexandria^b) in behalf of the Gospel. He *may* therefore have been the writer of the epistle to the Hebrews: nevertheless, that he actually *was* so, is more than can be proved.^c

^a λόγιος.

^b Observations on Heresy, &c., by J. B. White, p. 66; and Sir James Mackintosh's Dissertation on Ethical Philosophy, [Edinburgh, 1836] p. 87.

^c Eichhorn in N. T., vol. iii. 477, [1812.]

XIX. 15. "— Jesus I know, and Paul I know." King James's Translators have been particularly capricious in regard to what they themselves style "an identity of phrasing." Sometimes, they render one and the same Greek verb (even when it occurs twice, or more frequently, in the same passage) by different English verbs; and this they do, not only with no advantage, but with manifest impropriety and inconvenience. At other times, as in the above clause, they retain the

same English verb, notwithstanding that there are two different verbs in the original. The consequence is, that the common reader often fails of being put in possession of the spirit—and of the clear and exact sense—of the speaker or the writer. Luke here relates the cure of a furious maniac, who says to certain vagabond Jews and professed exorcists, “Jesus I know, and with Paul I am acquainted : but who are ye?”^a The unhappy man knew, from report, who Jesus was, and had an acquaintance with Paul’s character and person ; a distinction which is overlooked in the P. V.

^a Wakefield’s Transl., &c., in loc.

XX. 29. “ — not sparing the flock.”] One set of illustrations produced by Wetstein,^a under this verse, is not a little singular. Because *Miletus* was the scene of Paul’s parting interview with the elders of the Ephesian Church, and was also famous for its sheep, and for the art of dying wool, this annotator would appear to have supposed that the apostle now took occasion to speak of *the flock, and of the flock of the Lord*. Why else is Wetstein lavish of quotations referring to a fact of which no man of reading doubts? However, it cannot so easily be granted that the fact suggested the image. Valckenaer^b seems to express surprise at so refined a comment.^c

^a N. T., in loc.

^b Adnot., in Adonias. Theocrit. ll. 126, 127, “ Illud magis quis miretur, &c.”

* Wetstein's merits as a critical editor of the text of the Greek Testament are very considerable: yet Bishop Marsh's judgment [Lectures, &c., No. vii., p. 23 of Part ii.] of his *annotations* is, I fear, correct.

XXIII. 23. "— he called unto him two centurions"] In the Greek, δύο τινὰς τῶν ἑκατοντάρχων. so in Luke vii. 19, we read of John the Baptist's calling unto him, "two [δύο τινὰς] of his disciples." Now is the pronoun redundant? If not, what is its force? Is it to be taken definitely or indefinitely? In what manner does it affect the numeral? Among the translators whom I have consulted, Worsley alone adds the word, *some*: and he does this in the margin. That word, or an equivalent to it, can hardly be looked upon as superfluous; though I feel the difficulty of expressing it properly in our language. Winer, in his Grammar of the New Testament,^a says that τις, τι, is added to numerals when the number is not altogether definite, but occurs only in an approximate sense: and he instances in Acts xxiii. 23. Even admitting his canon,^b I do not grant the pertinency of his example. It is unfortunately chosen. In Acts xxiii. 23, the number [two] is altogether definite: that neither more nor fewer than "two" centurions were called and employed, becomes clear from the fact of their being ordered to "make ready *two* hundred soldiers." If there be any thing "not altogether definite" in this affair, it regards the individual centurions: who they

were, the reader is not told—nor was the information of any consequence; but, surely, we may presume that they were selected by Lysias, rather than taken indiscriminately, or even as of course. To my own mind the word, *τινάς*, conveys thus much. In like manner, the Baptist, it is probable, chose out “some two [certain two] of his disciples,” preferably to any of the rest. I cannot think, with Schleusner,^c that this pronoun is in such instances redundant.

^a 4 ed. Leipzig, 1836, p. 158.

^b It has the sanction of Matthiæ [1818. Eng. Transl., § 485] (5).

^c Lex. N. T. in verb.

XXVI. 8. “Why should it be thought a thing incredible with you, that God should raise the dead?”] They who read this question^a without a reference of it to the context, may suppose that the apostle intimates the *natural credibility* of a resurrection. The preceding and the following verses will show that he adverts to nothing of the kind, but teaches this great doctrine on the authority of Revelation, and places it, where alone it can be securely fixed, on the basis of a FACT.

^a The question may be divided: “What! Is it thought, &c.?”

XXVI. 28. “Agrippa said unto Paul, Almost thou persuadest me to be a Christian.”] There is no just reason for looking

upon Agrippa as a concealed believer in Christianity, or as insincere in his religious profession. Nothing that we know of him, nothing which the language, the incident and the chapter before us disclose, will countenance such an opinion. His case appears to have been simply this; he was a Jew and a man of the world—a slave to its bad principles and customs—yet no stranger to his country's prophetic books, nor quite ignorant of the name and history of Jesus of Nazareth. Impressed, therefore, by Paul's appeal to him, by his narrative, his eloquence, his demeanor, he cannot refrain from declaring his own feelings, and avowing that he was 'almost' convinced of the truth of the Christian doctrine. The declaration spoke loudly in favour of the gospel, and of its able and intrepid advocate. Chrysostom,^a it appears, thought what Agrippa said to be mere banter; as though he had remarked, 'You little persuade me to become a Christian!' Upon this interpretation of the phrase, ['almost'] where is the pertinency of Paul's answer? According to Markland,^b the words are capable of "many interpretations." To himself "they seem to be no more than a compliment to Paul, which one might have expected from Agrippa's civility." This critic, we find, puts upon them a construction the very reverse of Chrysostom's, yet quite as indefensible. There is not more probability in the notion

of Agrippa's paying a formal compliment to the prisoner, than in that of his addressing him ironically and sarcastically. Paul's reply would seem the best possible key to the monarch's language: and this reply is unambiguous, and assumes that some impression was made on Agrippa in favour of Christianity; an effect the more conceivable, as the apostle's speech regarded *facts*^c sufficiently notorious in Judea.^d

^a Vol. iii., p. 901, ed. Savil.

^b Bowyer's Conjectures, &c., in loc.

^c With those facts *Agrippa*, we may suppose, would be particularly well acquainted, as one of the *Herodian* family.

^d Bengel [Gnomon, &c.] thus delineates the principal actors in the scene which Acts xxvi. exhibits: "Occurrit hic, Festus, sine Christo, Paulus, Christianissimus, Agrippas, in bivio, cum optimo impulsu." That view of the passage is inadmissible, which represents Agrippa as saying, with a sneer, "Thou wouldest almost persuade this assembly to consider me in the light of a Christian!" The idiom and usage of the Greek language forbid this employment of the word *persuade*. See the proper form at the beginning of Xenophon's *Memorabilia*.

XXVII. 6, 38. "— a ship of Alexandria, sailing into Italy"—"— they lightened the ship, and cast out the wheat into the sea." How did it happen that the cargo was of *wheat*? The historian had not before directly stated the nature of the commodity which the vessel was freighted with: but then we are

prepared for the information that they cast out *wheat* by the notice of the ship being "of Alexandria." Such a correspondence is perfect; and we must further pronounce it unintentional. Egypt was still the granary of the world.* Among the numerous marks of truth and nature which this chapter presents, it seems impossible to overlook so entire an adherence to geographical and historical correctness. The narrative of Paul's voyage to Italy is singularly circumstantial and impressive. How must an intelligent mariner be affected, on his reading or hearing it for the first time? What must he think of the several descriptions of the position of the anchors, of the mode of sailing, of the dangers so needlessly incurred, and so unskilfully combated?

* Gen. xlii. 1, &c., &c.

XXVIII. 10. "Who also honoured us with many honours."] A better translation is, "who also showed their respect to us by many presents;" which rendering the original word requires,* and which practice has, in all countries and ages, been common upon such occasions. Matthew Henry, though often an intelligent as well as impressive expositor, has not discerned this import of the term: and he strangely conjectures that "perhaps the inhabitants of Malta made Paul and his companions free of their island, and admitted

them members of their guilds and fraternities." Nor has Doddridge noticed the specific and proper meaning of the word.

^a I. Tim. v. 17; and see Prov. xxvii. 18—the latter clause especially.

ROMANS.

I. 4. "—declared to be the Son of God —by the resurrection from the dead." "Jesus," says Lardner,^a "is the Son of God, on account of his resurrection from the dead, on the third day, so as to die no more." That admirable writer then cites the above language of the Apostle Paul's, and regards it as a proof and illustration of this comment. In the letter on the Logos,^b Dr. Lardner more accurately states our Lord's resurrection as the most decisive and demonstrative evidence of his being the Christ. The office is one thing: the credentials are another.^c Was not our Saviour the Messiah even previously to the grand events which marked the close of his public ministry?

^a Works, [1788] x. 388.

^b Ib. xi. 116, which, however, should be compared with 100, 101.

* Abp. Newcome has not been quite mindful of the distinction. *Observ. on our Lord's conduct, &c.*, 482.

I. 5. " — we have received grace and apostleship."] By *grace*, or "favour," Vater^a understands, "conversion to the Gospel."^b Yet I concur with those annotators who look upon the words "grace and apostleship" as one example of the *hendiadys*—"the favour of being called to the apostleship."^c

^a N. T., 1824, in loc.

^b "Beneficium religionis Christianæ."

^c This translation and paraphrase are sanctioned by other passages in Paul's writings: *v. g.* Rom. xii. 3, See, too, Masclef's *Heb. Gram.* I. 252.

I. 32. "Who, knowing the judgment [decree] of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them."] "As if," says a respectable critic,^a "to approve a wicked act implied more guilt than to commit it." Now, surely, deliberate approbation of an act of wickedness *does* involve deeper guilt than belongs to the man whom ignorance, or custom, or passion, or bad company, has impelled to the crime; yet to whose understanding, after all, it does not recommend itself. Alas! the frequently-cited language, "Video meliora, &c. &c.," describes no extraordinary case. The most heinous sinners are they who coolly give to vice and

its votaries the sanction of their judgment. This is the last stage of depravity, and the worst. We can conceive of nothing more base and aggravated. The sense, therefore, of the above verse, like its construction, is clear: and the apostle shows his exact acquaintance with human nature and the world.

* Markland, in Bowyer's Conjectures, &c.

III. 2. "— much, every way, &c.]" Markland* asks, "How is this to be reconciled with *ὁ πάντως* in ver. 9, [No, in no wise"]? The answer is, Paul speaks *there* of *practice*; *here* of *privilege*.

* In Bowyer's Conjectures, &c.

III. 8. "And not rather (as we are slanderously reported, and as some affirm we say) 'let us do evil that good may come.'" Paul cites the maxim, that he may indignantly disclaim and stigmatize it. Had his prophetic spirit embraced a far distant age, he would yet more bitterly have lamented the ascendancy of the principle, that "the end sanctifies the means;" a principle seldom more current through what is styled the *Christian world*, and the *religious public*, than in our own times. So far as History illustrates it, the Society of Jesuits have been foremost among its practical advocates. The examples of their profligate casuistry, which are brought together in the *Lettres*

Provinciales, would scarcely be credible, but for the circumstantiality of the quotations, and the deservedly high character of Pascal and of Nicole.^a

^aThe learned, able and exemplary Jansenist, who, under the assumed name of *Wendrock*, was the annotator on the *Provinciales*.

III. 30. "Seeing it is one God, &c.]" This passage well intrepets a part of I. Tim. ii. 5—"one God and one Mediator, &c.," and shows the practical importance and value of the pure truths of the Gospel.

IV. 3. "Abraham believed God, &c.]" Precisely in the same manner does the apostle James^a make the quotation.^b In both passages I conjecture that ð̄ should be omitted, (and there is respectable authority for the omission^c) or that we should read ð̄.

^a ii. 23.

^b Gen. xv. 6., the Greek Version of which, however, is not exactly followed here by either Paul or James.

^c Griesbach, N. T., in loc.

VII. 25, "— I thank God through Jesus Christ our Lord.]" For the word *εὐχαριστῶ* there is at least an ostensible prevalence of authorities. The Critical Editions, however, notice other readings, that merit our attention. Such is, *Χάρις τῷ Θεῷ* [Thanks (be) to God,] which, under a different form, conveys the same thought with the common reading, and, as far as regards the apostle's subject, is not

less admissible. A second various reading presents itself: *Χάρις* [or *ἡ Χάρις*] *Ἰησοῦ Χριστοῦ*, κ. τ. λ. [the Grace (Favour) of, &c.] This involves no uninteresting change of sense, without doing injury to Paul's reasoning. Still, our first question is, whether it has preponderating support from ancient versions, manuscripts and quotations? Beyond a doubt, there is respectable external testimony in its favour.^a What may be wanting in the *number* of the witnesses, is greatly compensated by their *age* and *character*. Giving these, nevertheless, all the advantage which they can in justice claim, we must not leave the question here. Let me, for argument's sake, allow that this kind of evidence, on each side, is nicely balanced: we have further to examine internal probabilities. Is it more likely that the received text grew out of the reading, *ἡ χάρις τοῦ*, κ. τ. λ., or that this was framed—perhaps designedly, perhaps by inadvertence—from one or other of the readings, *εὐχαριστῶ τῷ Θεῷ*—*Χάρις τῷ Θεῷ*? We have examples of both forms in this very Epistle.^b Some variation, therefore, might be readily and plausibly introduced. The inquiry recurs, where shall we discern it; in the printed text of the editions, or in the margin? On the principle of the *lectio durior*, as well as from a regard to the appearance of certain letters and the terminations of certain words, I conclude that *εὐχαριστῶ*, κ. τ. λ., or *Χάρις τῷ Θεῷ*, is the

original reading; not *Χάρις τοῦ Θεοῦ*. A man familiar with these things, will at once perceive how easily the latter of the two first readings might arise from what stands in the text. Here we meet with no diversity of meaning, and with only the slightest transformation of words and letters. Is this the case of the third reading? How faint the probability that *Χάρις τοῦ Θεοῦ* would suggest either *εὐχαριστῶ*, κ τ. λ., or *Χάρις τῷ Θεῷ*! On the other hand, how naturally, how rationally, may we presume on its having been itself suggested by one or both of these two readings! In the sentiment which it expresses it is preferable to them. It gives so lively and suitable a meaning, that, had it come from the Apostle's pen, we could scarcely account for its being displaced, to make room for a less animated reading. Let us attend to a further consideration: there are minute corrections of the various readings, *Χάρις τῷ Θεῷ*, and *Χάρις τοῦ Θεοῦ*,^c which lead me to suspect that these and the accompanying diversities flow from *εὐχαριστῶ*. Such emendations (so they would be accounted) afford presumptive evidence of their derivation from a received and current text, which it was attempted, however, to improve. From *εὐχαριστῶ* would come *Χάρις τῷ*; and then the genitive *τοῦ Θεοῦ* would be readily substituted for the dative. Mr. Locke mentions this reading with great approbation: he has been swayed far more

by his feeling of its intrinsic merit than by the external witnesses in its behalf. In adopting the words, "The Grace of God," &c., he follows "the reading of the Clermont and other Greek manuscripts." He adds, "Nor can it be doubted which of the two readings [viz., that of the R. T. and that of the Vulgate] should be followed, by one who considers, not only that the Apostle makes it his business to show that the Jews stood in need of Grace for salvation, as much as the Gentiles; but also, that *the Grace of God* is a direct and apposite answer to, *Who shall deliver me?* which if we read it, *I thank God*, has no answer at all; an omission the like whereof I do not remember any where in St. Paul's way of writing. This I am sure, it renders the passage obscure and imperfect in itself; but much more disturbs the sense, if we observe the illative *therefore*, which begins the next verse, and introduces a conclusion easy and natural, if the question, *Who shall deliver me?* has for answer, *The Grace of God*. Otherwise it will be hard to find premises from whence it can be drawn. For thus stands the argument plain and easy. The Law cannot deliver from the body of Death, i. e. from those carnal appetites which produce Sin and so bring Death. But the Grace of God through Jesus Christ, which pardons lapses, where there is sincere endeavour after righteousness, delivers us from this body that

it doth not destroy us. From whence naturally results this conclusion, *There is therefore now no condemnation*, &c. But what it is grounded on in the other reading, I confess I do not see."^d These remarks of Mr. Locke's have been fully copied out by me, on account of the importance which is attributed to them. In my own judgment, and as I shall hope to show hereafter, he unduly magnifies the external testimony for the reading in the Vulgate, and, in the same proportion, depreciates the common reading, as inapposite to the Apostle's subject and reasonings. Dr. Taylor's note^e on the words, "I thank God," &c., is the following: "Mr. Locke, I conceive very truly, reads here, 'The Grace of God, through our Lord Jesus Christ,' which reading is supported by the Vulgate, and some Greek manuscripts. Certainly, it makes the best answer to the question, Who shall deliver? &c. Answ. The Grace of God. And thus Grace, or Favour, may be considered as a Person or Deliverer; in the same manner as Sin is considered as a Person or Destroyer." Taylor's last observations are, in themselves, very good, yet quite insufficient for proving that ἡ χάρις τοῦ Θεοῦ should be admitted into the text. No doubt, this reading "makes the best sense." However, it is not on any such principle, taken alone, that CRITICISM frames its decisions. Mr. Wakefield^f contents himself with expressing his decided preference of the

reading in the Vulgate. He does not tell us why; but must be considered as adopting it, in the main, for its internal value. It has been embraced with the same cordiality by Mr. Belsham,* who, nevertheless, treats of it more fully. He speaks of "the reading of the Clermont and other manuscripts, and of the Latin Vulgate," as being "ably supported by Mr. Locke," and as "best suiting the connection. The miserable slave cries, Who can help me? A voice answers, Grace: the gracious gift of God: the Gospel. This introduces a new person, who rescues the prisoner, by slaying his adversary, Sin. The common reading is comparatively tame: 'I thank God,' &c. Archbishop Newcome's note, however, is very pertinent: 'I am delivered through, or by means of Jesus Christ, by whom we have greater assistances, stronger motives, clearer discoveries, and more gracious terms of final acceptance.'" Mr. B.'s paraphrase is, "q. d. Hark! what tidings do I hear? A voice from Heaven, proclaiming deliverance! It is GRACE, the Favour of God through Jesus Christ our Lord: it is the Gospel of Peace, which is revealed through Jesus Christ, which announces liberty to the captive, and a free pardon to the penitent. I am now inspired with a glorious hope, and can yield a cheerful and sincere obedience." I shall next apply myself to a brief review of the evidence for the reading—*The grace of God*. The Cler-

mont and other Greek manuscripts and the Latin Vulgate are cited for it: this is very good authority. Not, however, that it preponderates. The *Clermont* may claim antiquity and intrinsic excellence. So, but in a lower degree, may the *San Germanensis*; and, though this latter codex is looked upon by some critics as a transcript of the *Clermont*, I will not now controvert its independence. No other manuscripts, of account, can be quoted affirmatively. The merits of the Vulgate are confessed. Still, we should recollect that there are ancient versions which do not contain this reading. Nor, again, is it so frequently or so decidedly quoted by the Fathers^b as to justify us in making it a part of the R. T. Mill [in loc.] quotes $\chi\acute{\alpha}\rho\iota\varsigma\ \tau\eta\ \Theta\epsilon\omega$, and records the conjecture that such was originally the reading in the Vulgate; and that afterwards a scribe changed *Deo* into *Dei*. In his Prolegomena [No. 679] we meet with the sentence, “nostrum *εὐχαριστῶ, κ. τ. λ.*, est genuinæ lectionis explicatio.” But in the *Excerpta* from the copy of his N. T. in the Bodleian Library, which copy has his own manuscript notes,¹ he simply writes $\chi\acute{\alpha}\rho\iota\varsigma\ \delta\epsilon\ \tau\eta\ \Theta\epsilon\omega$. Methodius apud Photium, cod. 224. $\chi\acute{\alpha}\rho\iota\varsigma\ \tau\eta\ \Theta\epsilon\omega$. Origenes, Protrept ad martyr.” His silence here as to the reading $\eta\ \chi\acute{\alpha}\rho\iota\varsigma\ \tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$ is memorable. I proceed to J. J. Wetstein’s annotation: “ $\eta\ \chi\acute{\alpha}\rho\iota\varsigma\ \tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$. D. E. Vulg. probante *Beausobrio*.” Now Beausobre’s *appro-*

bation is very limited and partial. “Je rends graces, &c.] Il faut sous-entendre ici, *C'est J. C.* qui m'en deliverera. Aussi quelques Manuscrits et l'Interprète Latin portent, *Ce sera la grace de Dieu par J. C.*, ce qui fait un fort bon sens, mais qui paroît être une explication.” Griesbach takes the reading X. τῷ Θεῷ into his inner margin; pointing out, as usual, the authorities on which it rests. Scholz follows him; nor disturbs the text. Lachmann alone, of the editors of this class who have come within my knowledge, ejects Εὐχαριστῶ, κ. τ. λ. to make room for Χάρις τοῦ Θεοῦ. Semlerⁱ is undecided; yet seems to be of opinion that Χάρις τοῦ Θεοῦ could not well have been suggested by εὐχαριστῶ. Perhaps not immediately. I rather suppose that in certain margins it may have occupied the place of Χάρις τῷ Θεῷ. This appears its more probable descent. In truth, and after weighing all the evidence, I would say that, so far as CRITICISM is concerned, the inquiry must, in the end, be limited to the several claims of the R. T. and of X. τῷ Θεῷ. Even as between these, the decision may not be difficult. Nor is it of any material importance. The meaning of both of them is the same; nor can it be affected by a *verbal* diversity. Much stress has been laid by Locke, on the inadequacy of the R. T. to the apostle's argument. Now, if such a paraphrase of it as Newcome's had occurred to Locke, he would scarcely have raised this

objection. Read, "Who shall deliver me? &c. *The Grace of God, &c.*;" and I willingly grant that you have a still better meaning than the common reading presents—good and pertinent as that, however, is. But I must, once more, insist on the high importance of the Interpreter of Scripture not being governed, in his selections, his paraphrases and his annotations, by the apparent, nay the real, intrinsic superiority of a given sense; *while the genuine text does not bear that sense.* At the same time, let it be remembered that Locke lived in an age which did not enjoy, like ours, a large *apparatus* of Biblical Criticism, and in which the principles of it were less correctly known and less faithfully applied. I must not dismiss my inquiry without transcribing Grotius' note on this clause, into the spirit and tenor of which he has completely entered: "*Gratias ago, &c.*] Hæc planè per παρεθήκην [interpositionem] legenda, qua ommissa cætera cum cæteris cohærent. Illam autem παρεθήκην [interpositionem] interposuit Apostolus, sicut et aliam supra, iii. 6; ad ansam præcidendam malè verba sua capientibus; quasi dicat, ego quidem hæc in prima persona per modestiam quandam elocutus sum: at revera, si sine figura mihi de memet ipso loquendum est, non is ego sum qui tales laniatus sentiam, cum *Deus me per Jesum Christum*, id est, per Evangelium et spiritum, ejus, ab isto corpore peccati liberarit unde et

Patri, ut summæ causæ et *Christo*, ut causæ subordinatæ, *gratias ago*. Ita hunc locum recte explicavit Origines, &c. ; Gratiarum actionem pariter expressis verbis habuimus supra, i. 8.”* The various readings that have been investigated, appear to have flowed not so much from any conflict of theological creeds, as from the exercise of men’s taste and judgment on the apostle’s language. Nevertheless, it becomes the faithful Critic to guard himself against even such influences. This is not the only example of a text where mere TASTE and JUDGMENT might prompt a decision unsupported by *appropriate* evidence, if not indeed opposed to it. In all such instances, CRITICISM (upon which no well-instructed Christian will pour contempt) has a severe duty to fulfil. It will carefully look to *external* witnesses: it will balance their testimony with the utmost diligence and caution; nor, except where that testimony fails of being conclusive, will its determinations proceed upon the comparative grandeur or tameness of the sense.

* This will be seen in Griesbach’s edition of the N. T.

^b Rom. i. 8, vi. 17.

^c V. g. ἡ χάρις κυρίου *gratia Jesu Christi, Domini nostri*. Irem. Griesbach. Also his *Symbolæ Criticæ*, Tom. II. 9.

^d On some of Paul’s Epistles, in loc.

^e On the Romans, Notes in loc. .

¹Transl. of N. T., Note.

²Transl., &c. of Paul's Epistles.

³This may appear from what Grotius says.

⁴Griesbach, Symb. Critic., Tom. I. 264.

⁵Hermeneutic—Vorbereitung—B. iv. 194.

⁶Annot. in loc.

VIII. 1. “— who walk not after the flesh.”] We frequently meet with this phrase in the writings of Paul, who uses it with some nice *shades* of meaning, agreeably to his topic and situation. Still, in every instance, it conveys the same leading thought, to investigate and ascertain which, cannot but be desirable. But *the flesh*, then, we probably are to understand, what is *outward*—ritual, ceremonial—in opposition to inward religious principle, to spirituality of mind, to sound habits of feeling and temper. I am assigning the *primary* notion of *flesh* in the New Testament; especially as it occurs in many parts of our Lord's discourses.⁶ The expression soon came to be employed, naturally and specifically, for the Jewish law of ceremonies—and thence for all that was external in Judaism; including the traditions of the elders and the righteousness of the Pharisees. This fact unfolds its meaning in not a few passages of Paul's letters. A zeal for *rites* being quite compatible with vicious inclinations and conduct, and with the grossest selfishness and love of the world, the term FLESH afterwards

denoted all inordinately selfish dispositions and practices.^b

^a Particularly in John iii. 6.

^b Gal. v. 19, &c., and numerous other places.

VIII. 19—24. “ — the earnest expectation of the creature, &c., &c.”] The doctrine of this part of the chapter is, that the fears of Nature are removed, and its hopes established, by the Gospel. Man pants for immortality. By the appointment of God, he is imperfect, frail, and destined to the grave. Yet he has not been left destitute of the hope of a new existence and an improved condition. Even Christians^a share in the lot and qualities of our common nature. They, however, beyond the rest of mankind, possess a well-founded expectation of a future and better state of being. Such are the truths which Paul here sets forth. By the *creation* we are now to understand, “mankind,” or “the world at large:” by *the manifestation of the sons of God*, “that life to come, which Christians cherish the steadfast expectation of;” by *vanity*, “the weakness,” the decay, to which all men are for the present doomed.^a

^a The clause, not willingly, but by reason of Him, &c.,” should be read in a parenthesis. In the beginning of the 21st ver., our translators are unhappy in substituting the word “because,” for the connecting particle “that.” [See Worsley’s Transl. ; also Sharpe’s and Edgar Taylor’s.] They have thus increased the

obscurity of the passage. "The bondage of corruption" is identical with the "vanity" which the apostle had just been speaking of: "the glorious liberty of the children of God," with "the manifestation of his sons." What Paul says in ver. 21 applies to the Christians of his age generally, and is not limited to the first authorized teachers of the Gospel.

XIII. 1—8. "Let every soul be subject unto the higher powers, &c.]" Paul glances in this passage, with united delicacy and force, at the obligations of Rulers, and describes what HE should be, let his title be what it may, in whom the supreme functions of the state are lodged: "he is the minister of God to thee for good."*

* See Dr. John Taylor's masterly comment on these words, in his Paraphrase, &c.

XIII. 2. "—rulers are not a terror to good works, but to the evil.]" We have in this chapter a decisive proof that Paul well understood the nature and limits of civil obedience. His own conduct illustrates yet more clearly his views of it. We find him claiming, on three several occasions, his rights as a Roman citizen. This he did at Philippi,^a where he insisted on receiving from the magistrates in person a virtual acknowledgment that he had suffered wrongfully at their hands. With the like intrepidity, and with yet greater effect, he asked the chief captain at Jerusalem,^b "Is it lawful for you to scourge a Roman, and uncondemned?" To which

question he added, "I was free-born." So, again, he appealed from an inferior tribunal to the Emperor's.^c If he knew and enjoined what was due to Governors, he equally knew what was due to their subjects—and therefore to himself.

^a Acts xvi. 36, &c.

^b xxi. 39, xxii. 25—29.

^c xxv. 11.

XIV. 3. "Let not him that eateth, despise him that eateth not." "Let not him that eateth *animal food*, despise him that eateth not *such food*, but eateth only herbs." This is an example of the conciseness with which Paul, who had little time for epistolary composition, expresses himself in his letters; a conciseness which may escape the attention of the unreflecting, or raise an objection from the uncandid reader, but which, if duly weighed, will authenticate the apostle's writings, and corroborate the evidence for the Gospel.

XIV. 21, [compared with I. Cor. viii. 13, x. 28.] "It is good neither to eat flesh, nor to drink wine, nor any thing whereby the brother stumbleth, or is offended, or is made weak." The same principle and spirit characterize these passages; while the cases severally referred to are not altogether identical. I am desirous of ascertaining their import, and of showing in what degree and way they admit of an application to ourselves.

The case treated of in Rom. xiv.—xv. 1—8, was that of certain observances and non-observances, on the part respectively of Jewish and of Gentile converts—a case of days and of food—and here Paul enjoins mutual forbearance, inasmuch as both these classes of men were governed by conscientious motives. He goes still further. In circumstances which came to the knowledge of the parties, and which they were to be the judges of, he recommends that, for the benefit of other persons, and to prevent the violation of integrity, his readers abstain from usages, which, in themselves, are confessedly indifferent. A more specific and memorable case forms the subject of I. Cor. viii.—the tenor of which portion of the epistle is frequently not discerned, by reason of the eighth chapter being read without any regard to the two following chapters. The topic, now for the first time introduced by Paul, in answer to inquiries and objections from Corinth, is, “things offered unto idols.” Might Christians lawfully eat of food, a part of which had been consumed in sacrifice to the Heathen vanities? Now this topic resolved itself into three distinct and actual instances—that of food served up and eaten in the Idol’s temple—that of food sold in the public market—and that of food set on table in a private house. The first he soon disposes of [viii. 10:] “If any man seeth thee, who hast

knowledge, [an enlightened Christian] sitting at meat in the idol's temple, shall not the conscience of him who is weak be emboldened to eat those things which are offered to idols? &c." Paul, too speaking for himself, adds [13]—"if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend:" which language, however, is not entirely unqualified.^a As to the remains of the victims—fragments presented for sale—the apostle's counsel will be found in x. 25, (chap. ix. being only an apparent^b digression;) while in verses 27—he gives further and not less judicious and discriminating advice in respect of what should be done, and what declined, at private entertainments. The result is, that well-informed and sincere Christians will not always go to the full extent of their liberty in Christ Jesus; but, for the benefit of other men, will refrain from acts which, in so far as concerns themselves, are lawful. They are, at the same time, to exercise their own judgment upon the occasion of this accommodation and self-denial, and upon the manner of practising them: nor, while they regard a brother's conscience, must they suffer their own to be ensnared.

^a Bishop Pearce and Archbishop Newcome, in loc.

^b It is occupied with a representation of Paul's habits of self-denial, &c.

XIV. 15, compared with I. Cor. viii. 13—
“if thy brother be grieved with thy meat,
now walkest thou not charitably.” “—if
meat make my brother to offend, I will eat
no flesh while the world standeth, lest I make
my brother to offend.”^a] It seems impossible
to read these passages together, and, still
more, thus to read the chapters which they
are severally portions of, without deeming it
to be likely that they come from the same
pen. The style and reasoning of the one
strongly resemble the style and reasoning of
the other: there is a mutual similarity, too,
in the subject of each; both appear referable
to a very early and peculiar state of things—
to circumstances which could scarcely have
arisen except in the infancy of the Gospel,
and therefore in apostolic times, and before
Jewish and Heathen converts respectively
were weaned from their hereditary and cha-
racteristic prejudices. The *coincidence* then is
evident: yet many readers may not so easily
perceive it to be *undesigned*. Both in the
church at Rome, and in that at Corinth, some
of the members were *scrupulous*; in both,
moreover, their scruples regarded the eating
of certain sorts of food; and in each of the
two epistles forbearance, on the part of the
“strong,” to the conscience of the “weak,” is
recommended by arguments of the same tenor.
So far, a sophist, or forger of letters, might
have succeeded. It is the point of ‘diversity’

which denotes *actual* circumstances, and forbids the suspicion of fraud. In what does the diversity consist? I answer, in that of the composition of the respective Christian societies here addressed. The church at Rome contained a number—I presume, indeed, a majority—of converts from Judaism: that at Corinth was made up principally of converts from among Gentiles. At Rome, the proselytes from Heathenism entertained no such fears about eating particular kinds of food as marked those Christians who had originally been Jews. Among the Corinthian believers, most of whom had been nursed in Gentilism, some partook without hesitation of the flesh of animals which had been offered in sacrifice to idols; while others were *scandalized* at this practice, as implying a recognition of the Pagan rites, and carefully abstained from it. The apostle, therefore, although, on each of these occasions, he pursues the same *general* design, and aims, on each, to produce mutual forbearance and goodwill, varies his method of reasoning and exhorting, conformably with the difference in the questions treated of, and in the churches to whom he writes. Two things are especially observable: among the Christians at Rome the divergency in sentiment and custom extended to *days* as well as *meats*; and on his friends there Paul inculcates a subjection in the strictest measure *reciprocal*^b—and incul-

cates it partly by considerations appropriate to men who received the Jewish Scriptures. To the Corinthians, on the contrary, he represents, at large and in very powerful and solemn terms, the evil and the hazard of doing what might be looked upon, however erroneously, as a sanction of idol-worship.^c He now says nothing of *days*, but only of a single kind of *food*: he says it, further, with still greater earnestness than breathes even through his remonstrance with the members of the church at Rome. It is an earnestness to which, I conceive, no mere imitator of Paul's style could have approached; and, combined with the exquisite skill, discrimination and judgment which pervade the whole, it does not suffer me to doubt in respect of PAUL's being its author.

^a "— he gives scandal, who induces his brother directly or collaterally into sin." Jer. Taylor, *Life of Christ*, Part iii. Disc. 16.

^b xiv. 3, 10.

^c The argument reaches from I. Cor. viii. to xi. 2.

XV. 6. "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." This verse is memorable, as it points out the end and principle of social worship among Christians; and as it enables us to judge whether any and what *creed* is implied, or should be recited, in that worship. To "glorify God," or, in other

words, to advance the interests of pure religion, should be the aim of such an union, and of such assemblies. This is their comprehensive object. Here Christians are to join together with one mind and one mouth. No profession, no homage, no unanimity in either, can be acceptable, unless it is sincere ; and if we follow the apostolical precepts and example, we shall direct our homage to God, even the Father of our Lord Jesus Christ. So far, Christian worshippers must be like-minded. Yet, coming together in this character, and addressing their prayers to One God, even the Father, they do not in such an act declare any further opinion concerning the rank of the Lord Jesus, than that it is subordinate. *A church, a religious communion,* must satisfy itself with this, if it would not desert Scriptural authority and guidance. *Creeds* are understood to regard those who conduct public worship, or those who join them in this worship, or both ministers and people. Now we have no evidence whatever of the recital of a creed in the early worshipping-assemblies of Christians ; though it be probable that one was used at the baptism of converts. Indeed, the only creed, traces of which occur in the New Testament,* is singularly concise and simple : and this is intimated, I think, in the language, “that ye may with one mind, &c.” It was the belief of a fact, not of a theory ; the belief that Jesus

is the Christ, or the Son of God. Every prayer offered to the Father, in the name of the Son, recognized it, and rendered the distinct, formal declaration of it superfluous and improper. When creeds framed by Man are employed in worship, whom do we propose to make acquainted with the articles of our faith? Certainly, not the adorable Object of prayer. Is the communication designed, then, for our fellow-worshippers? Can it be needed by them? Does not the very nature of the homage that we unite in presenting, supersede this necessity? Creeds of human structure cannot secure uniformity of faith and judgment. None of them is devoid of ambiguous language, and of questionable statements. So far as they can be pronounced intelligible, the subject-matter of them is still left open to discussion; while their general character is that they "darken counsel by words without knowledge." Nor is the recital of such creeds, or subscription to them, "honest avowal"—an "evidence of sincerity" a "pledge of faithfulness." Of faithfulness to whom? Not, surely, to Him who has said, "Call no man Master upon earth," and who requires that we be just and considerate to our brethren, nor wantonly deny them his name, or exclude them from even his visible church. Christian "sincerity" is honest and firm adherence to His words; not to those of uninspired men. Far greater fortitude and

integrity have been shown by impugners of the principle and the contents of creeds than by their strenuous advocates. To affirm is frequently a much easier matter than to deny: to assent than to withhold.

* Rom. x. 9.

XVI. 3. "Greet Priscilla and Aquila,"] In Griesbach's text it is, "Prisca and Aquila." Luke^a calls her "Priscilla," of which name *Prisca* is a contraction.^b From this seeming discrepancy, therefore, between the epistle and the history, we deduce an argument in behalf of both. Paul, writing to some of the native inhabitants of Rome, would, naturally enough, make use of a Roman abbreviation: Luke, a Grecian, retained, as naturally, the Greek appellation.^c

* Acts xviii. 2, &c.

^b Grot. Annot., in loc.

^c II. Tim. iv. 19.

XVI. 22. "I, Tertius, who wrote this epistle, salute you in the Lord." Tertius, it seems, was, on the present occasion, Paul's secretary, or amanuensis. There is reason to believe that the apostle usually employed one. Of the genuineness, however, of this letter to the Romans, we cannot justly doubt. A short review of its design and contents may satisfy us of its authorship. The main object of it, was to remove the prejudices of the

Jewish against the Gentile believers. There is a great resemblance between this Epistle and that to the Galatians, in point of nature and argument. Yet Paul writes to the churches in Galatia, whom his own preaching had collected, with more authority than he does to the Christians at Rome, of whom he had no personal knowledge. It is difficult to conceive either how the important matters which he treats of, could have come into discussion in any age after the Apostolic, or, if they did, how they could have been handled in a manner which should afford no suspicion, and betray no consciousness, of fraud. The writer begins with expressing his joy on hearing of the attachment of the believers at Rome to the Gospel. He declares his wish to visit them, and afterwards represents the absolute necessity of the Christian Revelation to *all* mankind; to Jews and Gentiles, without exception. In this part of his undertaking he draws an impressive, yet not exaggerated, picture of the depravity of the Heathen world before the coming of Christ; a depravity which even grew out of the essence and the forms of their religious worship. He also points out the error of his countrymen in reposing themselves on their privileges, as the descendants of Abraham; and while he admits the value of these privileges, he proves their inefficacy to final acceptance and salvation. Then he describes Jesus Christ as a

mercy-seat, whence the Divine forgiveness is, as it were, exhibited to penitent sinners, of every nation under heaven. At the same time, he is careful to show that this doctrine, far from encouraging sin, should produce a thankful and affectionate obedience. He goes on to illustrate the correspondence of the rejection of the Jews, and of the reception of believing Gentiles into the Christian church, with ancient prophecy: he sheds a patriot's tears over this sad reverse in the condition of his brethren, his kinsmen after the flesh; but he looks forward to their conversion and restoration, and, in this assurance, cautions the Gentile Christians not to insult the Jews. The epistle concludes with some admirable practical advice, suited to the circumstances of the society at Rome. This part of Paul's writings is of signal value, for the benevolence of spirit, the comprehension of understanding, the soundness of judgment, and the fervour of devotion, which it manifests. The reasoning is close and pertinent: and there is much less of a real than of a seeming neglect of method. No where does the apostle pour forth more freely the abundance of his heart, or employ language at once more beautiful and sublime. Here we have examples of metaphors, allegories, personifications, and other figures of speech, which for propriety and force have not perhaps been surpassed. When Sin and Death, on the one side, when

the Grace, or Favour of God, and Righteousness and Life, on the other, are represented as mighty potentates in mutual warfare, and when the Jews and the Gentiles are respectively set forth as the natural and as the wild olive tree, who can withhold his tribute of admiration of the author's eloquence, taste and genius? It does not appear to me that Paul treats in this epistle, or indeed in any of his letters, of those controversies about predestination, which agitated a later age. The truth is, he does not now speak of the election or rejection of men considered individually, but of men considered nationally, as belonging to one or the other of the two grand divisions of the human race—Jews and Gentiles. Nor does he any where hold forth the Supreme Being as acting, with regard to these, in what we should call an *arbitrary* manner: on the contrary, it is more than intimated that whatever God does, is done for ends worthy of his infinite wisdom and goodness, even though at present they may not be discerned by his imperfect creature, Man. What some persons term the *sovereignty* of God, should not be looked upon as a *capricious* sovereignty; as a mere exercise of the will, independently on moral considerations. This were to degrade the Deity to a level with certain of the sons of men. It is remarkable that when the Scriptures speak of *his* thoughts and ways as being

above *our* thoughts and ways, they speak of them as being so, 'in point of mercy and of kindness.' His compassion and readiness to forgive, are said to exceed ours, even as the heavens are higher than the earth; and therefore he claims, at once, our deepest veneration, warmest gratitude, and most willing service.

I. CORINTHIANS.

I. 2. "— with all that in every place, &c.]" The church at Corinth was divided into parties: some of its members assembled on one spot; some on another. Paul addresses them all—wherever they met. This is the meaning of the words, "in every place:"^a they do not regard Christians generally;^b and the inscription of the epistle is local.

^a See a highly valuable note in Eichhorn's E. N. B. iii. 110.

^b Which was the opinion of Professor J. Ward, [Dissertations, &c. ii. 123.]

I. 12. "— and I of Christ." Bishop Pearce suspects "that these words were not in the original." Yet we have no authority for omitting them: nor can I doubt of their

coming from the apostle's pen. Paul complains of schisms in the church at Corinth, and of the propensity of its members to enrol themselves under the banners of different leaders. What he laments and censures is that some individuals declared their attachment to one apostle or minister—to Paul, to Apollos, to Peter—while he does others the justice to admit that they acknowledged HIM alone who is the head—"I am of Christ." It was mortifying that the name of Christ should appear to be on no higher level than the names of his servants. Hence the question, "Is Christ divided?" Nothing can be more in our author's manner. By "every one of you," is meant, 'each member of each faction.' The phrase is far from comprehending, as of course, *all* the members of this Church. I think it plainly deducible from the passage that there were those who, content to name the name of Christ, joined none of the *sects*.

I. 16. "And I baptized also the household of Stephanas: besides, I know not whether I baptized any other." The observations suggested by this verse, are offered, with becoming deference, as supplementary to those of Paley.* That most valuable writer represents the propriety exhibited in the whole passage [14—17;] the proof of reality which it affords, and the undesigned coincidence between the few examples of the

apostle's personal administration of baptism, and his present notice of them. Perhaps something may and ought to be added concerning the way in which Paul mentions his having "baptized also the household of Stephanas." This strikes me as being very natural and artless; eminently like an individual writing, or rather dictating, a letter, with the views, and in the circumstances, of our apostle. The author's mind is full of his subject: he sets down his thoughts just as they occur to him; nor allows himself time for arranging them with exact method. In familiar conversation, and in the negligent freedom and unavoidable haste of epistolary correspondence, the same kind of thing perpetually takes place. On the other hand, we do not meet with it in studied compositions; and it seems beyond a forger's reach. Paul speaks first of two distinguished individuals, *Crispus* and *Gaius*, who had been baptized by himself. Of these persons he naturally thought: and he proceeds to give the reason why he rarely performed the ordinance of baptism.^a No sooner has he stated the cause, than he recollects a family—the household of Stephanas—for whom he did the same office: and this family he mentions, accordingly, without being solicitous to remember, or record other examples.^b Such a mode of expression—such an eagerness to insert an after-thought, thus suggested — harmonizes,

most evidently, with truth—with scenes and incidents that had an actual existence.

^a Bishop Kaye on Tertullian, [ed. 2] p. 444.

^b “Singulorum memoriæ relinquit, per quos sint baptizati.” Bengel.

I. 17. “Christ sent me not to baptize, but to preach the Gospel.”] If we consult the Christian Scriptures, we shall find that notices and recognitions of *baptism*, are more numerous than many persons imagine. Even the passages, (and they are not a few) where the terms ‘baptism,’ ‘baptize,’ ‘baptized,’ occur in a figurative sense, attest the existence of the literal rite: for who has ever found such allusive and metaphorical expressions become current, when they were not taken from acknowledged facts and practices? We must further admit that our Lord’s assistants were in the habit of administering baptism to their successive converts. Jesus Christ, it is true, did not himself baptize: that his apostles baptized, is clear from the evangelical history,^a and from the narrative of their Acts, as well as from their epistles; and though Paul declares that he was sent not to baptize, but to preach the Gospel, we know, however, from his own statement,^b that in some instances he really did baptize: we know that if, in the majority of cases, he forbore administering the rite, his forbearance arose from a fear, lest he should be said to

have baptized into his own name. Can any exception better prove the rule, to which it is an exception? Paul was sent not so much to baptize, as to preach the Gospel.^c It is a well-known Scriptural idiom—"I will have mercy, and not sacrifice"—"Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life."

^a John iv. 2.

^b 1 Cor. i. 16.

^c Tertullian on Baptism, c. xiv. — Barclay, Apology, &c. Propos. xii., will not admit that Paul baptized "by virtue of his apostolical commission, but rather in condescension to the weakness of the Jewish proselytes." Now Paul is silent as to any such 'condescension,' in the instances of Crispus and Gaius and the household of Stephanas: and it will be safer for us to content ourselves with his silence, than to acquiesce in Barclay's comment.

I. 22. "the Jews require a sign, and the Greeks seek after wisdom." It should be, "require SIGNS." External testimony is in favour of this reading, which may also be the more eligible on the principle of the *lectio durior*. Eichhorn^a would retain the common text, and thinks σημεῖα a gloss; though he acknowledges that it has the support of "most of the critical authorities."

^a Einl. i. N. B. iii. [1812] 96.

I. 30. "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, &c." In the foregoing verses the apostle had con-

trusted the first instruments of spreading abroad the Gospel, with its actual success, and with human prejudices and expectations : “Ye see your calling,” i. e. “the quality of the persons, by whom you are called,” or converted ; “that not many wise men, &c. ‘are chosen.’”^a Surely, this consideration was well fitted to check the sectarian and party spirit that reigned in the church at Corinth. Men were relatively nothing. In the presence of God no flesh could glory : for means seemingly inadequate to the proposed object, were rendered efficient only by HIS POWER. “Jesus Christ,” says Principal Campbell, in explaining this verse,^b “is represented as being made of God unto us *wisdom* and *righteousness*, and *sanctification*, and *redemption* ; that is, the source of these blessings.” Should not the language of the very able writer have been, “the CHANNEL of these blessings ?” Is not this amendment of his annotation required by the context— “Christ Jesus, who, *of God*, is *made* unto us wisdom, &c. ?” Nothing can interfere with God’s Supremacy, who is exclusively the fountain of our Christian privileges, which are conveyed to us, however, through His Son Jesus. I do not controvert Dr. Campbell’s position, that Scripture often puts “the effect for the efficient ;” as here, and when Jesus calls himself “the resurrection and the life,” because he is the appointed revealer,

example, pledge and author of the resurrection to life.

^a *Chosen*, i. e. as ministers of Christianity.

^b In his note on John xi. 25.

III. 2. "I have fed you with milk, and not with meat : for you were not then able to receive it ; neither are ye even yet able."] On this declaration, Mr. Belsham^a pertinently asks, "What was that meat the Corinthians could not digest ? that doctrine which they could not receive ?" Doubtless, we can only conjecture, what it was ; and there is much difficulty in the employment. I might, indeed, answer generally, that it was some instruction which their contentious, worldly spirit disqualified them for admitting and using.^b Still, a more specific reply is desirable. If in the second epistle to the Corinthians, Paul had discussed any point of religious doctrine, concerning which he is silent in the former, our perplexity might be removed or lessened. But I discover no such difference between these two letters, which in truth, are particularly characterized by *local* references and a *local* application. Probably, the apostle does not in this passage allude to any *one* tenet : all which he means, may be that, as the consequence of the unhappy state of the church at Corinth, and of the prevailing habits of its members, he forbore to touch on certain matters, to which his

commission extended, and in which he felt a deep interest: these he waived, as he could not, for the present, write on them with advantage to the infant-society—and he consulted, as became him, their urgent wants. ‘The vanity and worthlessness of all their boasted systems of philosophy,’ had not escaped his attention; as is clear from the foregoing part of the epistle. Of ‘the perfect spirituality of the Christian religion,’ much could, unquestionably, have been said by him: and this, perhaps, was a subject on which he would have enlarged, had circumstances permitted.* Another favourite topic of his thoughts and pen, was ‘the *liberty* of converts from among the Gentiles to the Gospel:’ yet Mr. Belsham rightly intimates that the apostle was not called upon to treat of it in the letters to the Corinthians. I have sometimes thought that Paul might refer to the future condition of the Church, and the fuller disclosure of the existence, nature, claims and acts of an Anti-Christian power. Concerning all these points, he appears to have been in possession of prophetic knowledge: and to his friends at Thessalonica, who, certainly, were *spiritual*, in comparison of those at Corinth, he writes,^d with much freedom, on ‘the man of sin, &c.’

* Transl. &c. in loc.

^b ver. 3, &c.

^c He who reads carefully the account, which J. D.

Michaelis [Introd. &c. IV. 44] has given of these circumstances, will not be astonished that Paul does not now enlarge on many general topics.

^a II. Thess. ii.

III. 16. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"] Observe the considerations which show that the writer is describing the Christian body, or church: (1.) In the first place, he addresses the Corinthians [ver: 9.] not distributively, but collectively: "ye are God's husbandry, [tillage^a] ye are God's building." (2.) Further, the image of a building, thus offered to the author's mind, readily suggests that of a *foundation*: and this he applies with great effect to his circumstances and his reasoning [10—16.] (3.) A third and still more specific image presents itself: "Know ye not that ye are the *temple* of God?" These Corinthians were included within the church; within the community styled God's *building* and the *temple* of God, and of which the *foundation* had been laid in the statement that Jesus is the Christ. (4.) Once more, the seventeenth verse must be interpreted by the fifteenth: and the first clause should have been translated, "If any man corrupt the temple of God, him will God corrupt." Throughout this section of the Epistle, the writer has in view the schisms existing among the Corinthians: in another part of it, as in chap. vi.

19, his subject leads him to speak of personal holiness ; of the body, as

“The unpolluted temple of the mind.”^b

^a Translat : &c. by a Layman [1840], in loc.

^b Milton.

V. 5. “—deliver such an one to Satan, for the destruction of the flesh.”] Had nothing been added by the apostle to the former of these clauses, it would have been equivalent with his saying,^a ‘disown him as a Christian brother.’ But the words, “the destruction of the flesh,” seem to imply something beyond simple excommunication, and should perhaps be interpreted by xi. 29—33. Mr. Simpson, I perceive, is of the same opinion.^b At the same time, I do not agree with this very respectable author, that “delivered to Satan,” means, of itself, and without any adjunct, ‘being afflicted with bodily disease:’ in two out of the three texts which he adduces, something is connected with the term “Satan,” to define its signification.

^a Improved version, &c. in loc.

^b *Essays on the language of Scripture*, Vol. I. 131, &c.: and see Bishop J. Taylor’s *Liberty of Prophecy* [ed. 2] p. 277, and Benson on the *Epistles*, Vol. I. 572, note.

VIII. 1. “Now as touching things offered unto idols, ‘we know.’”] I regard the two last words as the words of the Corinthians, in their letter to Paul.^a What immediately

follows, down to the second clause of the fourth verse, where the expression, "we know," is repeated, I consider as the apostle's language: and I place it in a parenthesis.^b Markland^c and Bishop Pearce^d saw that the chapter is not composed wholly of Paul's reasoning and declarations. The learned Prelate, especially, has pointed out those parts of it which are extracts from the letter sent by the church at Corinth. Nevertheless, I so far differ from him, in that I confine the first quotation to the statement which I have marked with single inverted commas. Paul, I think, loses no time, in censuring the pretensions of these men to superior knowledge: without delay he interrupts their boasting, and reminds them that "knowledge puffeth up, but charity edifieth." Surely it were awkward and unusual for any one to say, "we know that we all have knowledge." Locke appears never to have doubted that the chapter *throughout* was from the apostle's pen: he failed, too, of perceiving that the ninth chapter, instead of digressing, is, really, a prosecution of the argument.

^a Chap. vii. 1. ^b Griesbach, N. T. in loc.

^c In Bowyer's Conject., &c. ^d Comment., &c. in loc.

VIII. 4. "— things that are offered in sacrifice unto idols.]" Most of the Christians at Corinth had recently been heathens, and still lived among heathens. Nor was it

possible or fit for them not to associate, in some measure, with persons of this class; which intercourse would unavoidably expose them to the danger of complying with an usage forbidden by the apostolic council at Jerusalem.^a The sacrifices that the Gentiles offered to their idols, were generally accompanied, or, however, soon followed, by a meal; often by a splendid banquet. It was a practice of great antiquity.^b On such occasions, the guests feasted on fragments of the victim:^c and these entertainments were called, “feasts upon a sacrifice.” “Even in Pliny’s time,” says Archbishop Newcome,^d “Christians seem to have had scruples about eating such victims.” He infers so much from the Proconsul’s report that “victims are every where bought up; whereas for some time there were few purchasers.” But I rather suppose the words, “for some time there were few purchasers,” to point at the lately-depressed state of Heathenism, and not to any “scruples” of Christians; as the question had perhaps been completely set at rest by Paul’s remonstrance with the Corinthians. There were “few purchasers,” because there were few sacrifices.

^a Acts xv.

^b Ps. cvi. 28, with Mr. Wellbeloved’s note, and Hom. Odyss. iii. 430, &c. It is likely that Prov. xvii. 1, refers to the same custom.

^c To this practice Juvenal alludes, in Sat. xi. 85.

See also Xenop. Anab. L. v. c. 3, § 9 and 10.

⁴Transl. of N. T., in loc.

IX. 24, &c. “Know ye not that they who run in a race, run all, but one receiveth the prize? So run that ye may obtain, &c., &c.”] Among the elegant allusions to the games of Greece, which Paul’s writings contain, this is, on many accounts, the most remarkable.* He makes it in the course of an argument for self-denial, and with a view to the better illustration of his reasoning and advice. Perhaps the whole passage should be rendered as follows: “Know ye not that they who run in a race, [the stadium] run all of them indeed, while one [*only*] receiveth the prize? So run, that ye may obtain. Every man, too, who enters into competition, becometh master of himself in all respects. Now they do it, that they may obtain a perishing garland: but we [strive for] one that is imperishable. I, accordingly, [or, in like manner] so run, that the event may not be uncertain: I so fight as not beating the air. But I bruise my body, and bring it into subjection, lest, after having proclaimed others [to be conquerors,] I myself should be set aside” [as a candidate.] The apostle’s imagery is consistent throughout. Some few of the translators and annotators have perceived, without, however, fully establishing, this fact. I hope that the remarks and authorities now to be laid before my readers will place it in a

clear light. Vers. 24, 25. 'The laws of the race must be observed, and great personal care and diligence put forth, as essential conditions of acquiring the prize. Every candidate, also, must well prepare himself for the competition, whatever be the nature of it; animated as he is by the hope of universal and long-enduring honour; though his nominal reward is trifling. In the Christian race and combat, how infinitely higher the recompence; being nothing less than everlasting bliss—and this not restricted to a single competitor, but within the reach of all who, by patient continuance in well-doing, seek after glory, honour and immortality!' Vers. 26, 27. As the last two verses are interposed between the substance and the conclusion of Paul's statement of his own demeanour, so what he next says is conveyed in the like figurative terms with what he had just been employing—"not as uncertainly, &c." I shall refer not only to Wetstein, but to a passage in a Greek author,^b for the meaning of this expression. "I keep under, [bruise] &c." What the apostle here describes, in his preparation for being a combatant; for being allowed to contend, and for contending with success.^c The actual combat was another thing. "—when I have preached to others." Our translators have destroyed the continuity of the images. For the allusion is still to the public games. The render-

ing therefore should be, "lest after I [as a herald] have proclaimed others [to be conquerors,] I myself should be a cast-away," [should be set aside,] 'should be found deficient in the qualifications essential for my own name being placed in the list of candidates.' But could the same persons first be heralds at these games, and, instantly afterwards, competitors for the prizes? I answer, yes; and, though the circumstance appears to have escaped the notice of expositors, I believe that the authorities for it are indisputable. If they be (and I submit them to the reader^d) the picture thus drawn by so masterly a hand is complete; and must be pronounced as engaging as it is instructive.

^aThat in II. Tim. iv. 7, 8, is very noble and affecting; but does not embrace so many circumstances as the description under our review. It were difficult to conceive that he who wrote the paragraph translated above had not been a spectator of the games. The language which I have compared with it might have been penned by one who knew them only from report: nor, even if such was the truth, would it lose its grandeur and pathos.

^bLucian [Bipont] vii. 164.

^cThe original verb is found in Luke xviii. 5. Consult, also, Lucian [ubi sup.] 479. The whole dialogue entitled "Anacharsis," or "De Gymnasiis," may be read with great advantage for the illustration of I. Cor. ix. 24, &c.

^dLucian, &c., v. 254, 551. Gesner, in his note, has the following sentence, "De certamine ipso præconum,

adi notam Palmerii ad Περ: c. 32." I turned, accordingly, to pp. 285, 571, of vol. viii. of the same impression, [1789—93] and saw additional evidence of the fact that the heralds were admitted to a separate and mutual competition. Could any doubt remain, Cicero's famous letter to Luceius [ad Amicos, L. v. N. xii.] might be appealed to.

X. 4. "They drank of the spiritual rock which followed them, and that rock was Christ."] This allusion of Paul's to a memorable fact in the history of his countrymen, and his transfer of his language to something more recent, are much in the manner of Jewish writers. If it be asked, "What resemblance is there between Christ and the rock at Horeb?" I would suggest that the intimation may be the following: as Horeb was the scene and occasion of the murmurs and fall of the ancient Israelites, so Christ, or the simplicity of his doctrine, has been "a stone of stumbling, a rock of offence," to many of their descendants.*

*This interpretation acquires support from I. Pet. ii. 8, and very well suits the argument and context. The "spiritual" is the *emblematic* "rock."

XI. 20 "When ye come together, therefore, into one place, this is not to eat the Lord's supper."] The Christian rite of the Lord's supper is celebrated whenever men engage in a public and joint participation of bread and wine, for the express and sole purpose of *remembering* Jesus Christ, especially

his death. It has been asked, why may not *all* who call themselves by his name, unite together in this ordinance, notwithstanding their diversities in point of creeds and discipline? Now to this question there would be no difficulty in giving an affirmative reply, provided all such persons would practically recognize their common principle as Christians; I mean, their faith in the Messiahship of Jesus. The fact is notorious, that even in the rite of the Lord's Supper, they are far more attentive to tenets and usages, in respect of which they differ from each other, than to those where they perfectly agree. In the Church of Rome, in the Church of England, in the large majority of national and separate churches, does not the manner of celebrating this ordinance, do not the conditions on which men are admitted to be communicants, limit the celebration to the members of these several churches, and cause *the table* to be no longer *the Lord's*,^a but their own? How can it, even plausibly, be alleged that in such circumstances a joint participation in this rite is simply the expression of Christian fellowship, and the *test* of general Christian faith?

^a I. Cor. x. 2, where "partakers of the Lord's table" mean 'partakers of the bread and wine used in commemoration of his death:' it is the *Lord's*, in contradistinction from its being *Man's*; no man having a right to prescribe terms for admission to it, which our Lord himself has not prescribed.

XII. 29. "Are all workers of miracles?"] Literally, and in the original, are all "miracles"—"powers?"^a The effect, for the instrument and the possessor. This phraseology elucidates I. John iv. 1, and a few similar passages, where "spirits" mean "spiritual men"—"persons claiming to be inspired teachers." There is no portion of the epistolary writings of the New Testament which more successfully vindicates its pretensions to genuineness and authenticity, to an utter freedom from delusion and imposture, than Paul's reasoning with the Corinthians on the use and abuse of spiritual gifts. If those gifts had no existence, at the time and under the circumstances described, his observations are the ravings of a disordered mind.

^a Acts ii. 22.

XII. 29. "—are all teachers?"] A plain intimation of the Apostle's, that, in the sense in which he employs the word, all cannot, and should not, be *public teachers* of the gospel. But there remains an obvious and weighty signification, in which it is true that "every man who understands Christianity may teach it:" he may teach it by his personal example, and in his individual sphere, yet not necessarily, or imperatively, in public; no woe lies upon him^a for not preaching Christianity there. In matters of far inferior consequence, the knowledge of the skilful teacher must be

knowledge superadded to an acquaintance with the topics which he treats of: his capacity of instructing others, demands a certain kind and degree of preparation. Can the case of religion be with propriety excepted? That *all* its teachers should have a highly learned education, is perhaps impracticable. *All*, however, (to borrow the language of a very competent judge^b of these subjects) should "at least be in possession of so much knowledge as is requisite to profit from the learned industry of others, and to apply to the New Testament those treasures of Grecian and Oriental literature, which their predecessors have presented to their hands." Among indispensable preparatives for instructing the ignorant, Archdeacon Blackburne^c assigns the first place to a careful study of the Scriptures in the original languages in which they were written. "It is to be presupposed," says he, "that every one who aspires to the vocation of a Christian teacher, has laid in a competent measure of the learning necessary for this purpose, in the progress of his education." Is it objected that our Lord's apostles were unlearned men? Paradoxical as it may seem, the fact of *their* being unlearned, is the very reason why uninspired ministers of the Gospel should, to a certain extent, be learned; why they should be educated. In *them* inspiration supplied the place of learning:^d in *us* learning—or appropriate knowledge ac-

quired by education—must supply the place of inspiration.*

* I. Cor. ix. 16.

† J. D. Michaelis, *Introd.*, &c., [Transl. 1793] vol. i. 181.

‡ Works, [1805] iv. 420.

§ I. Cor. xii. 8.

* How justly sarcastic is Jortin's *Letter to a Lady!* Tracts, vol. ii. pp. 34, &c. The following sentences, in particular, how impressive! "First you observe that 'your friend is not a man of distinguished learning.' In this we shall have no dispute.—He hath, indeed undertaken a work in which a good share of erudition is usually necessary. But *inspiration*, as we all know, can supply that defect." No irony can be keener.—Some admirable remarks, of the same tenor, may be seen in Maltby's [Bishop] dedication of his *Illustrations*, &c.

XIII. 4. "—charity vaunteth not itself." This part of the apostle's description of Christian love, has been variously translated. The rendering in the P. V. ought, I think, to stand. I form this opinion on a view of the original word;† and, further, on the clause which follows "—is not puffed up." The benevolence of the Gospel is irreconcilable with vanity and with pride.‡

† Hesychius, *Lexic.* [on the Greek term] Ed. Albert.

‡ There is an eloquent and philosophical representation of these two habits of character in Smith's *Theory of Moral Sentiments*, [ed. xi.] Part vi. § 3.

XIII. 8. "—whether there be prophecies, they shall fail." "That is," says Mr.

Gilpin,* “they shall be completed, and so at an end.” By “prophecies,” however, we must now understand, some of those supernatural gifts of teaching, which the apostle speaks of in this part of his epistle, and which, being designed for a temporary use, would soon come to a termination.

*Sermons, &c., Vol. iv. p. 92.

XIII. 11. “— when I became a man, I put away childish things.”] The writings of every valuable author, if they are of any extent, will contain *incidental* remarks, that may be applied to ends of great importance. This is one characteristic of Paul’s epistles. We have an example of it in the language before us, which he employs with an immediate view to the illustration of the subject and the argument that he is here pursuing, but which, considered even by itself, implies a truth of no trifling weight in reference to morals and religion. In these words he teaches us that every stage of our mortal being has its own manners and pursuits; that our maturer years should be distinguished by our having put away childish things; and that this is especially requisite as to our faith, worship and behaviour in the character of Christians. He is treating of those miraculous gifts which, for a valuable yet temporary purpose, were communicated to the first believers, and which not a few of the

converts at Corinth unhappily abused. These powers, so magnified and so exercised, were, in Paul's judgment, *childish things*: they were such in comparison with those *manly* endowments of the heart and life—with that pure evangelic love, comprehending within itself every virtue—to which he calls the attention of his readers. Nor even in our own country, and at this advanced period of time, have many who boast of their attachment to the Gospel, ceased being “children in understanding.” Why otherwise are they so fond of complicated and mysterious creeds, of a splendid ritual, of ostentatious zeal, of superstitious practices and tenets? Why do they not put away these *childish things*, and maintain the simplicity, and exert the sound judgment, which Christianity, the religion of the intellect as well as of the affections, both inculcates and exemplifies?

XIII. 13. “— now abideth faith, hope, charity, &c.”] Locke, who in the conciseness of his paraphrases has never been surpassed, explains this clause in the following manner: “But then even in that [the future] state, Faith, Hope and Charity will remain.” I should rather interpret the word “now” of the Christian's probationary condition: surely it cannot in strict truth be said that faith and hope will find objects on which to be exercised in the heavenly world. As the apostle^a had contrasted charity, or love, with

the extraordinary gifts of the first believers, and illustrated its vast superiority, so he compares it here with the faith and the hope which belong to every genuine disciple of Christ in the usual course of things, and through all successive ages of the church.^b

^a Ver. 8.

^b This view of the passage seems to be taken by Diodati, whose translation [*al presente*] is very emphatic, by Le Clerc, and by Rosenmüller. Archbishop Newcome concurs with Locke, in support of whose exposition, it may be alleged that the particle “now” is illative, as in I. Cor. xiv. 6. Yet, even if this be granted, a great and perhaps insuperable difficulty attends a comment which assumes the *eternal* duration of faith and hope. Say that “now” merely introduces a statement, and does not here denote ‘time,’ still the import of the proposition so introduced depends upon the sense and limits of the term “abideth.” [“There abideth even here, &c.”]

XIII. 13. “— the greatest of these is charity.”] ‘The greatest,’ in respect of its uses and its duration. Throughout this chapter, the apostle has in immediate view the members of the church at Corinth; nor least their contests about their miraculous endowments. It is only in appearance a detached section. Every part of it has a bearing upon a real state of things, and especially upon the writer’s arguments and reproofs in the foregoing and the subsequent chapter.

XIV. 31. “— ye may all prophecy.”]

These words have been cited in behalf of *lay-preaching*, by which I mean, preaching on the part of individuals who have received no education whatever for that employment, and who, confessedly, are ignorant of the original languages of the Scriptures. A more unfortunate selection of a text could not well be made. The fact of the selection is presumptive of the incompetency of those who use it in defence of the practice on which I am animadverting. In the age of the apostles INSPIRATION, under various forms, subsisted among the members of the Christian Church. Knowledge, learning and talents, accompanied, nevertheless, by sincere piety, must now supply the place of *inspiration* to teachers of the Gospel.* Whatever be meant by *prophesying*, and by “*all prophesying*,”^b we may be sure that the case so described ceased with the cessation of “miraculous” endowments. It is not denied that some persons, surmounting all the disadvantages of the want of early preparation for the Christian Ministry, have greatly qualified themselves, in manhood, for the public communication of religious truth and knowledge. Instances of this kind constitute the exception, not the rule. They impugn not my general principle or reasoning; or rather they confirm both.

* Yet Timothy, although inspired, was not to neglect “meditation,” or indeed private ‘reading.’ I. iv. 13, 15; on the former of which verses, see Benson’s note.

^b Locke, in loc., and Schleusner, in verb. *προφητεῖω*, No. 5.

XV. 1. “— the Gospel which I preached unto you.”] Compare this clause with vers. 3—9, and three things will be evident: In the first place, that the Gospel preached by Paul consisted mainly in facts; secondly, that those facts were, nevertheless, of the highest importance; and, in the third place, that they were the same with what the other apostles taught.

XV. 3, 4. “— according to the Scriptures.”] “The prophetic Scriptures of the Jews.”^a It is probable that Paul might have the fifty-third chapter of Isaiah specifically in his view.^b

^a Luke xxiv. 27, John v. 39.

^b Acts viii. 32—36.

XV. 10, “I laboured more abundantly than they all.”] By this language Paul does not mean to disparage the rest of the apostles; but only to state an undoubted truth, which the circumstance of the infant church would not allow him to pass by. His special commission to the Gentiles placed him in a wider sphere of service, and called for more intense exertions; and, inasmuch as his apostolical office and authority had been slighted by some of his converts, though by none of his fellow-labourers, he judged it needful to describe the manner in which they had been sanctioned and honoured.

XV. 19. "If in this life only we have hope in Christ, we are of all men most miserable."] This statement was perfectly just, as to the apostles, and to the Christians of their age: nor must it be extended further. Paul draws no contrast here between the lower animals and Man; none between wicked and sensual men, and the consistent disciples of Christ, who live not in times of persecution.^a I greatly approve of Bishop Pearce's suggestion, in respect of the former of the two clauses: he would translate it thus: "if in this life we have hope in Christ only."^b The words are not fairly applicable to our Lord's followers in general. Paul himself speaks elsewhere^c of "godliness" as being "profitable for the life which now is," and for that which is to come. In the ordinary circumstances and seasons of the world, the Christian uniformly finds religious virtue to be the source of his present happiness;^d and the verse which I am commenting on, is sadly perverted and abused, when annotators or preachers^e would teach us that had we no hopes of a better life after this, "we Christians should be the most abandoned and wretched of creatures."

^a Verses 30—33, interpret this verse, and show why and how it should be restricted.

^b Commentary in loc. ^c I. Timothy iv. 8.

^d Jortin's Sermons, Vol. vi. No. xiii.

^e Atterbury, before he was raised to the episcopal

bench, preached a funeral-sermon for Mr. Thomas Bennet, on this text: it was printed separately, and, again, in the second volume of the Bishop's Discourses, [1723] where it is introduced by "a large preface"—a preface much larger than itself! Hoadly opposed the doctrine and reasoning of the discourse, which are what I have described above: and he had the last word, and, which is not always the same thing, the triumph, both of temper and argument, in the controversy. See his Works, Vol. I. 48—107.

XV. 23. "— every man [each] in his own order."] The writer appears desirous of obviating any expectation of the general resurrection being near at hand. That great catastrophe was necessarily distant; it will take place *afterwards*, or, which is the same thing, at Christ's final coming.*

* From the beginning of ver. 23rd to the end of the 28th, Paul digresses, with the view of declaring that Christ's mediatorial kingdom, after being completely victorious, will be surrendered to God, even the Father.

XV. 28. "— that God may be all in all.]" The apostle, as though he foresaw the corruption of the primary article of Natural and Revealed religion, is solicitous to affirm the proper unity, the absolute supremacy, of the object of his adoration.

XV. 32. "If, after the manner of men, I have fought with beasts at Ephesus.]" It is probable that Paul speaks of men ferocious as wild beasts. His statement seems to be

qualified. He wrote this epistle at Ephesus: and for the treatment which he received there, we may consult Acts xix. ; and for the import and the propriety of the language, in which he describes it, II. Tim. iv. 17, and I. Peter v. 8.*

* Schleusner [Lexic. on the original word] is of opinion that the apostle fought literally with wild beasts. Nevertheless, History records no example of his doing so. Paul himself does not enumerate this sort of conflict as among his dangers and sufferings [I. Cor. iv. 9—14, II. Cor. xi. 23—30;] nor does the term require such an interpretation: Harwood's *Introd. to the N. T.* Part. ii. pp. 43, &c. Lardner [Works, xi. p. 267*] is of opinion that the writer only puts a hypothetical and affecting case. "If I *had* been condemned, &c." But the context speaks of *actual* perils: and I doubt whether the original admits of being rendered "had," instead of "have."

XV. 32. "— 'let us eat and drink,' for to-morrow we die,"] The exclamation of a heathen voluptuary: not the apostle's language in his own character; though Paul intimates that the circumstances of this slave of sensual pleasure would be happier than his own, and his conduct more prudent, if it be true that "the dead rise not." In desperate situations, and under the pressure or the fear of personal evils, men who had no knowledge—either speculative or practical—of religion, have generally been intent on the unrestrained gratification of their appetites. To make the most of the few remaining hours of health

and life, has been their sole object :^a and, unhappily, they were acquainted with no bliss superior to the enjoyment of some of the grossest pleasures. How different from this the conduct of Paul, and of his companions in the faith and ministry of the Gospel ! Still, to speak conformably with human judgment, they had nothing to hope for in this world, but altogether the reverse. Why, then, did they not adopt the Epicurean saying before us, and follow the course which it recommends ?^b The answer is, because they possessed an assurance at once enlightened and firm, of the resurrection of the dead.

^a J. J. Wetstein, [N. T.] has made numerous citations from the classical writings of antiquity, in illustration of the words, "let us eat, &c." I will produce an additional reference : it is to Thucyd. ii. § 53. In describing the effects of the plague at Athens, the historian observes that numbers of the citizens, disdain- ing the control of religious principle, gave an unbounded licence to their love of sensual delights ; and this, because they looked upon their lives and their estates as alike precarious—because they regarded both as the possessions of a day. Hence these wretched men lost sight of moral distinctions, and had no rule of right, except their own feeling of temporary happiness. Nor would they exercise any self-denial, or encounter any difficulties, for even an honourable end ; since they were quite uncertain, whether, on paying this price for it, they should survive long enough to make the acquisition.

^b It would appear to be borrowed from Isajah xxii. 13. See Houbigant, in loc.

XV. 36. "Thou fool."] The author of "The light of Nature pursued" speaks^a of "some acrimonious concretions" as belonging to "the Cilician of Tarsus," and instances in this manner of reply, "Thou fool!" No doubt, there was a vehemence, an impetuosity, in Paul's temper, which Christianity regulated and directed, without subduing. But Mr. Tucker has, unintentionally, done injustice to the apostle. The expression quoted, should have been rendered, "Thou inconsiderate [or, unthinking] man;" and then it would not have worn a harsh, forbidding aspect, in the eyes of either friends or enemies. This epithet occurs in other parts of Paul's writings,^b and occasionally in the discourses of Jesus Christ.^c Sound criticism will discriminate between these cases and the practice condemned in the sermon from the mount.^d

^a Vol. iii. [ed. 2] pp. 568, 569.

^b As in the 11th and 12th chapters of II. Cor., where he applies it to himself.

^c Luke xi. 40; xii. 20.

^d Matt. v. 22.

XV. 47. "— the second man is the Lord from heaven."] Why the apostle so designates Jesus Christ, we learn from a parallel text.^a There is the strictest propriety in this representation: "the second man" will descend from heaven; and he no

longer bears a corruptible, but a spiritual and heavenly body.

* Philipp. iii. 20, 21 ; with which compare I. Thess. i. 10, iv. 16, &c., &c.

XV. 52. “— for the trumpet, &c.”] In many printed copies of the New Testament this clause is with reason exhibited parenthetically ; and so it should be read—not as a material part of the description, but as a mere adjunct and circumstance.*

* I. Thess. iv. 16. Probably, the image has been borrowed from Exod. xix. 16, xx. 18 : one use of the *trumpet* among the Jews was to summon the attention of the people, on occasions of more than usual solemnity.

XV. 58. “— unmoveable.”] The expression in the original, is singularly forcible ; a particle and a preposition being employed together with an adjective in forming the compound word.* Let me here remark that the most sublime discourse ever penned on mortality and immortality, is applied by its author, not to the purpose of enjoining abstraction from the present world, but to the only end which our frame and state, our habits and expectations, admit—that of inciting our activity in the discharge of our duties, and our fortitude in the endurance of our sufferings.

* It signifies, “not moveable *from* one thing, one doctrine, one master, to another.” Col. i. 23. Aristot. Ethic. [Wilkinson, 1716] p. 65 ; Thucyd. v. 21 ; and Joseph. Antiq. Proem. § 2.

II. CORINTHIANS.

I. 17, 18. “ — Yea yea, nay nay.”] These verses and their context may serve as an exercise in Criticism and Interpretation, and will point out the alliance of those branches of sacred learning with each other. It is clear from the readings noticed in Griesbach’s outer margin, that some of the transcribers, &c., have officiously altered the text, in consequence of their being ignorant of the meaning of the phrase. That is an *unstable* doctrine which changes with times and circumstances, and is carefully “fashioned to the varying hour:” that which is now expressed in strongly affirmative and now in strongly negative terms; at this moment, *yea yea*, at the next, *nay nay*.^a Not such was the Gospel preached by Paul: not such are the promises of God in Jesus Christ.

^a The repetition of these words gives intension to them.

V. 2. “ — in this we groan, &c.”] There can surely be no just doubt that the sense is, “in this ‘body,’ or ‘tabernacle,’ we groan.” So in ver. 4, “We that are in this tabernacle do groan, being burdened, &c.”^a

^a With this Rom. viii. 22, should be compared. Had we no such key to the interpretation of the clause, we might, perhaps, have considered the words, "in this" as signifying "meanwhile." Such a meaning would otherwise have been admissible, and is justified by the use of the phrase among Greek writers—v. g. Thucyd. vi. § 45.

V. 2. "— we groan earnestly."] There is nothing in the original to warrant the introduction of this last word. The Greek term is the same as in ver. 4.^a Why, then, have our Public Translators varied their rendering? In this way they frequently offend against correctness, fidelity and taste, and mislead, though unintentionally, the English reader.^b

^a *σπεύζομεν*. A different punctuation is admissible: "we groan, earnestly desiring, &c." But this does not appear in old copies of the P. V.

^b I subjoin a few more examples: I. Cor. xvi. 19, 20, II. Cor. xiii. 12, 13, Matt. xxv. 46, James ii. 2, 3.

V. 16. "— though we have known Christ after the flesh."] It seems but reasonable to suppose that the phrase "after the flesh" has the same meaning in both clauses of the verse. Now, by a comparison of other texts, this meaning is ascertained to be, "knowing any one with reference to his external distinctions of birth, country, religion, &c." The context, in particular, fixes our thoughts on Jewish partialities and prejudices, distinctions and privileges.^a

* Locke's paraphrase is, "If I myself have gloried in this, that Christ himself was circumcised as I am, and was of my blood and nation, I do so now no more any longer."

VIII. 2. "— the abundance of their joy and their deep poverty."] Dr. Mangey* would read, "the abundance of their necessity." This would be a happy conjecture,^b were emendation requisite; were the text in so desperate a state as to baffle the established principles of criticism. A glance, however, at Griesbach's edition will show that all the manuscripts and versions, &c., are in favour of the clause, as it now stands: and the attentive reader will perceive that the apostle represents the predominant joy of his Macedonian friends in their Christian privileges as inciting them to make uncommonly generous efforts for the relief of some of their yet poorer brethren, and as thus enhancing the value of their contributions.

* Bowyer's Conjectures, &c.

^b *χρησίας*, instead of *χαρᾶς*.

X. 6. "— having in a readiness to revenge all disobedience, when your obedience is fulfilled,"] So far as respected the Church at Corinth, the apostle had almost effected his purpose by lenient measures. This being once done, he would proceed to inflict punishment on their Seducers.

XI. 5. [xii. 11.] "Not behind the very

chiefest apostles.”] “Not behind” them in gifts, appointments, supports, sphere of labour, &c. : although elsewhere^a Paul styles himself “the least of the apostles,” from a sense of personal unworthiness.

^aI. Cor. xv. 9.

XI. 8. “— to do you service”^a] “That I might serve you in the ministry of the Gospel.” Not, as Grotius interprets it, “that I might help your indigent members,” which office belonged to the deacons. The Greek word is sometimes used, in the apostle’s writings, for the Christian ministry.^b

^a *διακονίαν*.

^b Coloss. iv. 17. From a conviction, I suppose, of this being a common import of *διακονία* in the epistles, τὸ κήρυγμα has been employed as a gloss, under Rom. xii. 7. See Michaelis’ Introd. to N. T. [Marsh] I. 286.

XI. 20. “— ye suffer if a man bring you into bondage.”] “Into bondage to unwarrantable opinions and practices :” for, even granting that this subjection was not yet accomplished, the very attempt was sufficient to justify Paul’s use of this word.^a

^a Locke’s paraphrase is “— to his own will.”

XI. 25. “— a night and a day I have been in the deep.”] Paley^a supposes, “in an open boat.” The supposition is admissible. But I judge it still more likely that the apostle

speaks here of his being "on a raft;" a situation of greater peril and inconvenience. On the sea-coast of his vicinity, and in times when the art of navigation was imperfectly understood, this specific kind of danger would be experienced by the indefatigable missionary.

• Hor. Paul, in loc.

GALATIANS.

II. 11—15. "— when Peter was come to Antioch, I withstood him to the face, &c., &c.]" The artlessness of this narrative deserves attention. It does not belong to a formal history; but is introduced by Paul into this letter, only for the sake of showing that, instead of his having received his knowledge of the Gospel (as his opponents insinuated) from human teachers, nothing had been communicated to him on the subject of the Christian dispensation, but by Jesus Christ himself. Indeed, he had not visited any of the apostles, until some time after his conversion: and he had even opposed one of the principal of them, in the affair which forms the chief topic of this epistle. His statement

of the transaction is both essential and relevant: it falls in as naturally as possible with the course of the argument; and thus presents a mark of truth. Mention is also made of the names of persons: and the liveliness of the description indicates that he who drew it was present at the scene and a party in the dispute. The allusions are not indefinite, but circumstantial and direct: nor is the time or the place unnoticed. Further, the relation agrees with what we otherwise know of the respective characters of Paul and Peter. In every stage of his life Paul was distinguished by the united zeal and firmness of his mind; by his unwavering attention to one great purpose. Before his conversion, he is ardent for destroying the faith of Christ: when he is brought to a knowledge of the truth, and called to the office of an apostle, his grand object is, to preach among the Gentiles the unsearchable riches of Christ. His leading qualities are the same; with the only difference of their being better governed and directed when he became a Christian. Peter, on the other hand, with no intention of acting wrongly, is always the creature of feeling, rather than of thought. Hence he is betrayed into capital, and, had it not been for the ingenuousness of his temper, fatal errors. In this apostle there seems to be more than a common susceptibility of impressions from the events and objects of the moment. We

account on this principle for his language and behaviour to his Master; for his now expressing his readiness to go with him to prison and to death; for his now denying that he knew him, and then being pierced to the heart with godly sorrow, on the eye of Jesus meeting his. These separate features in the two apostles, are exhibited on the occasion under review. Paul, without even calculating on any loss of his popularity among his believing countrymen, boldly maintains, in their presence, the freedom of the Gentile converts: Peter, in the behaviour which gave rise to this dialogue and reproof, was more influenced than he ought to have been by temporary circumstances. When he was not in the presence of Jewish Christians, he associated fearlessly with the Gentile members of the church: when certain men came from James, he left the society which he previously cultivated. In a word, Peter denying his Lord, and Peter dissembling at Antioch, are, we perceive, one and the same. There is a congruity in the character, which denotes that the scenes where it shows itself are not fictitious: and the remark applies equally to that of the Apostle of the Gentiles. Another way in which the dispute between Paul and Peter illustrates the truth of Christianity, is the inconsistency of such a quarrel with the supposition that these apostles were conspiring to impose a cheat upon the world,

Imagine that they had embarked in such an undertaking ; and you may be sure that neither of them would have said or done anything to weaken the credit of the other, though only for a short time, in the eyes of their followers. The feelings of honest indignation would either not have existed, or have been suppressed. Nothing is so threatening to a fraud as a serious difference of opinion among its contrivers or its instruments. Truth, on the contrary, has nothing to dread from the varieties and even the opposition of sentiment and demeanour, which, to a certain extent, may be found among those who are equally its friends and advocates. The freedom of Paul in delivering his reproof, and the humility with which it appears to have been received, are greatly honourable to the Christian cause, as well as to the memory of these apostles. It should be recollected, moreover, that their doctrine was the same ; and that a controversy of this kind could not have happened except in the earliest age of our religion. The portion of Christian history before us, seems destructive of the claims of supremacy which are set up by the pretended successors of Peter. There are those who affirm not only that he was the first bishop of Rome, a proposition which they rather assume than are capable of proving, but, further, that he was chief of the apostles. Now Jesus gave no supremacy to any of his apostles :

and in the occurrence which we are commenting upon every thinking reader will admit that Peter's conduct was highly blameable, and that he appeared with no advantage before his reprover. Honoured, undoubtedly, he was with many marks of his gracious Master's notice: yet these, when examined, will be found to have proceeded from the desire of him, who knew what was in Man, to afford his fluctuating disciple the strongest evidence of the heavenly origin of the Gospel. If, after our Lord's ascension, if, on the day of Pentecost, and other occasions, Peter took the lead among his brethren, we may be satisfied that this was owing to his temper, habits and circumstances, and not to any appointment of him to this special office on the part of Christ. Highly valuable and useful as he was, his dissimulation at Antioch shows that he was fallible: and the ingenuousness with which his faults, and those of some of the other apostles, are recorded, is a sign of the truth of their doctrine, and may answer the beneficial end of rendering us dissatisfied, in matters of Christian faith and practice, with any absolute guide inferior to him who is the Head. We are built indeed on the foundation of prophets and apostles: but then Christ himself is the chief corner-stone. Dr. Conyers Middleton,^a who does not attempt to justify Peter's behaviour in the instance which I have been considering, is, neverthe-

less, of opinion that Paul was guilty of much the same inconsistency when he complied with some of the ritual observances of the Jews, for the sake of gratifying their prejudices.^b But there is a wide distinction in the cases : and Paley^c has given the proper reply to the allegation. While the course pursued by Peter was detrimental to the rights and the comfort of the Gentile believers, Paul neither said nor did any thing which could, in the least degree, affect the liberty that they have been invested with by the Founder of the Gospel.

^a Posthumous Works, Art. I.

^b Acts xxi. 18—27.

^c Hor. Paul. Galat. No. x. : also Lardner, viii. 214—219.

II. 20. "I am crucified [together] with Christ." This phraseology is remarkable on two accounts ; as signifying the favourite and prevalent thought in the apostle's mind—our Lord's death upon the cross ; and as intimating that, by this event, Paul and his fellow-believers were released from the bondage of ceremonial observances. We find the explanation of this apparently harsh language in the subject and tenor of the Epistle ; but particularly in ii. 19, and iii. 13. To be "crucified together with Christ," is equivalent with being "dead to the Law."^a

^a See Coloss. ii. 20, and iii. 1—4.

III. 3. "Having begun in the spirit, are ye now made perfect in the flesh?"] Bishop Edmund Law^a considers the word "spirit" as here expressing "the superior faculties and operations of a man's mind," and as being "opposed to the body." Yet, in this passage, does not "the spirit" rather mean the GOSPEL; and "the flesh" the Ceremonial Law? Paul's subject and argument seem to require that we so interpret his language.^b

^a Considerations, &c., [ed. 7] p. 390.

^b Ver. 5 is particularly illustrative of what precedes. In ver. 3, "the spirit" is, the dispensation attested by especial spiritual gifts; to which gifts themselves that name is applied in the 5th. So "the works of the law" are synonymous with "the flesh;" and "the hearing of faith" is exegetical of "beginning in the spirit." I believe that Philipp. iii. 3, is to be explained in the same manner.

III. 27. "As many of you as have been baptized into Christ, have put on Christ."] Whence the phraseology "put on Christ?" Or, what its propriety in this connection? Perhaps the allusion is to the baptized person clothing himself again, when he comes out of the water. The proselyte, when initiated into the Gospel, lays aside his former garment, renounces his prejudices, &c., and puts on something new.

^a Rom. vi. 2, &c.; xiii. 14, with Rosenmüller's note, and Tillotson's Sermons, folio, i. p. 66.

IV. 13. “— through infirmity of the flesh.”] The general import of this clause is evident. Paul laboured under some bodily weakness: what the particular *infirmity* was, we are ignorant. Elsewhere the writer adverts to the same circumstance; and especially in II. Cor. xii. 5, 7, 10, between which passages and what he now remarks to the Galatians there is a memorable, and, I think, an unintentional coincidence, that serves to authenticate the two epistles, and, so far, to prove the divine origin of Christianity.

IV. 20. “I desire to be present with you now, and to change my voice.”] The meaning of the words ‘change my voice,’ must be sought for partly in the import of one or both of them in the Scriptures, and partly in the context of the verse. We do not meet with this particular form of expression^a in any other part of the Sacred Volume. For the present, therefore, let us consider the noun and the verb separately. That the Greek substantive is well rendered ‘voice,’ cannot with propriety be questioned: it rarely signifies the *subject* on which men employ the voice: nor can it be so taken here. The Greek verb is seldom used in the Christian Scriptures, where I see no example of it which bears upon the passage now to be illustrated: what comes the nearest, is Acts vi. 14 [“shall change the customs,”]; however, as, in this instance, to *change* may denote to

abolish, and not simply to *alter*, I am forbidden to look upon Stephen's language as being parallel with Paul's. In the Septuagint I find texts which seem applicable to my purpose. The Greek verb not unfrequently occurs there, as the rendering of different Hebrew verbs that signify *change*, with various modifications.^b If, on these authorities, I interpret Paul's words 'of his altering and tempering his voice, so as to suit the new circumstances of his Galatian converts,' I am fortified in the interpretation by a reference to what goes before and after. The apostle contrasts their former attachment to him with the alienation from his doctrine, if not from his person, which their Judaizing teachers had occasioned; and he wishes to be again present with them, and, as the consequence, to *alter* his voice—the tone of his oral addresses—in the manner that might be pointed out by this much desired visit.^c

^a J. J. Wetstein, in loc., produces two pertinent and striking examples of it: the one in Artemidorus, the other in Dio Chrysostom; both convey the idea of *altering* or *tempering* the voice.

^b I have been most of all impressed by two passages in the book of Ezra: [vi. 11, 12] "Whosoever shall alter this word"—the decree, be it remembered, of an Eastern Sovereign—"all kings and people that shall put to their hands, to alter and destroy this house of God." I do not look upon Is. xl. 31, as an instance in point: to "renew the strength," is to gain fresh and still greater degrees of strength.

“ Were he *present with them*, his *doubts* as to their state of mind would be either rectified or confirmed, and he would speak, or *modify* his voice, accordingly.

V. 2. “ — I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.”] Paley^a says, “ The second reason which Mr. Locke assigns for the omission of the decree, [Acts xv.] viz. ‘ that St. Paul’s sole object in the Epistle, was to acquit himself of the imputation that had been charged upon him of actually preaching circumcision,’ does not appear to me to be strictly true.” Now Locke’s words should have been quoted; whereas his supposed meaning is stated in the language of the writer who animadvert upon him. As to the object of the Epistle, no real difference of opinion exists between these authors. In that part of the “ Paraphrase, &c.” which Dr. Paley has in view, Locke speaks of a single portion of the Epistle [ch. ii.] and not of the whole of it: he says, “ The mention of the decree was superfluous, and impertinent to the design of St. Paul’s NARRATIVE here;” and, again, “ It is plain that his aim in what he RELATES here of himself, &c.” No expositor is more consistent with his own declarations, sentiments and reasonings, than Mr. Locke: after having in the *Synopsis*^a described it as ‘ the business of this Epistle’ “ to dehort and hinder the Galatians from bringing themselves under the bondage of the

Mosaical Law," there was little probability that, in the sequel, he would hold forth the purpose of the letter as being personal. Had the writer of the *Horæ Paulinæ*, when he undertook to abridge Mr. Locke's remark, substituted, for the first clause, what follows, viz. "that St. Paul's sole object in this part of the Epistle was, &c." every thing would have been correct in regard to statement.

* See, moreover, his remarks on the *Introd.* to this Epistle.

V. 12. "I would they were even cut off who trouble you."] The apostle's meaning might have been thought unambiguous, had not commentators given opinions differing from each other. Separation from the religious community, which Paul's opponents were the unworthy and pernicious members of, is the idea expressed; and nothing further.

V. 13. "— by love serve one another."] The verb is very emphatic in the original—"by love be 'slaves' to one another." It seems impossible to overlook the identity of this sentiment and image with those of our Lord in Matt. xx. 27. Let them further be compared with John xiii. 14, Rom. xii. 10, 16, and I. Pet. v. 5. It is most pleasing, as well as useful, to mark the traces of the generous and self-denying spirit of the gospel through *all* its authentic records.

VI. 2; vi. 5. "Bear ye one another's burdens, &c."—"Every man shall bear his own burden."] There is no mutual contradiction in these verses; the difference of meaning being indicated by a difference of expression in the original,^a not less than by the context and the subjects. A corresponding variation in the rendering of the passages into English, is desirable.^b

^a *ἄρον*—*φορτίον*, which is the term employed by Jesus Christ in Matt. xi. 30. The just distinction of the words is preserved by Diodati.

^b "Loads" [*ἄρον*]"—"burden" [*φορτίον*.]

VI. 6—11. "Let him that is taught in the word, &c."] Concerning these verses Vater^a says that "they appear to be written hastily, and with little or no regard to method; the reader being unable to perceive how they are connected together, or the ground and manner of the transition from one precept to another." Now I think, on the contrary, that this part of the epistle presents an entire *uniformity* of subject and exhortation. A new paragraph^b begins with the sixth verse. What the subject is, that verse informs us; namely, the duty of Christians to provide for the temporal support of their respective instructors. Then the following verses contain admonitions and encouragements relatively to this duty; upon which point, indeed, all these remarks of Paul have a

direct bearing. The words, "those who are of the household of faith," refer to the class of persons mentioned at the beginning of the section; to officers in the churches of Galatia; nor least to such as *taught*^c the Christian doctrine by word of mouth.^d

^a N. T., in loc.

^b It ought to have been printed as such; especially in the critical editions of the N. T.

^c See Rom. xii. 7, 8.

^d It has been too readily assumed that this apostle neglected order and exactness in his letters. The main evil of this pre-conceived and mistaken judgment is, that it deters a number of persons from studying a portion of the New Testament, which casts an eminently strong light on the truth of the Christian doctrine, and on its early state and progress.

EPHESIANS.

II. 8. "By grace are ye saved, through faith, (and this not of yourselves; it is the gift of God.)"] I inclose a large part of the verse in a parenthesis, the sentiment of which appears to be that "faith itself is a divine gift."^a Dr. Samuel Chandler^b is of opinion that the whole verse expresses, in all its clauses, one and the same thing, namely,

“free salvation;” and that the word “this” (being neuter in the original) must be referred to the ninth verse. But, although the single noun “faith” cannot be grammatically constructed with the word immediately following it, the statement, “ye are saved through faith,” admits and justifies the use of a pronoun in the neuter. Or there may be an ellipsis, which we should thus supply—“that you possess this faith”^a [that you believe in Jesus Christ] “is not of yourselves: it is the gift of God.” So understood, the verse does not present even the appearance of needless repetition; and we discern the apostle’s earnestness in teaching Man’s entire dependence on Divine mercy for spiritual qualities and blessings.

^a We may consult Grotius on the text, and Philipp. i. 29.

^b Paraphrase and Notes on the Epistles, &c.

^c “*Et hoc, nempe credere, sive fides, non est ex vobis. Antitheton. Dei solius hoc donum est.*” Bengel, Gnomon, &c.

II. 20. “Jesus Christ himself being the chief corner-stone.”] The image is very expressive, and finely applied here, and in some other parts of Scripture. For the purpose of strongly binding together two walls forming a rectangle, one stone, of superior weight and size,^a is placed in the line where the walls unite, and nearly in the centre of the junction. Such being its position, it fully answers the

end proposed, and stands conspicuous as at once the most useful and the most honourable stone of the edifice; its dignity indeed mainly depending on its usefulness. It is "the head of the corner;"^b the *principal* rather than the *top-most*; the *most important*, not the *summit*. I have occasionally seen such a "head corner-stone" in provincial buildings: in common, however, it is concealed or superseded by our modes of architecture. Upon "Jesus Christ" the title has been bestowed, on account of his cementing the spiritual temple composed partly of believing Jews, partly of believing Gentiles. In HIM they meet, and are joined together: without HIM, they would either remain separate or fall asunder. This I take to be the single reason why he is so denominated; though Suicer^c and Schleusner^d assign a second—needlessly, I presume, and with no advantage.

^a Jer. li. 26; Zech. x. 4.

^b See Rosenmüller on Ps. cxviii. 22. In Jer. li. 26 this particular stone is admirably distinguished from "a stone for foundations," which it has not rarely been mistaken for, both in a literal and a theological sense.

^c Thesaur. Eccles. [ann. 1682] i. 172.

^d Lexic. in N. T. [ed. altera.] 106.

III. 9. "God * * * who created all things by Jesus Christ." The Author of the "Analogy of Natural and Revealed Religion, &c."^a supposes the material creation to be

intended here. He proceeds, however, to make a remark, which, had he followed it out, might perhaps have satisfied him that a moral, or spiritual, creation was what the apostle had in view. "The Scripture," Bishop Joseph Butler says, taken together, seems to profess to contain a kind of an abridgment of the history of the world—that is, a general account of the condition of religion and its professors, during the continuance of that apostacy from God, and state of wickedness, which it every were supposes the world to lie in." Now with this observation Paul's statements throughout the second chapter of the epistle substantially agree; and the section, 4—20, affords the key to the clause, "who created all things by Jesus Christ." It was entirely beside the apostle's object to speak of Christ as the instrument of the material creation; whereas nothing could be more in harmony with his purpose than to enlarge on the new, the spiritual, creation, and on Him who, in obedience to the will of God, effected it by his ministry, death,^b &c.

^a Analogy, &c., Part ii. ch. vii.

^b Col. i. 12—23, which is a parallel passage.—The words 'by Jesus Christ' [Eph. iii. 9] are left out in the text of the best Critical Editions.

IV. 26, 31. "Be ye angry, and sin not"—
"Let all anger be put away from you."] How

are these passages to be reconciled to each other? I conceive that the apostle when he says, "Be ye angry, and sin not," has the *act* in his view—when he says, "Let all anger be put away from you,"—the *habit*. That anger is not essentially and absolutely unlawful, appears from Mark iii. 5, where we read that our Lord looked round on his accusers, with anger, "being grieved for the hardness of their hearts." "Anger," remarks Hallet,^b "in the New Testament is never spoken of with allowance, but in superiors towards their inferiors." This point he at great length endeavours to illustrate and establish:^c and such is the principle on which he aims at explaining both the prohibition and the concession which I have quoted. His observations are ingenious, without being conclusive. For Luke xv. 28, is a proof that anger can, in fact, be indulged by an inferior towards his elder. The older of the two brothers, in the parable of the prodigal son, "was angry,^d and would not go in: therefore, came his father out and entreated him." We know, besides, that children, youth, and even adults, often feel anger, and sometimes not unreasonably, at those who, nevertheless, are of the same rank and standing with themselves. Not that in the Christian Scriptures anger is enjoined or recommended; in what degree it is *tolerated* there, may deserve a distinct inquiry. Morals in the Gospel are

pushed to no extreme. We have already noticed its Author's indulgence of anger on a grave occasion. Nor do his precepts on this head speak a different language from that of his example. Consult his words in Matt. v. 22, "Whosoever is angry with his brother 'without a cause,' &c." Why this restriction, if Christianity does not tolerate the *act* of anger?"

* Or what Bishop Joseph Butler [Sermons, No. viii.] perhaps more correctly, terms "the natural passion," sudden feeling. See Paley's Mor. Phil. B. iii. P. ii. ch. vi., vii.

^b Notes, &c., i. 130. * Ib., i. 129. ^d ὀργισθῆν.

* Abp. Newcome, Transl., in loc., remarks, "If we omit εἰκῆ, with some M.S.S. and versions, reason must limit the clause." This is well observed. But the preponderance of authorities favours the present reading, which Griesbaech retains, accordingly, in his text: and from his ample and convincing note upon it in the *Commentarius Criticus, &c.*, I shall transcribe a few sentences: "εἰκῆ abest a B. 48, 198. Aeth. Arab. Polygl. Saxon. Vulg. et patribus nonnullis. De consulto omissum esse, nulli dubitamus. Tantus enim erat plerorumque veteris ecclesiæ doctorum in morum disciplina rigor, ut non solum τὸ ὀργίζεσθαι εἰκῆ, sed omnem omnino iram lege Christiana prohiberi censerent. Horum aliquis το εἰκῆ, velut Christianæ perfectioni studio officiens et sanctissimo nostro magistro minus dignum, suspicabatur in textum insertum fuisse ab iis, qui commodiore via in cælum pervenire cuperent. Expunxit igitur in suo codice. Hunc postea alii, iisdem præjudicatis opinionibus in transversum acti, sequebantur."

IV. 29. “— that which is good to the use of edifying.”] Newcome translates the clause as follows, “that which is good to the edification of the faith;” and, in his note, says, “The reading of *πίστεως*, is well established by manuscripts, &c., and is preferred by Bengelius and Griesbach.” Yet in none of his editions has Griesbach received it into his text; and the first alone was employed by the learned Primate. In *this*^a *πίστεως* is marked with the sign of preference: in the second^b it is characterised as of *inferior probability*. —In the intervals of his successive editions of the G. T., Griesbach appears to have kept the revision of the text constantly in his view; so that he might exhibit it in as correct a state as his inquiries and discrimination would admit.

^a 1775.

^b 1796.

IV. 32. “— as God for Christ’s sake hath forgiven you.”] The student of the Greek Testament instantly corrects this rendering, and reads, “as God by Christ hath freely^a forgiven you.” But Lord Teignmouth^b would fain represent Sir William Jones as “expressing his exclusive reliance on the merits of his Redeemer, for his acceptance with God,” because Sir William Jones appeals to God’s “mercy declared in Christ;” an appeal which is altogether Scriptural! In the same manner his Lordship makes his accomplished friend confound the alleged deity of Christ’s

person with the divinity of his mission.^c By this want of discrimination (I will not give it a harsher name) Error is diffused and Truth opposed.

^a Luke. vii. 42.

^b Works, &c., 8vo., vol. ii. 41, &c.

^c Ib.

PHILIPPIANS.

I. 14. “—many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.”] The “brethren in the Lord” were some of the Christians at Rome,^a whence this epistle was written. It is evident from I. Tim. iv. 16, that, on Paul’s first appearance before the Civil Power, they timidly forsook him: the passage before us shows that his situation and his example had inspired them with courage. Now this information, presented, as it is, artlessly and incidentally, bespeaks truth; and, when read in connection with the three following verses, it adds strength to the opinion that there was a Christian church, of no recent standing, in the metropolis of the world.

^a Acts xxviii. 14.

II. 8. "He humbled himself."] In commenting on these words, Abp. Newcome^a is pleased to add ["still more"]; whereas the passage describes one—and only one—grand act of humiliation, namely, our Saviour's destitute outward condition, as the result of his faithful use of his miraculous powers. The allusion in the preceding verse is general ["the form of a servant"]; agreeably to what our Lord himself says.^b As "the form of a servant," is *resemblance to a servant*, so "the form of God," is *resemblance to God*.

^a Observations, &c., [2d. ed.] p. 400.

^b Matt. xx. 28. "The Son of Man came not to be ministered unto, but to minister." Luke xxii. 27, "I am among you as one that serveth."

II. 12. "—work out your own salvation with fear and trembling."] I conceive that Tertullian^a alludes to the remarkable phraseology in this clause, and points out its meaning: "Ubi metus in Deum, ibi gravitas—et diligentia adtonita, et cura sollicita." A sober and serious temper, intense assiduity, and earnest solicitude, follow upon the pious desire of "working out our salvation."

^a De Præscrip. Hæretic. C. 43.

IV. 14. "—ye have well done, that ye did communicate with my affliction."] Mr. Evanson^a seems to regard the fact thus stated, as inconsistent with Paul's uniform avowal of his always maintaining himself by

his own labour.^b But, as our author admits, on the authority of the apostle,^c that the Macedonian converts supplied the pecuniary wants occasioned by the persecutions which interrupted Paul's manual labour, what is there of improbability in the supposition that this labour was, in part suspended, and, in some degree, unproductive, at Rome?^d Certainly, it could have been little, if at all, exercised during his previous voyage; so that his means of living would be proportionably exhausted.

^a Dissonance, &c., [1805] 316, 317.

^b I. Cor. ix. 15.

^c II. Cor. xi. 9.

^d Though Paul's confinement in this city was comparatively liberal, [Acts xxviii. 16, 30,] he was, nevertheless, detained in custody, agreeably to the usage of the Romans; for the nature and the effect of which, see Lardner, [Works, i. 231—236,] and II. Tim. i. 16.

COLOSSIANS.

II. 16. "Let no man judge [condemn] you in respect of a sabbath." The decision is clear, and of high authority: nor would there be difficulty in showing that it agrees with Paul's doctrine in other parts of his

writings. It was, accordingly, deferred to by Jeremy Taylor, who says,^a “though we have more natural and proper reason to keep the Lord’s day than the Sabbath, yet the Jews had a divine commandment for their day, which we have not for ours:” and, again,^b “Jesus, that he might draw off and separate Christianity from the yoke of ceremonies, by abolishing and taking off the strictest Mosaical rites, chose to do very many of his miracles upon the Sabbath, that he might do the work of abrogation and institution both at once.” “Although,” remarks J. D. Michaelis, “it be undeniable, that for the service of God and religious instruction, it is necessary that a certain time be set apart, yet the New Testament expressly teacheth us, [Rom. xiv. 1—6. Col. ii. 16] that at present God has to us prescribed no such time, but left all this to be regulated by men themselves.” Let these sentiments be weighed by a numerous band of persons who lay a stress on *Judaical* observances beyond even “the strictest sect of the Jews.”

^a Holy Living, &c. [ed. 15] p. 223.

^b Life of Christ, [1649] P. iii., p. 51.

^c Comment. on the Mosaic Law, [translated by Smith] Article, 249.

III. 11. “—neither—bond nor free.”] The phrase is found in a pure Greek author: Thucyd. ii. § 78.^a

^a ὄυτε δούλος, ὄυτε ἐλεύθερος.

I. THESSALONIANS.

IV. 14. “— them also who sleep in Jesus, &c.”] Some of the commentators^a have supposed that Paul alludes to the case of Christian martyrs in the church of Thessalonica. Yet the words^b will not justify this opinion; and Benson correctly says, “There is no intimation that any of the Christians in that city had suffered death for Christ’s sake.” I am disposed to connect this clause with what follows: “God will by Jesus [by means of his agency] bring [to the same state of immortal life and happiness] those who sleep; and this together with him,”^c [i. e., at his second manifestation.] It may justly be doubted whether any great number of our Lord’s disciples suffered death, for his sake, in the age of the apostles. The silence of the New Testament on the subject warrants the opposite conclusion. Indeed, the writer to the Hebrews reminds a considerable body of Christian believers that they had “not yet resisted unto blood.”^d Though Herod had “killed James, the brother of John, with the sword,” and though it be not improbable that Tyranny had deprived some other indi-

viduals of their lives, on the same account, yet evidence is wanting of its victims being then numerous. I know not that Acts xxii. 4, xxvi. 10, furnish a solid objection to this statement.* Those passages do not, of necessity, express more than Saul's intention, and the fulfilment of it, in the case of Stephen, and, perhaps, of a few more individuals.† The relative situation of the Jewish people and of the Romans, at that period, did not allow of persecution raging with the utmost fury and effect.

* *v. g.* Hammond, in loc. On the other hand, see Benson in loc.

† διὰ τοῦ Ἰησοῦ

* *συν αὐτῶ.* Thus in vers. 13, 14, 15, we have simply the expression, "those who sleep [τοὺς κοιμηθέντας.] In ver. 16, the form is different, "the dead in Christ," or, "departed Christians," [οἱ νεκροὶ ἐν Χριστῶ, not διὰ Χριστοῦ.]

‡ Heb. xii. 4.

* Yet J. D. Michaelis [Introd., &c. iv. 197] supposes the contrary. On the passage which he produces from Josephus I cannot lay a stress. Lardner's Works, vi. 397.

† The conversion of Saul intercepted his purpose; so that not many of the Christians would perish by his means.

II. THESSALONIANS.

II. 2. “— by words, nor by letter, &c.”] According to Michaelis,^a this is an intimation not only that epistles were forged in Paul’s name, to propagate this error [concerning the approach of the general judgment]; but that “certain calculations and false prophecies were also applied to the same purpose.” Further, “the calculation of which St. Paul speaks, and which he terms *λόγος*.” But on what authority has this very ingenious scholar thus interpreted the Greek term? I meet with no such authority amidst the profusion of Schleusner’s definitions, references and citations; and though I am far from maintaining that the expression may never admit and demand the sense of *calculation*, yet I ask, whether its present import must not be sought for in the context, compared with I. Thess. v. 1? *Spirit* now signifies “pretended inspiration and prophecy,”—*Word*, “oral doctrine, or teaching,” in contradistinction to “by letter, as from us.”^b

^a Introd. &c. iv. 27.

^b 2 Thess. ii. 15.

II. 2. “— as from us.”] Upon which clause Paley^a puts the question, “Do not

these words, *δι' ἡμῶν*, appropriate the reference to some writing, which bore the names of these three teachers [Paul, Sylvanus and Timothy]?" I am doubtful whether the inquiry should be answered in the affirmative. Other letters of this apostle are written apparently in the joint names of himself and of some one or more of his associates; as of Sosthenes in the first, and of Timothy in the second to the Corinthians, &c.; while the reasonings, admonitions, &c., are understood to be Paul's exclusively. It is, besides, in our author's manner to speak of himself occasionally in the plural number.^b

^a Hor. Paul. in. loc.

^b I. Thess. ii. 18, is perhaps an ambiguous example; even though it be interpreted by the two following verses. But chap. iii. 1, and many other passages of the same form, are unequivocal.

I. TIMOTHY.

V. 13. "—they learn to be idle, &c.]" It is of importance to discriminate one meaning of a word from another of its meanings; and this both in ancient and in vernacular languages. In rigorous propriety, no term

bears more than two significations—the primary and the transferred. But the shades of difference are often numerous; being produced by a variety of causes that operate silently and insensibly, yet effectually. Not, however, to pursue these observations beyond the primary and the secondary senses of words, I beg to instance in the epithet *idle*, which the Greek adjective^a perfectly corresponds with, and which in the English Testament, like its original in the Greek Testament, sometimes imports “unemployed,” and sometimes “lazy,” or averse from labour. When Paul says of a certain class of persons, “they learn to be idle, &c.,” he signifies that they learn to be inactive, or contract a habit of sloth: when our Lord, in a well known parable,^b speaks of men standing all the day idle in the market-place, he intends those who were not occupied in work, merely because no man had hired them. The opportunity was wanting, not the will; and the willing mind was recompensed. That interesting but ill-understood parable calls for another remark. So agreeable is it to nature and truth, that not History itself can better instruct us in the then existing state of society. Human beings and human things are nearly the same in every country and age. In Judæa, and in our Saviour’s time, the supply of labour, at least occasionally, exceeded the demand.

^a ἀργός—without work. [α—ἄργος.]

^b Matt. xx. 3, 6.

VI. 13 “— who before Pontius Pilate witnessed a good confession.”] The literal rendering of the three last words, is, “*the* good confession”—emphatically *the* excellent, *the* honourable.^a

^a In the preceding verse the translators have not lost sight of the definite article—“Fight *the* good fight of faith;” to which rendering, however, I must object that it does not retain the specific image of the original—an image borrowed from one of the games of Greece. Lardner [Works, x. 244, 245] has “exercise the good exercise, &c.” Worsley, [Transl., in loc.] “Maintain the glorious combat of faith.”

II. TIMOTHY,

III. 6. “— silly women.”] The term in the original^a is remarkable. I know not that our own language possesses any corresponding diminutive. Such a diminutive, nevertheless, we find in some of the continental languages, as well as in the Latin word *muliercula*.^b The French Genevan Translation, of the date of 1747, employs in this passage the expressive noun, *femmelettes*,^a

which is not retained in the last Fr. Gen. N. T. Luther has *weiblein*, and Diodati, *donnicciuole*.^d

^a γυναικάρια.

^b Vulgate.

^cThe classical and theological student may be referred to Wakefield's Transl., &c., in loc, and to his *Silva Critica*, [Part i. § liii.] where he says, "Hoc nomine designat apostolus, homunciones levibus animis, pravos, et sine sensu judicioque; qui malorum hominum artificii se ludificari temere patiuntur: *Αχαιῖδας*, scilicet, *οὐκ ἐπ' Ἀχαιούς*—Vere *Phrygias*, neque enim *Phrygas*, ut cum summis poetis loquar." Newcome and the Editors of the Impr. Vers. have "weak women:" and so has Mr. Edgar Taylor; and this, perhaps, is the most admissible English rendering.

The Rev. Joseph Hunter, in the *Introduction* [p. xvi.] to 'The Hallamshire Glossary,' says, with reference to II. Tim. iii. 6., that "*silly* is the excellent old word *seely*, one of those which custom has abolished." But, surely, our translators had not this latter word in view; it being quite unsuitable to their purpose. Cranmer's Bible, in loc., has only, 'women.' I may add that *seely* implies something praise-worthy, or morally simple and innocent, on the part of the individual concerning whom it is employed, and of tender regard on the part of him who uses it; whereas the context of this verse plainly intimates the impossibility of so considering the persons whom the apostle describes. See Grotius' valuable note on the passage.

^dIn another passage [Luk. xv. 9] our P. V. necessarily fails of retaining the precision of the original. The Greek literally is, "her [female] friends and [female] neighbours." So in Exod. xi. 2 [Hebrew.] It cannot, however, be unimportant, to mark the

contrast in the genders of the same substantives in Luke xv. 6, and in the ninth verse of the same chapter. The propriety of the representation lies in the natural character of the incident.

We have an example of another diminutive noun in Mar. vii. 28. Here, nevertheless, I would not alter the translation.

IV. 8. “ — henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, &c.”] The reference is, surely, to the ‘crown,’ or *garland*,^a in the ancient games. In the N. T., the word has usually that meaning and application. The reward of success in a moral combat—of a victorious struggle with hostility from without, or from within—is often set forth under the image of a ‘crown.’ I the rather invite the attention of my readers to this fact, because Dr. Blayney’s remarks in his note on Jer. xxii. 15, appear to need qualification. “To be as happy as a king,” he says, “is a common proverbial expression: and even the writers of the N. T. have borrowed the ideas of ‘a crown’ and ‘a kingdom,’ to represent the glory and happiness that await good christians in another life.” But this ‘crown,’ let me repeat, is the *agonistic*^b crown—not the *regal*; and the ground on which the happiness of the virtuous, in a life to come, is described by our Lord, his evangelists and his apostles, as the happiness of a *kingdom*,

is very different from the ground on which Dr. Blayney seems to place it.

*I. Cor. ix. 25.

^b The seventh ver. of II. Tim. v., puts this beyond all doubt; and the words, 'the righteous Judge, &c.,' refer to the award in favor of the victors.

TITUS.

I. 7. "— no striker."] Paley^a *singles out* this clause, in a parallel verse,^b "as evincing the antiquity at least, if not the genuineness, of the epistle, because it is an article which no man would have made the subject of caution who lived in an advanced era of the church. It agreed with the infancy of the society, and with no other state of it. After the government of the church had acquired the dignified form which it soon and naturally assumed, this injunction could have no place. Would a person who lived under a hierarchy, such as the Christian hierarchy became when it settled into a regular establishment, have thought it necessary to prescribe concerning the qualification of a bishop, *that he should be no striker?*" Certainly, this is a remarkable clause. I fear that more than one bishop,

since the establishment of what Paley styles the "Christian hierarchy," has been a *striker*. Ecclesiastical History records thus much. Yet I agree with the author of the *Horæ Paulinæ*, that the prohibition would, upon the whole, have been inconsistent with a *late* date of the epistle: my doubt is whether it be clearly decisive of a *very early* date. Were not the primitive bishops or superintendents of the church—were not their immediate successors—more gentle and meek, and less prone to be *strikers*, than many of those who came after them? There is a seeming, if not a real, difficulty. But are we constrained to take the words, *no striker*, in a perfectly *literal* signification? Will not the original bear to be rendered, secondarily, and rather figuratively,^c "not quarrelsome and soon provoked?" In this case the perplexity vanishes; and the more completely, when we recollect that converts and ecclesiastical officers from among men who, until lately, had been heathens, would still be in danger from habits, which, in such a state, they had contracted, and would need, and received, corresponding admonitions.

^a Hor. Paul.

^b I. Tim. iii. 3.

^c Schleusner, &c., on the original word.

II. 1. "— speak thou the things which become sound doctrine."] "Sound doctrine" is *healthful*, salutary doctrine. The Greek

participle occurs also in Luke xv. 27.* Our English adjective, "sound," is seen, too, in a few passages of the Old Testament,^b in which, nevertheless, the idea meant to be conveyed is that of something "genuine," "true," "substantial;" as opposed to "spuriousness," "vanity," and "falsehood."

* According to the P. V., "safe and sound," where the words, "in health" might have been better.

^b *v. g.* Prov. ii. 7, viii. 14.

HEBREWS.

I. 2. "— by whom also he made the worlds."] Griesbach, as a critical editor of the Greek Testament, leaves the text of this passage unaltered. However, in his *Opuscula Academica*,^a he proposes an important conjectural emendation; because he is of opinion that the present reading does injustice to the author's *sound* views of Christian doctrine. The Dissertation, which I allude to, is entitled "De mundo a Deo Patre condito per Filium." In the judgment of the learned writer, there is no other passage of the New Testament,

and none in the earliest and most approved Christian Fathers, where God is said to have created the world by Jesus Christ. Griesbach, therefore, suggests that, for δι' οἷ, we should read διότι: and he supports his conjecture with great ingenuity;^b though his arguments fail of satisfying me. That the clause is not of the easiest solution, may now be, on all hands, admitted.

^aii. 186, &c.

^bQuam emendationem non nimis temerariam esse judicabunt, qui perpendent, *primò*, facillimum fuisse errorem librarii, loco τῆ scribentis υ, et ΔΙΟΤΙΚΑΙ confundentis cum ΔΙΟΥΚΑΙ—*Deinde* eo proclivior ad hunc lapsum erat scriba, quia illud, δι' οἷ concordabat mirifice cum opinionibus istius ævi de λογῶ Patri in creatione mundi ministrante." pp. 202, 203.

I. 3. "— the express image of his person." I shall glance at the popular and at the theological meaning of the word "person," before I consider the sense which it bears in Scripture. In common use, it stands for "being," and for "character of office." Johnson states twelve significations of it; which are reducible, however, to two, with about as many shades of difference, arising from the subject and connection. Archbishop Whately, in a note to his Logic,^a treats of a peculiar theological, which is also a scholastic sense of this word. Under "Ambiguous Terms,"^b he ranks PERSON, which, he says, "in its ordinary use at present, inva-

riably implies a numerically distinct substance. Each man is one person, and can be but one." So far, the reader will agree with him. He treads on less stable ground, when he aims at explaining and vindicating the sense in which men speak of "the three persons of the blessed Trinity." For this purpose, he resorts to conjecture, and makes a quotation from Wallis, the Mathematician and Logician, it is true, but likewise the Nominal and Modal Trinitarian. The conjecture is, that the word "person," in its reference to the Trinity, was employed by our Divines as a literal, or perhaps etymological, rendering of the Latin word *persona*. But "persona" imports distinct, individual being: it signifies thus much primarily, and in all its classical and its derived significations.^b If the Latin Fathers have employed it with greater latitude, they have done this arbitrarily. Dr. Wallis, in the passages extracted from his Theological works, speaks of "a notion of the word 'person,' and in common use, too, wherein the same man may be said to sustain divers persons, and these persons to be the same man: that is the same man as maintaining divers capacities." Thus one and the same man may have his individual and proper character, and that of an adversary, and that of a judge. "And then it will seem no more harsh to say, the three persons, Father, Son and Holy Ghost, are one God,

than to say, God the Creator, God the Redeemer, and God the Sanctifier, are one God." But, if this "use" of the word was "common" in Dr. W.'s time, how shall we account for our not seeing it in the P. V. of the Scriptures? The term "person" in the English Bible conveys, for the most part, the idea still affixed to it in books and conversation.^c I doubt whether a real exception is presented by the clause in Heb. i. 3, where "person" answers to the Greek noun *ἰκοντάσι*, that which stands under [or is the subject of] Attributes,^d and which, therefore, implies an individuality of being. "Person" does not here mean, an official relation filled in union with other relations; but the substance, the original, of which a vivid likeness or image is in existence. If these observations are correct, the Archbishop's comment upon the word "person," is an insufficient plea for the Trinity of the Sabellians. Another just inference is, that while we keep closely to the sense of this term in ordinary discourse, and in the books of Scripture, we shall be in little or no danger of abandoning the simplicity of Revealed Truth, for the scarcely intelligible fancies of the schoolmen.

^a pp. 367, &c. [ed. 6.]

^b Facciolati, *Lexic. &c.*, in verb, and Scheller *Præc. Styli bene Latini* [ed. 3] V. i., p. 86.

^c I refer, in proof, to the *Concordances*.

^d *Logic, &c.*, ut sup.

III. 4. “— he that built all things, is God.”] A note of Valckenaer’s* has convinced me of the necessity of another rendering. In the judgment of this accomplished critic, the Greek verb means not so much to build as to *furnish*, to arrange.^b Let us carry this remark to our investigation of the sacred Writer’s meaning. Moses was the head, under God, of the Jewish Dispensation: the Son of God, our Lord Jesus, is, in like manner, the head of the Christian. Now we must distinguish between the Supreme Founder of these two households, and his instruments, respectively, in administering them. One Being is the Author both of Judaism and of the Gospel. In subordination to Him, Moses and Christ were entrusted, severally, with the office of conducting them. Still, the nature and range of our Saviour’s authority, place him far above the Hebrew Legislator; inasmuch as he is constituted Lord of the universal Church, throughout all time—and as he himself made the appointment of its apostles and first ministers. In Acts ix. 15, Jesus says of Paul of Tarsus, “he is a chosen vessel unto me, &c. :” in II. Tim. ii. 20, 21, we find a beautiful application of the image to the public teachers of Christianity: we there read of “vessels, some to honour, and some to dishonour;” and of “a vessel sanctified and meet for the Master’s use, &c.” The word presents itself also in

other passages. But I was not fully sensible of its pertinency and force until I became acquainted with this note by Valckenaer. In the *house* of God—the Church of the living God—apostles, prophets, ordinary ministers, are a part of the *furniture*; essential, valuable, sometimes ornamental *implements*, for carrying out the purposes of the building—*vessels* for the conveyance of the message of Grace, Truth and Righteousness to those who are afar off and those who are near. To Christ they owe their appointment and their stations. Every family is arranged—its officers are selected and regulated—by one individual; while He who arranges all things and all beings is God.*

* Schol., &c., in loc.

† Viri docti interpretantes, *qui construxit*, verbi non videntur vim animadvertisse, in sequenti versu pulchrius conspicuam. Οἶκον κατασκευάσαι notat, *domum constructam instruere necessaria suppellectili atque ornare; vasa et quæcunque instrumenta omnia dicuntur.*

° Heb. iii. 4. Mark the difference of the words ποιῆσαι and κατασκευάσαι.

IV. 14 “—we have a great High Priest that is passed into the heavens—Jesus, the Son of God.”] The Epistle to the Hebrews is of so early a date, and otherwise of such authority, that it may aid us in discerning the Scriptural titles and characters of Jesus Christ: among them are, confessedly, those of “the Son of God” and our “High

Priest ;” both which are expressive of *offices*, and not of *nature*. It must be of considerable importance to guard against all erroneous associations of ideas, when we see, or hear, or pronounce, the names by which he is frequently designated. As the Messiah, as a High Priest, as “the Saviour, the Redeemer, the Mediator,”^a he is that which God hath made him to us. Our arbitrary prepossessions cannot be the standard of truth. Photius censures Clement of Rome (who calls Jesus “our High Priest,” and has many other expressions in common with the author of the letter to the Hebrews,) for not giving to our Lord any of “the higher and more divine titles,” but admits that “he does not anywhere openly blaspheme him.”^b Was Photius, who flourished in the ninth century, a better judge of these matters than a writer of the apostolic age ?

^a True Plan of a Living Temple, vol. iii. p. 383.

^b Lardner’s Works, vol. ii. p. 23, note A. This language of Photius reminded the author of the *Credibility, &c.*, of men who, in his own days, affixed the epithet *Socinian* to whatever Theology was below the orthodoxy of their times.

VI. 12. “ — followers of them who through faith and patience inherit the promises.”] According to Mr. Peirce’s paraphrase, “imitators of the Gentile converts.” Nevertheless, the scope of the epistle, the

class of individuals for whose immediate benefit it was framed, and the nature of the writer's argument, forbid my concurrence in this interpretation. By "them who inherit the promises," I understand, "the patriarchal ancestors of the Jews." Mr. Peirce appeals to the 17th and 18th verses, which he explains of the Christians from among the Gentiles. Now the author of the epistle was, undoubtedly, a Jew: and "the heirs of promise"^a were those of every nation who possessed the faith of Abraham; and they who had "fled for refuge, &c.,"^b among whom the writer includes himself, were men of the same description with "the heirs of promise;" that is, they were not Gentile believers, specifically and exclusively. Nor, perhaps, is it quite the same thing to be the *heirs* of promise, and actually to *inherit* the promises. *Hope* characterised the *heirs*: *enjoyment, acquisition*, the inheritors: and the notice of Abraham, in ver. 13, appears to indicate that the father of the faithful, and the succeeding patriarchs of his family, were immediately in this author's thoughts. It is true, the apostle Paul^c aims "at provoking the Jews to jealousy," by a representation of the case of the Gentile Christians. But I ask, whom of the Jews? The answer must be, those who altogether refused the Gospel;^d not Jews who had embraced the faith of Christ—and such, and such alone, were the *Hebrews* addressed

in this epistle. Therefore, even assuming that Paul wrote it, there is still a very material difference in the situation of the persons addressed here, and those for whom the letter to the Romans was composed. Nor do these *Hebrews* seem to have been particularly connected with Christians of Heathen descent. Throughout the epistle I discern no clear reference to believers of this class. I am further of opinion that any such reference would have been singularly offensive to the *Hebrew* converts; and, most of all, that the exhortation to *follow* the Gentile disciples, would have defeated the author's purpose. An overweening attachment to Judaism marked these *Hebrews*, both separately and as a body. Hence every argument, every illustration, every image, every allusion, is altogether "Jewish." Indeed the precept, "Be not slothful, but followers of them who through faith and patience inherit the promises," is, as it were, the *text*, on which we have a copious, beautiful and instructive *comment* in the eleventh and twelfth chapters.

^a Ver. 17.

^b Ver. 18.

^c Rom. x. 19, xi. 11.

^d Eichhorn in N. T. [1812] B. iii. 207.

VII. 3. "Without father, without mother, without descent, &c."] Let this text be compared with Gen. xiv. 8, and Ps. cx. Melchizedec's priesthood was not *Levitical*, was not

hereditary, was not successive: so far, the priesthood of Jesus Christ resembles it. This is all which the writer says; all which the facts of the case authorize any one to say. The clause, "without father, without mother, without descent," means, as the Syriac version well expresses it, and agreeably to ver. 6, that no table of *descent*, or *genealogy*, recorded Melchizedec's parentage; ^a while correct genealogical tables existed, and were assiduously consulted, with regard to the members of the Levitical priesthood. ^b In the supreme attachment of the Jews to the sacerdotal office, and in the circumstance of Christ's being, like Melchizedec, at once a priest and a king,—a priest, too, of the Most High, i. e. of the true God—we have a key to the introduction of the name and the history of that personage.

^a Much to the same purpose is the Arabic Version, Walton's Prolegom., &c., xiv. § 9.

^b Helon's Pilgrimage, &c., B. iii. ch. ii.; and Tucker's Light of Nature, vol. ii. [2d. ed.] ch. xviii. [sub. fin.]

VII. 11. "If perfection were by the Levitical Priesthood." It has sometimes occurred to me that a list of those words in the New Testament, which, to the eye and ear, seem identical, yet really differ in meaning, would be not a little useful. The number of such words is greater in the English translation than in the original. For example, the

Greek term employed in II. Cor. xiii. 9, and signifying "just proportion" [of character,] is not the same with the apparently corresponding term in Heb. vii. 11; and, although in Matt. v. 48, Heb. v. 9. there does not exist any such want of *verbal* harmony between the writer and the translator, still, the word "perfect" in the precept [Matt. v. 48] has a *moral*, in the declaration [Heb. v. 9] a *ritual* sense—denoting *there* the fitness of Jesus Christ, through the instrumentality of *sufferings*, for being our High Priest and Saviour.

VII. 26. "— such an High Priest became us, &c.]" Those texts of Scripture which speak of Jesus as a *Priest*, may be distributed into four classes: (1^a) what simply represent him in this character, (2^b) what describe his qualifications for it, and his conduct in it, (3^c) what state his appointment to the office, and (4^d) finally, what direct our regard to the specific and unrivalled excellence of his priesthood. In all these passages the allusion is to priests under preceding dispensations of Religion: and all of them are illustrated by other texts in the Old^e and in the New^f Testament. The doctrine of our Lord's priesthood is entirely unrelated to the *popular* tenet concerning his intercession. Not one of the passages which I have referred to, speaks of his *interposing* in behalf of mankind: not one of them implies that he so interposes. His priesthood is not of his own

appointment, but of God's. If we inquire, what the great point of resemblance is between Jesus and the Jewish high priest, we shall find it in Jesus' having presented himself before God, in the spiritual Holy of Holies. It was the immediate duty, the characteristic privilege, of the chief of the priests under the Law to enter the most holy place once a year. He did not go into it more frequently : he did not remain there long. Now Christians have a high priest, to whom far greater honour is appropriated : and the benefits flowing to them from our Saviour's priesthood are precisely those which flow from his death, resurrection and ascension. Assuredly, Jesus makes reconciliation for the sins of the people. How? Not by dying—not by undergoing punishment—in their stead (for this was not required from the high priest, and made no part of his office); but by duly appearing in the presence of God, on their behalf. The high priest among the Israelites, offered their prayers to God.⁵ Particularly, on one solemn day in the year, after assisting in the sacrifices of the people, he entered the Most Holy Place,⁶ and finished, by the act of his appearance in that spot, the great work of "making reconciliation:" it was the reconciliation of the people, together with the altar, &c., to God; not of God to the people—and, instead of implying the existence of wrath in the mind of the Supreme Being, it denoted his

mercy and forbearance. Again, nothing can be more evident than that our Lord is a priest allusively and figuratively. In John x. 11, he styles himself a *shepherd*; which language also is metaphorical. According to the Scriptural representation, his priesthood is not a distinct office, but a connected view of his ministry, his death, and his resurrection to an "immortal" life. Hence the Hebrew Christians are exhorted to perseverance: they are members of an undecaying dispensation. In fine, Christ never speaks of himself as a priest. Nor is he so spoken of by his apostles, in their discourses and epistles; unless indeed the letter to the Hebrews be the production of Paul, which, at least, is very doubtful. Admitting, however, that it was dictated by this great Teacher of Christianity, still, it must be interpreted with reference to its occasion, design and readers. The author's object is to preserve the Jewish converts from apostacy: one method therefore which he employs for this purpose, is to show that the Gospel has in all respects a vast superiority to the Law; and this reasoning he in part illustrates by a comparison of the Levitical high priest with the high priest of the "new and better covenant."

^a Heb. iii. 1, ix. 11, x. 21, 22.

^b Heb. ii. 17, iv. 15, vii. 26.

^c Heb. v. 5, v. 10, vii. 27, 28.

^d Heb. iv. 14, vi. 20, vii. 3, vii. 24, viii. 1, viii. 4, ix. 12.

^e Gen. xiv. 18, 19. Lev. xiv. 2. Deut. x. 8.

^f I. Pet. ii. 5, 9. Rev. I. 6. Rev. xx. 6.

^g “Munus sacerdotale eo maxime a prophetico atque etiam apostolico differret, quod prophetarum et apostolorum esset, res Dei apud homines agere, Sacerdotum autem, res hominum apud Deum.” *Outram de Sacrif.* [1677] p. 220.

^h In one passage of the New Testament—Heb. vi. 20—Jesus Christ has been styled the “Forerunner” of his disciples. The character is real and momentous; the figure eminently impressive and animating. Our risen, ascended and exalted Lord has “passed into the heavens for us;” the pledge, the example, of the future immortal glory of his faithful servants. See John xiv. 2.

IX. 27, 28. “— as it is appointed unto men once to die, and after death the judgment, &c.”] The writer touches on the solemn topics of death and the future judgment, not as a part of his reasoning, but for the sake of rendering a sentiment which he has occasion to make, more intelligible and impressive. This collateral introduction of weighty truths, this use of them for the purpose of illustrating the subject in hand, is one of the strongest proofs of their being almost universally believed, and deemed of sovereign moment. REVELATION is decisive of the moral accountability of Man; no mean presumptions of which are visible in his “capacities,” his “relations,” and his “destiny.” He possesses

reason and will, and, however we explain it, has a sense of the different quality and tendencies of actions ; that is, of moral good and evil. Such are his relations, that it is not possible for him to proclaim himself independent on his fellow-men, and still less on a Creator and Supreme Moral Governor. Every thing around, as within, him, shows that he has something to look for beyond the limits of the present life ; in other words, that virtuous habits will issue in permanent bliss, and vicious habits in proportionably lasting wretchedness. A being thus situated, and with such endowments and properties, is necessarily an accountable being. His possession of the faculty of *will* makes him a voluntary, his knowledge of the opposite nature and bearings of actions renders him a rational, agent. But if at once voluntary, rational and dependent, he is, of course, accountable. The *necessity* of motives ought rather to be termed *certainty*. The *will* obeys the strongest motive. But we should be inaccurate, if we therefore assumed that we are the victims of fate or the sport of chance. Happily for us, we are imperfect beings, and know not how *single* and *specific* actions may terminate ; though we cannot be ignorant of the issue of moral habits, and of those general laws of conduct, which the Judge of all the earth has given sufficient indications of in Nature, and

in the order of his Providence. Thus far, I have argued on the principles of *Theism*. There are first principles, from which we must set out, and without the acknowledgment of which the World and Society are a chaos. For myself, I feel (while my understanding, such as it is, verifies my feelings) that, in a case where imperfect Man might experience, it may be, some difficulty, yet nothing like contradiction, the teachings of REVEALED TRUTH are unspeakably welcome: —“every one of us must give an account of himself unto God”—“after death the judgment!”*

* On the relation of *Conscience* to the *Will*, see Sir James Mackintosh's *Dissertation, &c.*, [Edinburgh, 1836] pp. 198, &c.—393, &c.

X. 19—23. “ — to enter into the holiest, &c., &c.”] These verses illustrate Heb. ix. 8, where, “the way into the holiest of all,” means, “individual and near access to God.” Whether the general object and argument of the writer to the Hebrews be regarded, or whether we attend to the particular design and tenor of his reasoning in these two chapters, we shall be sensible that he now compares together the rites of worship among the Jews, and the more comprehensive and simple character of Christian worship. Hallett looks upon the passage as teaching “the comfortable doctrine that when good men die,

they do not fall into a state of sleep, and remain therein till the resurrection, but that immediately upon their death, their souls pass into heaven, into the place where our glorified Redeemer is, and are truly happy there in the enjoyment of Christ and of God." The ingenious author says, "This passage seems to teach this doctrine, because I cannot understand it, but upon the supposition that this doctrine is true." How fallacious is such a principle of interpretation! Whether it be applied to the Scriptures, or to any writings of importance, it cannot safely guide us to a knowledge of their meaning. A given passage may be consistent enough with a previously-formed opinion: this, at least, it may be in the judgment of the advocate of the opinion; and yet when sentences, clauses and words come to be analysed, to be critically examined, and to be compared with other texts, we may find that they afford no solid, no independent, support to the favourite article of belief. Was Mr. Hallet's induction complete? Had he tried and exhausted other suppositions? What relation has either the general scope of the epistle or this portion of it to the doctrine now stated by him? "We have liberty to 'enter into the holiest by the blood of Jesus;'" since in Christianity no distinction exists between priests and those who are not priests. The Sacerdotal order is there unknown. In this and in

every respect the Gospel is highly superior to the Law.

^a Notes, &c., vol. ii., pp. 158, &c.

XI. 4. “— Abel offered unto God a more excellent sacrifice than Cain.”] “It was a sacrifice,” observes Newcome,^a “consisting of more choice and valuable offerings.” But where is his authority for taking this distinction? Was an *animal* sacrifice, as such, more acceptable to God than a *vegetable* sacrifice? Cain and Abel offered, severally, of such things as they had—of their respective fruits and flocks. If, then, we further ask, why God had respect unto Abel and his offering, yet not unto Cain and his offering,^b will not the difference in the state of mind of the two brothers, supply the answer? This fact may serve as a comment on the language, “The Lord looketh at the heart”—“If I regard iniquity in my heart, the Lord will not hear me.”

^a Transl., &c., in loc.

^b Gen. iv. 4—8.

XI. 11. “— when she was past age”] Valckenaer^a would add the clause, *στειρα οὔσα*. It is with respectful diffidence that I except to the recommendation of this eminent scholar. The words that he would insert, cannot be needed, and they have little support from manuscripts and versions. Is not the description, *παρά καιρόν*, κ. τ. λ. sufficient? Perhaps Valckenaer might have plausibly ap-

pealed to Is. liv. 1. That pleonasm, however, is quite in the spirit and the idiom of Hebrew Poetry.

* Schol. in loc.

XI. 22. "By faith Joseph, when he died, made mention of the departing of the children of Israel, &c.]" The meaning is, that Joseph foretold the EXODUS, in strong, devout confidence of its taking place; as a pledge of which he gave directions for the future removal of his bones from Egypt.*

* In. Ps. cv. 18, an incident is mentioned respecting this Patriarch, ["whose feet they hurt with fetters,"] which Dathe does not find in the Sacred History ["ex traditione hæc nota fuerunt."] Turn, however, to Gen. xl. 3, where the word "bound" will imply and warrant the use of another, namely, "fetters." It is on record, [Gen. xxxix. 20, 21, &c.] that the severity of Joseph's imprisonment was soon relaxed.

XI. 35. "— a better resurrection."] This is explicable only by a reference to what precedes—"not accepting deliverance"—and to the historical events which the writer has in view.* *Those* worthies disdained to purchase life on dishonourable terms, and bravely met a cruel death, rather than surrender their integrity. Hence they joyfully looked forward to "a better resurrection" than the continuance of their present being, and rendered still better by their patient and firm endurance.

* II. Macc. vii. 18.

XI. 40 “God having provided some better thing for us, that they without us should not be made perfect.”] The “better thing” was the Gospel, which is the charter of immortality: and the reasoning in what remains of the verse is that, agreeably to the appointment of Divine Providence and Grace, examples of successful Faith—of pious Trust, and humble, persevering Hope—were not to be wanting under the New, any more than under the Old, Dispensation. Sincerely devout Jews and Christians of the same character, would alike obtain the ultimate reward and object of their Faith. In this manner, and with no common skill and beauty, the author prepares his readers for the incitements and admonitions that follow.

XII. 16. “— profane person, as Esau.”] He is so called, in consequence of his *despising*^a his birth-right. In this view alone, the Hebrew Christians are exhorted not to follow his example; not to renounce a blessing and a hope infinitely more valuable. Though we may justly blame certain parts of Esau’s conduct, some features of his character were excellent; and he is perhaps too harshly thought of, as the effect of it’s not being understood, in what sense he was “profane.”

^a Gen. xxv. 34.

XII. 22, 23, 24. “— Ye are come unto mount Sion, &c., &c.”] The objects described

in this passage, are the mild and benevolent genius of the Christian doctrine; its universality, and wide extension; its numerous teachers and professors; its spiritual and perfect nature; its founder; its ratification and its purpose. I. *Ye are come unto mount Sion.* In ver. 18, the author had directed our attention to the characteristic features of the Jewish Law, and had represented it as "a mountain spread all over and burning with fire;" manifestly alluding to Sinai, whence it was delivered with extraordinary circumstances of dismay. Employing the same image, he goes on to describe, in contrast, the spirit of the Gospel. This he calls "mount Sion"—the city of David, a place of high distinction among the Jews. As the Jewish Community is occasionally spoken of in the Old Testament under this name,^a the like phraseology is very naturally applied in the New to the Christian Church. The expression denotes a scene where God reveals himself in mercy to mankind, and is therefore signally descriptive of the truth and grace which came by Jesus Christ. II. *Ye are come to a city of the living God, to a heavenly Jerusalem, and a general assembly of innumerable angels, and to a church of first-born sons enrolled in heaven, and to God, the Judge of all.* Here the body of Christians are described as constituting a large, happy and well-ordered society; these figurative expres-

sions being taken from the customs of a community, or state. The Jews, because they were under God's special government and protection, are sometimes called "the city," "the holy city," "the city of the Lord."^b They are elsewhere termed "Jerusalem;"^c and, for the same reason, our author styles the Christian Church "the city of the living God," and "the heavenly Jerusalem." The privileges of this city are freely granted to *all* faithful professors of the Gospel, whatever be their family or nation. It is added, 'ye are come to a general assembly of innumerable angels,' or messengers. The Jews gave this appellation to any thing or being which fulfils the Divine commands: the word frequently occurs at the beginning of the Epistle, and is occasionally used to denote the prophets by whose instrumentality the Jewish religion was taught and enforced.^d These were specially appointed by God, and were a small number. Not so under the Christian Dispensation: "Ye are come to a general assembly of innumerable angels."^e All Christians form a holy nation, a royal priesthood. The religion of the New Testament prescribes no distinctions in this respect, and allows only of those which expediency dictates, and which are agreeable to the humble and equal spirit of a Christian faith. Concerning the language, "a church of first-born sons enrolled in heaven," I may observe

that the members of the Jewish community were said to be written or enrolled in the book of God, as citizens invested with the privileges of his kingdom. The same declaration therefore is made in this passage, and other parts of the New Testament, with regard to Christians, who are called "first-born sons," just as Israel is so termed,^f because they are the objects of God's signal favour. Of the society so described He is the Governor—"the Judge of all," of the Gentiles, not less than of the Jews: and His knowledge, unlike that of earthly rulers, extends, beyond the actions, to the desires and intentions. III. *Ye are come to the spirits of just men made perfect.* The writer touches upon "the perfection of the Christian doctrine." By the spirit of a man we understand, in Scriptural phraseology, a man himself;^g and the writer's meaning is, that the moral influences of the Gospel are superior to those of the Law. In a former part of the Epistle, he had dwelt upon the inability of the legal rites to make those who observed them perfect: he had described the Mosaic Institution as but the shadow of better things to come, and had also enumerated many bright examples of FAITH recorded in the Jewish history. But he represents the views and principles unfolded by Christianity as having a yet greater efficacy upon its votaries. A fuller discovery of everlasting life is

presented to the Christian, and a surer pledge of it: better instructions, examples and motives are placed before him; so that the evident tendency of his religion is to raise his character to the highest point of human excellence. IV. *And to Jesus the Mediator of the New Covenant.* A Mediator signifies, in Scripture, one whom God appoints to announce his will and deliver his commands. The Jewish Law was published by the hands of a mediator. Moses bore this character, in respect of the Israelites: Christ sustains it, in reference to the whole of the human race. In this sense alone he is a mediator of a new covenant; of one which lays down other terms, and has the support of other sanctions, than those of the former. Let no man suppose that Jesus Christ, as a mediator, appeases the fury of incensed wrath, or satisfies the claims of Almighty justice. Though *reconciliation* was his errand, it was the reconciliation not of God to Man, but of Man to God. Persons therefore who pray to be heard and pardoned for the sake of Christ, or through his mediation, employ words and countenance opinions which are entirely unscriptural. V. *Ye are come to a sprinkling of blood,^h which speaketh better things than that of Abel.* These words set forth the ratification of the Christian scheme, and its leading purpose. They contain a reference, first, to the ancient usage of sanc-

tioning covenants by the death of an animal, and, next, to the blood that was shed by a brother's hand, and the voice of which is said to have cried to heaven from the ground. That blood demanded vengeance on the murderer. But the crucifixion of Jesus was a pledge of mercy; and, while it strongly attested his claims and doctrines, laid a firm basis for our faith, obedience and comfort. He died, as he had lived, to accomplish the most benevolent of all objects.—The verses which I have been commenting upon, and some which precede them, [18—25] are, as it were, a summary of the principal topics of the Epistle. The Mosaic Dispensation and the Christian are placed here in mutual contrast, with regard to their end, their spirit, their extent, their efficacy, their sanctions. To mount Sinai, mount Sion is opposed; to the terrors of the Law, the mild genius of the Gospel; what is conciliating and gracious, to vindictive retribution. These had been subjects of reasoning throughout many of the foregoing chapters: they are now brought together in a picture distinguished by sublimity, elegance, and pathos; and both the argument and the description introduce an earnest counsel to perseverance in the Christian Faith, notwithstanding the sufferings which had overtaken or which threatened its professors. Let us compare, for instance, vers. 18—22 with chapters iii., iv., vi., and

x. 26; vers. 22, 23, with chapters i. xi.; and ver. 24. with chapter i. to x. We shall then perceive how well this specific passage connects and harmonizes with the argument of the treatise before us; how admirably it prepares the reader for the warning, "See that ye refuse not Him who speaketh!"¹

^aAn allegorical narrative in the Epistle to the Galatians [iv. 24, &c.] greatly resembles the language under consideration. The Jewish system is there described by a reference to mount Sinai; while the Christian is represented as the "Jerusalem from above."

^bPs. xlvi. 4.

^cIs. lxii. 1.

^dHeb. ii. 2.

^ePs. lxxviii. 11.

^fHos. xi. 1, compared with Num. iii. 40.

^gI. Cor. ii. 11, and Lardner's Works, xi. 128.

^hThis single clause ["the blood of sprinkling"] is sufficient to set aside the usual interpretation of vers. 22—25. These, as we have already seen, describe the characteristic genius and privileges of the Christian dispensation—not a future state of happiness. "The blood of sprinkling" belongs not to the celestial world; but is an essential part of the economy of the Gospel, while we are yet on earth.

ⁱThis answers to ch. iii. 3. "How shall we escape, if we neglect so great salvation?"

XII. 27. "— those things that are shaken, as of things that are made."] The latter clause appears to me elliptical: perhaps it should be filled up thus—"made [with

hands.”] Or the conjecture may be no less admissible, that the words “by men” should be supplied. I receive the participle as rendered by our translators—“made”—not “appointed.” The Jewish state and ritual form the subject: these were on the point of being destroyed, as though they had been the work of *Man*.

XIII. 8. “Jesus Christ, the same yesterday, to-day, and for ever.”] There can be no reasonable doubt that by “Jesus Christ,” we are here to understand “the doctrine of Jesus Christ,” which, as it was taught by himself and by his apostles, is immutably the *same*. It does not follow, however, that the means by which uninspired men investigate this doctrine, are alike possessed in every age of the Church; * in the thirteenth, fourteenth, fifteenth and sixteenth centuries, for example, and in the seventeenth, eighteenth and nineteenth.

*The late Bishop Hurd overlooked this distinction: and such a want of care made him unjust to others, and inconsistent with himself. He sneers at those who imagine that the Reformers had, substantially, fewer advantages for discovering the sense of the Scriptures, than we of the present day. [Sermons at Lincoln’s Inn, Vol. I. No. xiii.] Yet, on another occasion, he tells us that “the language of the Scriptures, and especially of the prophetic Scriptures, was in no degree so well understood in the time of Calvin, as it was in that of Dr. S. Clarke.” [Sermons at the Warburtonian Lecture. No. x.]

XIII. 10. "We have an altar, whereof they have no right to eat who serve the tabernacle."] Bishop Hoadly^a calls this "an obscure passage:" and so it unquestionably is, if the scope of the Epistle and the nature of the context be overlooked. I agree with him that it cannot be justly interpreted of the Lord's Supper, or of Christ himself: but I must pause before I can admit, with this valuable writer, that the *altar* here spoken of is "the cross of Christ." We should mark what follows: "whereof they have no right to EAT, &c." This *altar* then is the same with a sacred *table*.^b The idea was suggested by what preceded in ver. 9. "not with MEAT, &c.:" the implied comparison is between the Levitical priesthood and Christian teachers; nor is it till afterwards that the author of the Epistle recurs specifically to his Great Master's crucifixion. His mind teemed with Jewish images, with figures borrowed from the sanctuary: and he is intent on showing that every characteristic and reputed distinction under the Old had an appropriate, but vastly superior, counterpart under the New Dispensation: "we have better means of communion, of fellowship, with God and Man."

^a Plain Account, [ed. 3] pp. 96, &c.

^b Sykes' note in loc., and I. Cor. ix. 13, compared with Mal. i. 7, 12.

JAMES.

I. 17. “— the Father of lights, with whom is no variableness or shadow of turning.”] The writer alludes to the sun, but, I think, does not style it “the Father of lights;” though in a secondary meaning it may admit that name. It would seem undeniable that the language of the clause is borrowed from *Astronomy*: and, therefore, those commentators are, most probably, in the right, who look upon the statement in this verse as a contrast of the Divine Unchangeableness with the changes that even the luminary of day sometimes exhibits. The sun, although it be to us the fountain of natural light, is subjected, occasionally, to a certain degree and kind of “variableness,” and likewise to a “shadow of turning.” God, on the contrary, is pure, invariable, perfect Light. The beauty of the passage, not less than its force and pertinency, has an essential connection with this view of it: nor can we in strict correctness say that “with the sun there is no variableness or shadow of turning.”* It would be unjust to dismiss the consideration of the verse, without noticing the accurate taste and judgment, with which the Public Translators have here rendered

the original text: they have consulted propriety and usefulness, by avoiding expressions merely technical, and by selecting those which are simple, popular and intelligible.

* See a second vol. of Discourses by the Rev. T. N. Toller, pp. 248, 249.

I. 25. “— continueth therein.”] Rather, “continueth to look at it;” as opposed to what precedes. The former *ὁυτος* in this verse is somewhat embarrassing. Erasmus proposed to substitute *ὁυτως*;* a reading so happy that I would willingly adopt it, could I consent to alter anything in the text of the New Testament on the authority of conjecture.

* Bowyer’s Conject., in loc.

III. 11. “Doth a fountain send forth at the same place sweet water and bitter [salt]?”] It should be, “from the same vent,” or opening.* The common rendering is vague and general, and does not exhibit the picture drawn by the apostle.

* See “The epistles of St. Paul, &c. A New Version, &c., Lond., 1819. By *Philaletes*.”

III. 17. “— the wisdom from above is * * * without partiality.”] In the letters of the apostles we meet, not unfrequently, with interesting general statements of Truth and Duty—with summaries of Christian virtue—which, in part, and sometimes altogether, have a tacit reference to the con-

duct of the individuals or societies who are addressed. Thus, if we would know why James characterizes "the wisdom from above" as being "without partiality," we must make ourselves well acquainted with the second chapter; especially with the first and ninth verses.

V. 16. "— the effectual fervent prayer of a righteous man availeth much." This is redundant: nor has the author's sense been well expressed. I should prefer the following: "the supplication^a of a righteous man hath great efficacy."^b

^a I. Tim. ii. 1.

^b In the latter clause I have employed the rendering of *Philalethes*.

I. PETER.

I. 3. "— a lively hope —"] Most of the commentators interpret the words as meaning "the hope of life," or of future happiness. The import of the expression seems to be "an animating hope;"^a a hope which receives perpetual additions of strength, and habitually gives new vigour to the mind.^b

This is a sense, which the Greek participle not only admits, but often requires, in the New Testament, as well as in classical authors. Benson^c does not appear to have explained it correctly. *Living water*^d is not so much “water that giveth life,” as “water that flows without intermission:” *living bread*^e is “knowledge incessantly communicated;” *living oracles*^f are “oracles which never fail, in point either of duration or certainty”—and so as to other examples.^g In the passage which I am annotating upon, the apostle speaks, first, of the *nature* of a Christian’s hope—it is vigorous and never-dying—then of its *basis*—the resurrection of Jesus Christ—and, finally, of its *object*—an inheritance heavenly and immortal.

^a The Syriac version has, “the hope of life;” a comment rather than a translation, and not the true reading.

^b Thus Diodati: [Note in loc.] “una viva sempre crescente ed operante speranza de’ beni celesti.”

^c In loc.

^d John iv. 10, &c.

^e John vi. 51, &c.

^f Acts vii. 38.

^g See I. Pet. ii. 4, 5; upon which text Benson appositely quotes Virgil’s—*vivoque sedilia saxo*—[Æn. I. 171.] The Poet’s language is alike and beautifully illustrative of I. Peter i. 3. So the Italians speak of “*vive pietre*.” Boccacio, Dec. 80 [Firenze, 1820.]

I. 21. “Who by him do believe in God, that raised him from the dead, and gave him

glory, that your faith and hope might be in God.”] According to Benson’s paraphrase, the meaning is, that “our Lord Jesus Christ has introduced us to a knowledge of God’s will in the Christian Revelation.” But the context may show the insufficiency of this comment. Peter, as Dr. Benson himself perceived, addresses believers of Gentile extraction. He therefore reminds them that ‘for their knowledge of God they are indebted to Jesus and the Gospel.’ Natural Religion is taught and confirmed by Revelation. The fact and the ground of it are evident.*

* After I had satisfied myself of this being the import of the verse, I felt great pleasure in meeting with a note on it by Mr. Joseph Hallet, [*Discourses, &c.* Vol. I. 58, &c.]—who says, “In these words I imagine St. Peter teaches us to prove the existence and attributes of God from the resurrection of Christ.” He adds, in the progress of his reasoning and illustrations, “We may know the fact of Christ’s resurrection, as well as of the existence of the world, antecedently to the knowledge of God.”

II. 25. “— the shepherd and bishop [overseer] of your souls.”] Peter does but repeat a title which our Saviour had applied to himself: “I am the good shepherd, &c.”* Sir Isaac Newton’s remarks^b admirably illustrate the image and the local custom. That, where so many flocks were penned upon one spot, the respective shepherds should be able

to distinguish, and call by name, each individual sheep, might seem almost beyond credit, had it not been ascertained that habit causes our own shepherds, on the downs of Dorsetshire, and on tracts as large or larger, to recognize, with the utmost readiness and accuracy, every one of the animals entrusted to their charge.*

* John x. 11, 14, 16.

^b On the Prophecies, &c., pp. 148, &c., [note.*]

^c The fact has been solemnly deposed to in Courts of Justice.

III. 19, 20. "By which also he went and preached to the spirits in prison, which sometime were disobedient, &c.]" Let us compare with this language Luke iv. 18, [Is. lxi. 1] "The spirit of the Lord is upon me, because he hath anointed me—to preach deliverance to the captives." By virtue of his high commission and sacred gifts, by his personal ministry, and by that of his apostles, Jesus proclaimed freedom to those who had been fast bound in the fetters of superstition, bigotry, idolatry and sin. Many of the Gentiles, in particular, "gladly received the word," nor were *disobedient* and unbelieving, like the hardened contemporaries of Noah. This I take to be the sense of the passage.* The writer's associations of thought led him to the history of the Old Testament, as illustrative of the contrast. His immediate sub-

ject is the communication of the Gospel to the Heathen world; *Christ* being here 'the doctrine of Christ.'

* I am happy to meet with the same view of it in Lindsey's Sequel, &c., pp. 285, 286, &c.

V. 8. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." I regard this verse as having, in substance, the same import with Ephes. v. 16, "Redeeming the time, because the days are evil." The passages are identical, in respect of the exhortation which they convey, and of the state of things which they describe; namely, an age of persecution, the existence of an *accuser*, a calumniator, an informer, whose violence and whose stratagems endangered the temporal safety of the early Christians.

I. JOHN.

III. 2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." A peculiarity runs

throughout the chapter, and, in some measure through the epistle. The verse before us is a striking example of what I mean; namely, the recurrence of the personal pronoun [*he, him*] without an expressed antecedent. Were this remarkable construction justly attended to, men would less readily acquiesce in some false criticisms. *He* who "shall appear" is our Lord Jesus Christ; while the noun immediately preceding is *God*—and yet nothing can be more evident than the discrimination. The mind of the favourite apostle teems with the thought of his beloved and absent Master, to specify whose name was needless!

V. 7, 8. "— there are three that bear record—the Spirit, the Water, and the Blood."] By "the Spirit," Dr. Benson understands, Christ's miraculous powers; by "the Water," his baptism; by "the Blood," his death.* I will respectfully state my reasons for taking a somewhat different view of these, the only three, witnesses mentioned by this apostle. Had John's object been merely to prove that Jesus is the Christ, I might acquiesce in the whole of Dr. B.'s comment.† But the apostle contemplated more than this. He is exposing the error of those who denied the Messiah's *substantial* being. His argument would have been incomplete, had he not shown that our Saviour possessed real flesh and blood, and was no

phantom, or semblance. In giving this proof, he insists upon the best possible testimonies; that of the *Spirit*,^c the supernatural power which Jesus experienced and communicated, and the effects of which, as well upon himself as upon others, were visible, audible and palpable; and that of the *Water*, and that of the *Blood*—flowing each of them from his side pierced in the presence of John.^d It is much in the manner of an apostle to touch upon any striking incident in his Master's history, of which he was a personal and immediate witness.

^a Paraphrase, &c. in loc.

^b See the sixth verse, and Benson's note upon it.

^c This phrase should be interpreted conformably with the topic in hand, and the course of the argument or narrative. Thus in Rom. viii. 16, "the Spirit" is not so much 'the presence of God,' as 'the special knowledge, or wisdom, imparted to the first believers.' Nor ought this principle to be lost sight of in the attempted explanation of difficult passages of the Epistles.—To instance in Coloss. iii. 1, &c., the apostle's meaning, so ascertained, is, that the sincere Christian already *dies* to the predominant influence of temporal objects, but has a real life, moral and spiritual, *hidden* from the world, and known only to God and Christ. The writer treats there solely of the effects of a consistent faith in a future state of being.

^d John xix. 34.

^e II. Peter i. 16, &c.

V. 10. "He that believeth on the Son of God, hath the witness in himself." The

apostle is treating of the *testimony* borne to the Divine origin of the Gospel; *the witness*, or 'testimony,' of God, which he hath testified of His Son. This testimony, of course, was 'external;' that of miracles, of spiritual gifts, &c. Whoever exercised faith in Jesus as the Messiah, received the witness of God, or had it in himself:^a his belief was the effect of it, and rested on appropriate and solid evidence.—A man who experiences the holy influences of Christianity on his heart and conduct, possesses in this state of character the best proof of the doctrine being from God. It is a proof, however, strictly personal: it cannot be communicated to others. The utmost which it can do for others, is to rouse attention, to check, if not subdue, prejudice, to engage inquiry, and to prepare the way for the favourable operation of the direct evidence for the Christian Religion. Nor is this an inconsiderable object; being inferior only to the happy change produced on *him*, who knows that he has been renewed and sanctified by the Word of TRUTH.

^a "He declared his assent unto this testimony:' he admitted it to be credible. See Grotius and J. G. Rosenmüller in loc. In this verse the Alexandrine MS., together with some of the oldest translations, has "the witness of *God*:" the addition therefore was at least ancient, and shows how the writer is to be understood.

V. 16, 17. "If any man see his brother sin a sin, which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death."] Dr. Benson's paraphrase of these verses is, "If a Christian, by an impulse of the Spirit, perceives that any Christian brother has sinned such a sin as to draw down upon himself a disease which is not to end in death; but to be miraculously cured by him: then let him pray to God; and God, in answer to his prayer, will grant life and perfect health unto such Christians as have sinned a sin not unto death. There is a sin, which draws down a disease upon Christians, that is to end in death. I do not say that he who has the power of working miracles shall pray for that: because, in such a case, God would not hear his prayer, nor miraculously cure his Christian brother, at his request." In a dissertation on the passage, this writer observes that "as God had treated his ancient people, the Israelites, in a most remarkable and distinguished manner, under the Law, so did he treat the Christians, the subjects of the Messiah's kingdom, at the first erecting this spiritual kingdom; punishing some of the more irregular, and perhaps otherwise incorrigible offenders, with some

remarkable disorders, or even with death itself." * * * "A sin," he adds, "which brought on a disease, that ended in death, was called 'a sin unto death.' And those crimes among the Jews, which brought on diseases that were afterwards cured, might have been properly called 'sins not unto death;' as those that were mortal, might as properly have been called 'sins unto death.'" Dr. Benson further says, "— 'a sin not unto death' could not be known any other way, than by a divine impulse, or immediate revelation. For, without that, it was impossible to know certainly that they should be able, by praying, miraculously, to cure their Christian brother of his malady." Again, "When any Christian thus knew that his Christian brother had sinned a sin not unto death, he was to pray for his recovery; and immediately God would grant him life and health unto that offending, but sincerely penitent Christian. But, without such a prophetic impulse, they were, by no means, to pray for him, in order to cure him by miracle." Once more (and here I agree with this author): "*The sin unto death* was not one particular crime; but any bad habit, or any act of great wickedness." Or, it is a sin involving the offender in the most awful consequences, to which transgression can expose him. My objections to Dr. B.'s exposition are, that it receives no countenance from the apostle's

subject and context; that it creates difficulties, instead of removing them; that it assumes a fact, the existence of which requires proof; and that, far from being sanctioned, it is even opposed by Scriptural phraseology. In the two foregoing verses, John had spoken generally of the readiness of God to grant the petitions offered by Christians in conformity with his will. It should be remembered, too, that not a word is said, in any former or subsequent part of the Epistle, respecting 'bodily diseases.' The grand topic is purity of faith—both speculative and practical—in the Gospel. All expositors admit that the eighteenth verse has this reference. Why then imagine that, in the passage before us, there is a sudden transition to another and very different theme? Dr. Benson's paraphrase and reasoning are considerably opposed to the apostle's language. "If a man," says John, "*see* his brother, &c.—he shall ask, &c." Now to *see* the commission of this sin, is to know it 'personally,' and on the evidence of sense. But the learned commentator affixes a new and inadmissible signification to this word *see*. For he glosses the clause thus: "if a Christian, 'by an impulse of the spirit,' perceives that any Christian brother has sinned such a sin, &c." No doubt, there is a reading,* which, could it be established, might give plausibility to the interpretation: the word,

however, that I allude to, is not noticed by Dr. Benson, and, in truth, deserves no regard. It remains, therefore, for those who adopt the opinion of this critic to show by what process the verb employed in the text can be made to signify "an impulse of the spirit." The excellent writer, contrary to his practice, has satisfied himself here with an assumption. It is an assumption, too, by which we are far from being aided in discovering the import of the terms "a sin not unto death," and "a sin unto death." If we take this author as our guide, a fresh perplexity meets us, in the midst of our investigation. We are desirous of ascertaining the respective senses of the phrases which I have just transcribed; and yet our attention must be diverted to an unusual and arbitrary comment on a verb of very familiar occurrence! Whether "a sin not unto death," could be known, or not be known, in any other way than by a divine impulse, is an inquiry, the issue of which depends on our previously learning the nature of that sin. Then, besides the extreme difficulty, if I may not call it the impossibility, of reconciling Dr. B.'s gloss on the term *see* with the principles of sound criticism, his hypothesis renders it necessary for us to suppose that the prayers which the apostle speaks of, were not to be offered without "a prophetic impulse." But does John thus qualify and restrict his assurance? No: he only says,

“If any man see his brother sin a sin, which is not unto death, ‘he shall ask,’ and shall obtain life for him.” The passage contains at once a command and a promise: here the future tense is manifestly equivalent with the imperative mood. Yet, if the obligation to present the prayer was so essentially connected with “an impulse of the spirit” that the petitioner could not otherwise be satisfied of the propriety or success of his request, both the command and the assurance must have been superfluous. It is admitted that “Almighty God did sometimes see proper to punish offenders among the first Christians in a very remarkable manner, by sending upon them some bodily disorder; and, in the case of great crimes, even death itself.” In I. Cor. xi. 29, 30, and in other passages of the New Testament, we have examples of the fact. *To deliver over unto Satan* an unworthy member of the church,^b was simply to excommunicate him; to cast him out of the family of Christ into “his own place,” the world. As to *the prayer of faith*,^c there is not the least evidence that the malady to be cured by it was the immediate effect and punishment of sin: for the sacred author’s words concerning the diseased person are, “IF he have committed sins, they shall be forgiven him.” Dr. Benson takes for granted that “a sin which brought on a disease ending in death was called *a sin unto death*.” But

he has not produced a single authority in behalf of this exposition. I am aware of its being a current opinion that "the healing of bodily disorders" and "the forgiveness of sins" are frequently represented, in the Christian Scriptures, as one and the same act. It is an opinion in which I cannot acquiesce. A supposed illustration and proof of it have been found in Matt. ix. 5, 6. On curing "the sick of the palsy," our Lord said to him, "Take courage, son: thy sins are forgiven thee." Now why should we imagine that the language of Jesus is enigmatical? Had he not, literally, a delegated "power on earth to forgive sins?" Did not he even communicate this power to his apostles?—"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." [John xx. 23.] This text must govern our interpretation of other passages containing the same phraseology. Waiving the inquiry, how far this power of "forgiving sins" extended, it, plainly, was not synonymous with the power of *healing diseases*, which prerogative had already been conferred on our Lord's immediate attendants. [Matthew x. 8.] The correct paraphrase therefore of the words, "thy sins are forgiven thee," is, 'Perceiving that thou art qualified for becoming a member of my spiritual kingdom, I assure thee of the pardon of thy sins, on repentance: and, in

testimony of my being authorized to grant it, I work a miracle of healing on thy body.' Jesus, agreeably to his character and practice, first asserts a claim, and then makes it good by an act, which no man could have performed, had not God been with him. It is remarkable that in John xi. 4, we have a phrase, which, it may fairly be conceived, the apostle would have used, had he been speaking here of a bodily disease. "When Jesus heard, [that Lazarus was sick] he said, This SICKNESS is not unto death." The beloved disciple, we perceive, employs very different language, and treats of a SIN not unto death. Am not I entitled to conclude that the difference of expression arises from a corresponding difference of subject? The interpretation⁴ proposed by the Editors of the Improved Version, &c., is so far distinct from Dr. Benson's, that it does not assume 'a *supernatural* infliction of disease,' as the subject now treated of by John: in other respects the two expositions are nearly identical, and lie open to the same objections. If the object of the apostle was simply to "recommend prayer for the sick, &c.," it seems reasonable to believe that he would have expressed himself in the phraseology of James, on the same topic, and on a similar occasion. The irrelevancy of Matt. ix. 1—8, to the hypothesis on which I am animadverting, has been already pointed out. Whether John ix. 2, 34, means

anything more than that the individual addressed was born of sinful parents, and in a degraded rank, is at best doubtful.* Even as to the remaining text, John ix. 2, though the question of the disciples be framed on an erroneous tenet of "the Jewish Philosophy," it proves rather that they assumed a *connection* between *sin* and certain states of the human body than that their current phraseology was framed on a supposed inseparable relation of disease with sin: they speak of the man before them as being destitute of one of the senses, not as afflicted with *sickness*. The Editors, &c., have laid down too general a proposition. That the Jews admitted an universally indissoluble connection of disease with sin, and that their usual language to denote the want of sight or of health, expressed this opinion, are points not yet established. J. G. Rosenmüller^f would detach this passage from the rest of the chapter: and he takes the *sin unto death* to be "a capital offence against the laws of Society." According to this commentator, John dissuades his Christian brethren from interceding with the magistrate in behalf of any individual of their number who has committed a crime of so high a degree: and the apostle's motive for suggesting the caution is to prevent the Heathens from supposing that the disciples of Christ thought lightly of such offences. On the same principles, Rosenmüller, of

course, explains the *sin not unto death*. If a professor of the Gospel were convicted of a crime far less heinous than any of the class just adverted to, for *him* his fellow-believers might petition the judge, and implore that life, the forfeiture of which might too easily be decreed by the prejudices, suspicions and jealousies of a Heathen Magistrate. This is very ingenious; but, like the preceding interpretations, has no countenance from the apostle's context. Rosenmüller acknowledges, indeed, that the basis of the exposition is hypothetical.^a I with diffidence suggest that *this sin unto death* is 'apostacy from the Christian doctrine:'^b consequently, *the sin not unto death*, is 'guilt of an inferior degree and kind.' By *death* I understand, in both cases, *the second death*, or 'the future punishment awaiting impenitence.'

^a εἰδη. Griesbach, in loc.

^b I. Tim. i. 20.

^c James v. 14, 15.

^d "Sin and disease were considered as so inseparably connected, according to the Jewish Philosophy, that perhaps the apostle might mean nothing more by the advice which he here gives, than to recommend prayer for the sick, when the disease was curable, and to dissuade from unbecoming importunity where the malady was evidently incurable and fatal. See John ix. 2, 34; Matt. ix. 1—8. See Dr. Priestley in loc." Justice to the Editors, &c., requires me to observe that they propose their ex-

planation as conjectural, and do little more than repeat the sentiment of Dr. Priestley; which he has not supported, however, by any reasoning or quotation.

* John xi. 21.

† Scholia, &c., in loc.

‡ In proof of its having no solidity, compare together the 14th, the 15th, and the 16th verses, in the original. *Prayer to God* is confessedly spoken of in the two first of these verses. How irrelevant, therefore, is the interpretation which, in verse 16, assigns to the words *ἀντίσει* and *ἐρωτήσῃ* the sense of “intercession with the civil magistrates!” That no stress can be placed on a supposed difference between the two Greek verbs, see in John xvii. 9.

‡ Heb. vi. 4, &c. In the former part of my interpretation, I have the pleasure of finding myself confirmed by Abp. Newcome, [Note in loc.] who thus paraphrases the words *a sin unto death*, “aggravated apostacy.” But I differ from him, in that I do not consider even such apostacy as identical with “blasphemy against the holy spirit.” In Scriptural phraseology *death* often signifies ‘condemnation to severe and final punishment;’ as in John v. 24, I. John iii. 14.

REVELATION.

I. 10. “I was in the spirit on the Lord’s-day.”] The meaning is, “I had a divine vision on the first day of the week”—the day

specifically appropriated by Christians to social worship and religious instruction, because it was a memorial of their *Lord's* resurrection from the dead. There are other traces of it in the New Testament.^a The sabbath of former covenants^b has been abrogated by Christianity. Christianity knows nothing of a *Sabbath*, as one of its own institutions. It retains no part of the Mosaic ceremonial—none of the ordinances created or modified by the Law.

^a Acts xx. 7, I. Cor. xvi. 2.

^b Ante-patriarchal, Patriarchal and Jewish. I speak of the *seventh day*; not of a *seventh portion of the week*. Christians should be observant of the letter and the spirit of what Evangelists have recorded and Apostles taught.

I. 17. “— I am the first and the last.”] It is clear that this language denotes not an eternity of being: for whoever is literally “the *first* and the *last*,” exists in time. As clearly, the phrase, when we meet with it in the Scriptures, describes not anything or any individual peculiar in its kind; since we behold no example of its bearing such an import. Consequently, we must explain it by the clause or clauses, the verse or verses, with which it happens to be associated. When employed in the Old Testament respecting Almighty God,^b it designates Him as the Source of great public and religious changes,

and as the End to which they must be referred, and whither they point. It has no relation to His nature, essence, or everlasting being. So, when applied here to Jesus Christ, it depicts what he now is, and what he was; and must be interpreted by the clause, "I am he that liveth, and was dead, &c."—once the most abject and despised, at present the head of God's creation.^c

^a Which is Eichhorn's view of it. Comment. in Apocal. in loc.

^b Is. xli. 4, xliv. 6, xlviii. 12.

^c Col. i. 18.

III. 10. "— the world"^a—"the earth"^b] Dean Woodhouse^c has given a better rendering—"the region"—"the earth." In Matt. xxiv. 3, 14, 21, the P. V. presents us indiscriminately with the term "world," though the Greek substantive is different—in the first instance *αἰῶνος*, "the age," or "the Jewish Dispensation"—then *οἰκουμένη*, "the Roman empire"—and, lastly, *κόσμου*, "the world at large." This distinction is admirably preserved in the Vulgate, but has been generally lost sight of by translators.

^a τῆς οἰκουμένης.

^b τῆς γῆς

^c Transl. of Apoc. in loc.

XVIII. 15. "— the merchants—shall stand afar off."] In most, if not all, languages,

such terms as “afar off,” “remote,” “distant,” &c., have a relative meaning; being modified by the context, or the subject, or both. This is undeniably true of their occurrence and use in the Scriptures. I have cited one example: and others shall be given below.* *Afar off* may and often does import little or nothing more than the absence of perfect contiguity.^b

* Exod. ii. 4, Job ii. 12, Matt. viii. 30, xxvii. 55, Mark xv. 40, Luke xv. 20, xxiii. 49, and see Bishop Watson’s *Apol. for Christianity* [ed. 6] 232, &c.

^b Thus, as to Job ii. 12, the Patriarch’s visitors were not so *far off* as to have failed of discerning him, had he been untouched by the hand of God—had he still worn the garment of praise, nor clothed himself in that of a mourner.

XVIII. 23. “— by thy sorceries were all nations deceived.”] In Gal. v. 20, the same word^a is rendered “witchcraft:” I think that in these and in a pretty large class of passages the whole of sorcery or ENCHANTMENT is intended. There is likewise a set of Hebrew words,^b for each and all of which the Greek term referred to, occurs in the lxx. We must therefore look upon this as a generic term. In English nothing perhaps so well answers to it as ‘enchantment,’ or ‘incantation.’ It comprehends more than the use of drugs,^c whether noxious or innocent; nor does it necessarily bear the single and specific import

of 'poisoning.' The case was this: superstitious men imagined that the admixture of certain substances, and the practice of particular forms, would have a wished-for effect, either good or bad; though chiefly the latter. Here we have the origin of charms. Deleterious herbs were ingredients of the compounds,^d and, naturally enough, gave a name to the whole. In Gal. v. 20, the position of the word denotes that the usage spoken of was allied to Pagan Idolatry. The Jewish Scriptures brand it as a capital offence,^e but never acknowledge its self-claimed power over the body and the mind of Man. Pretensions to the art, when they do not originate altogether in the deepest ignorance, have fraud and malignity and the hope of gain for their basis; and, if acted upon, are violations of the peace and order of society.^f

^a *φαρμακία.*

^b *v. g. Exod. vii. 11.*

^c This appears from the title and the contents of an Idyl. of Theocritus [ii.]; likewise, from those of an Eclog. of Virgil's [viii.]; and from the signification of the Latin words 'veneficium' and 'veneficina.'

^d "carminibus—atque venenis,"—"herbas nocentes." Horace.

^e Ex. xxii. 18. This offence was, in effect, high treason against the Theocracy.

^f Whoever is desirous of understanding the nature of the ancient incantations, in particular, should make

himself well acquainted with the above-mentioned poems of Theocritus and Virgil. Let him also read Lucan, L. vi. 667, &c. and Epode v. of Horace, together with an admirable commentary upon a part of it by Dr. Joseph Warton [on Pope, Sect. vii.]

XIX. 20. “ — the false prophet that wrought miracles before him.”] Counterfeit miracles are intended ; such as a false prophet would be studious of exhibiting.* Miracles are natural, legitimate, essential proofs of a prophet’s authority ; the seal which God puts upon his doctrine. As such our Saviour represents^b—as such he performed^c—them. To this evidence he makes his appeal : not, it is true, exclusively, yet chiefly ; and he never describes it as being of inferior strength and moment. Neither the people nor their rulers are censured by him simply for expecting miracles. It was reasonable that whoever claimed to be a teacher sent from God should do what no man could do except God was with him. The case was different when those before whom numerous and unequivocal miracles had been wrought, called for a particular sign,^d with no other view than the gratification of curiosity and an ill-fated pride. I lament that the subject of *miracles* has of late been treated of with much indistinctness. Survey them in the light in which they are placed by Scripture : this would appear sufficient for removing perplexity and mysticism. The

specific quality of a miracle, and its precise bearing upon the truth of a religion—the nature and extent, that is, of the connection of miracles with doctrines—are not in themselves obscure, but have been made so by irrelevant speculations. The great question is a question of FACT: “Have miracles been performed?” In answering it, ‘historical evidence’ must be weighed. If the reply is affirmative, we shall, of course, learn by whom they were wrought, and under what circumstances. Thus, the whole case being before us, it will not be difficult to form a satisfactory conclusion. According to an author,* whose character, and most of whose writings, I highly esteem, the miracles of Jesus Christ were “effects of a deep spiritual and moral power over the material world.” I own myself at a loss to conceive what this language means. Our Lord attributes his miraculous works to power imparted by his Father; evidently signifying the kind of power that we term *physical*. No doubt, the unrivalled excellence of his character was a principal reason of his being intrusted with supereminent gifts. It would be inaccurate, however, to affirm that this great moral excellence was the instrumental cause, by the operation of which he healed the sick and raised the dead. To assert this, were to confound two subjects which are essentially

distinct from each other: it were to substitute what is dark and mystical, for plain, intelligible evidence.

^a Matt. xxiv. 24.

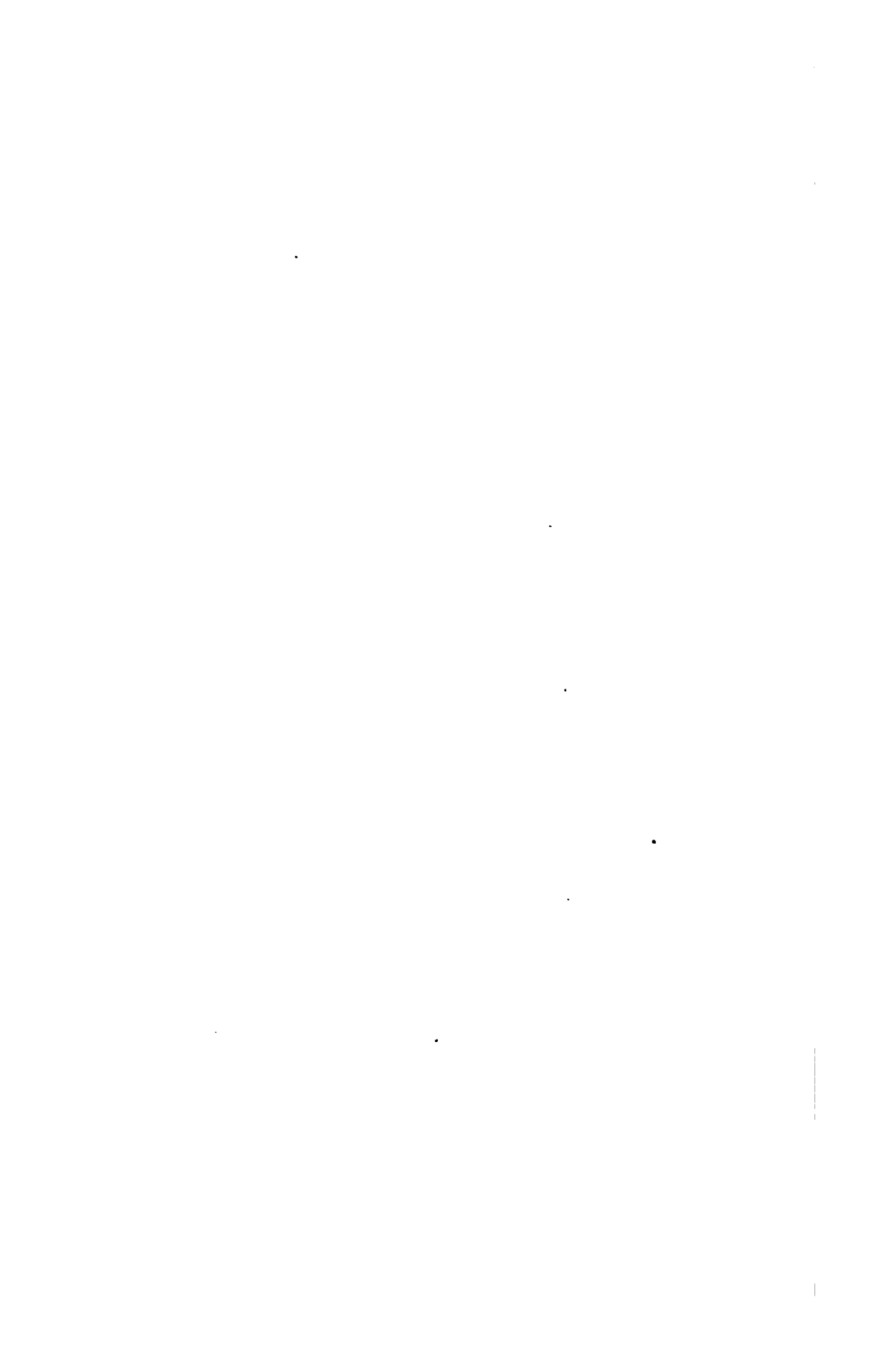
^b John v. 36., vi. 27.

^c John x. 37.

^d Matt. xii. 39. John iv. 48.

^e See remarks on the four Gospels, by W. H. Furness. London, 1837, ch. viii.

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