A NEW ANALYSIS

OF

CHRONOLOGY AND GEOGRAPHY,

HISTORY AND PROPHECY:

IN WHICH

THEIR ELEMENTS

ARE ATTEMPTED TO BE EXPLAINED, HARMONIZED, AND

VINDICATED,

UPON SCRIPTURAL AND SCIENTIFIC PRINCIPLES;

TENDING TO REMOVE THE IMPERFECTION AND DISCORDANCE OF
PRECEDING SYSTEMS, AND TO OBVIATE THE CAVILS OF
SCEPTICS, JEWS, AND INFIDELS.

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ANALYSIS

OF

SACRED CHRONOLOGY.

CONTAINING A

CHRONOLOGICAL HISTORY

OF

THE NEW TESTAMENT.

Των παντῶν κασών αἰτίων, μη αναγνωσκείν ΒΙΒΛΙΑ, ΨΥΧΗΣ ΦΑΡΜΑΚΑ.

Chrysostom.

"The cause of all these evils, not to read
The Sacred Books, those medicines of the soul."
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OF

SACRED CHRONOLOGY.

NINTH PERIOD.

FROM THE BIRTH OF JOHN BAPTIST TO THE DESTRUCTION OF JERUSALEM, 75 YEARS.

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IDUMÆAN KINGS.

Herod the Great .................... 2 last
John Baptist born about Spring ....
Nativity of Jesus Christ about Autumn
Visit of the Parthian Magi to Jerusalem ....
Massacre of the Infants at Bethlehem ....
Archelaus Ethnarch of Judea ............ 10
Passover, April 12 ....................

ROMAN PROCURATORS.

Roman Assessment, or Taxing, by Cyrenius
1. Procurator, Cesonius .................. 2
   Christ visits the Temple .............
2. P. Marcus Ambivius .................. 4
   Tiberius made Colleague of Augustus ....
3. P. Annus Rufus ...................... 1
4. P. Valerius Gratus .................. 11
5. P. Pontius Pilate .................... 10
   John's Ministry, about Autumn .......
   Christ baptized about Autumn .......

B.C.  
5

A.D.  
6

VOL. III.  
B
ANALYSIS OF

CHRIST'S MINISTRY.

I. PASSOVER

Christ purges the Temple.

— opens his Ministry in Judea.

John imprisoned by Herod Antipas.

Christ's Ministry in Galilee.

Sermon on the Mount.

II. PASSOVER

12 Apostles sent to proclaim Christ.

John beheaded.

III. PASSOVER

70 Disciples sent to proclaim Christ.

Christ's Transfiguration.

IV. PASSOVER

Christ's Crucifixion, Resurrection, Ascension.

Church of Christ founded at Pentecost.

Church increased.

Church multiplied.

Martyrdom of Stephen about Autumn.

I. Jewish persecution of the Church.

Paul's Conversion and Ministry.

6. P. Marcellus

7. P. Marullus

II. Jewish Persecution of the Church.

6. P. Cuspius Fadius

9. P. Tiberius Alexander

10. P. Ventidius Cumanus

11. P. Felix

II. Council at Jerusalem.

12. P. Porcius Festus

13. P. Albinus

14. Gessius Florus

Paul imprisoned at Jerusalem.

Paul's first visit to Rome.

Paul's second visit to Rome.

The Jewish war.

Martyrdom of Peter and Paul.

I. Roman Persecution of the Church.

Vespasian invades Judea.

Titus destroys Jerusalem.

The Chronology of this short, but most eventful and important
period, is exceedingly intricate and embarrassed. The Evangelists, in their concise memoirs, notice but few dates, and even these are not easily reconcileable with each other, nor with the corresponding annals of ecclesiastical, Jewish, and profane history. Nor is Josephus, to whom we are principally indebted for this outline, sufficiently explicit in determining the several years of the reigns and administrations of the Roman emperors and procurators. However, from those that he has determined, the rest may be supplied with a considerable degree of precision. A fuller outline of the Gospel Chronology, during the former part, to the conversion and ministry of Paul, A.D. 35, and of the principles upon which it was constructed, may be seen, Vol. I. p. 96—99.

Before we enter upon the history of this period, it will be requisite to enquire into the nature and extent of the evidence afforded by those incomparable historians, the Evangelists, in

THE CANONICAL GOSPELS,

respecting their, 1. authenticity, genuineness, and integrity, or freedom from adulteration; 2. order; 3. time of composition; 4. inspiration; 5. style; and, 6. credibility.

AUTHENTICITY.

The four Gospels have been uniformly attributed, by the uninterrupted tradition of the Church, to the Apostles Matthew and John, and, the companions of Apostles, Luke and Mark. The two former personally attended Christ throughout the greater part, or the whole, of his ministry. And Luke, "the physician" of Antioch, was the intimate friend and companion of Paul in his travels, who mentions him honourably, Philemon 24; Col. iv. 14; 2 Tim. iv. 11; whose ministry forms the latter part of his second work, the Acts of the Apostles. Mark also, was the nephew of Barnabas, Col. iv. 10, and the joint companion of him and Paul, Acts xii. 25, and afterwards of Barnabas, when they parted, Acts xv. 39, and also the intimate friend of Peter, Acts xii. 12, whom he accompanied to the mystical "Babylon," or Rome, 1 Pet. v. 13. All, therefore, had the best opportunities of procuring the most authentic and correct information; as stated by Luke, in the classical preface to his Gospel, which may thus be more clearly rendered, 1—4.
"Forasmuch as many have taken in hand to compose a narrative of the things that are fully believed among us, [Christians]; according as they delivered them to us, who, from the beginning, were eye-witnesses and ministers of the Oracle: it seemed good to me also, having been accurately informed in all things from the very first, to write unto thee, in order, most excellent Theophilus, that thou mightest well know the certainty of those matters, in which thou hast been instructed by word of mouth."

In the original, the term πολλοί, may reasonably include the preceding Evangelists, Matthew, and perhaps Mark, among other writers of Gospels. The verb ἔχειρισαν, "have taken in hand," or "undertaken," is used with latitude, both in a good and a bad sense. Several commentators, following Origen, take it in the latter; but that it should rather be taken in the former, may justly be inferred from St. Luke classing himself among those writers, εὐσεβείς καὶ μάρτυς, "It seemed good to me also." Πραγματευόμενος, the general subject of their writings, is rightly rendered "things," as including both facts and doctrines; and seems to be synonymous with λόγοι, "matters" afterwards; by a usual Hebraism, denoting words and things. Οἵνα ἀποκαλοῦνται, καὶ ὑπηρετῶν ὁ πρῶτος θεῷ, in strictness, can only denote the eye-witnesses and ministers of the personal Word, or Oracle, who conversed with, and ministered unto Him, απ' αρχῆς, "from the beginning" of his mission; as understood in the parallel passages, John xv. 27; Acts i. 22, 23; 1 John ii. 14, &c.; and παρέδωκαν, "delivered them by tradition," either in speech or writing; and these were the apostles and disciples in general; from whom likewise St. Luke, παρήκολουθηκὼν, "derived information, as an attendant," on St. Paul especially, αὐτῷ παντὶ ἀκριβῶς, "in all things, accurately, from the very first," or from the very commencement of the Gospel dispensation, in all the wonders accompanying the birth of the Baptist, the annunciation to the Virgin Mary, &c. which he alone records in his curious and valuable Introduction. And he wrote κατὰ ἑαυτὸν, "in order," or methodically, in a regular, well connected narrative, though more observant of the order of place, than of time. And his chief object in writing his Gospel, was that Theophilus, εὐαγγελίζω, might well, or intimately know, (which is the proper import of the verb, 2 Cor. vi. 9; Matt. xi. 27, &c.) by a written and authentic record, αὐθεντικῶς, "the certainty"
of the matters, in which καρποθήκης, he had been instructed by
word of mouth, or by some preachers of the Gospel.

This, it is hoped, will be found a more correct translation and
explanation of this concise and difficult Preface; suggested,

Some German critics, Le Clerc, Michaelis, Koppe, Lessing,
Eichhorn, &c. have supposed that the three first Evangelists
did not see each other's Gospels; and to account for the re-
markable verbal harmony notwithstanding, that appears between
their Gospels, they have supposed that all the Evangelists made
use of a common document in the Hebrew or Syrochaldee dia-
lect, which contained a short narrative of the principal trans-
actions of CHRIST'S ministry, which served as a basis for their
Gospels; and which they altered and enlarged, according as
they got fuller information.

This hypothesis has been adopted and modified by the learned
and ingenious Dr. Marsh, in his elaborate Dissertation on the
origin of the three first Gospels, annexed to his Notes on the
third volume of Michaelis; who conjectures that Luke meant
to express the title of this common document, which was
Δειγματική περί των πεπληρωμένων πράγματων. k. t. λ.
p. 197.

At the same time, he candidly notices an objection, which he
leaves to the decision of the learned, whether it may not destroy
the whole conjecture: namely, that Luke omits the article την,
in his account, αναγερεσθαι δειγματικων, k. t. λ. p. 199, note.

But that profound Greek critic, Middleton, in his Doctrine of
the Greek Article, p. 288, gives a verdict against him, observing,
that "The title of a book, as prefixed to the book itself, should
be anarthrous, [without the article:] but when the book is re-
ferred to, the article should be inserted." And he instances, in
Hesiod's Poem, entitled Αστική Ηρακλεος, [Hercules' Shield,]
which Longinus thus cites, εις την Χειδον και ΘΗΝ Αστικά θετον.
["If the Shield also is to be ascribed to Hesiod."]

And surely, Luke's preface militates against this hypothesis
throughout: for Matthew and John, who were "eye-witnesses
and ministers" of the "Oracle," had no need of a common
document; and Luke expressly asserts, that he derived his in-
formation from Apostles*; and we may conclude the same of

* Luke accompanied Paul the Apostle to Jerusalem, Acts xxii. 8, and continued there
for two years, during Paul's imprisonment, till the administration of Festus, A.D. 62.
ANALYSIS OF

Mark; while, according to Origen, all were impelled to write, and inspired by the Holy Spirit; whom Christ had solemnly promised to send, to guide them into all the truth of the Gospel, John xvi. 13.

That the succeeding Evangelists did not see the Gospels of their predecessors, upon which the whole hypothesis hinges, is a negative which cannot be proved. Whereas, the affirmative, that they did, is not only highly probable, if we consider the intimate connexion and correspondence subsisting between them, but appears to be sufficiently proved, from internal evidence, namely, by the verbal agreement between the first three Evangelists: as appears by comparing, 1. Matthew and Mark together, and Matthew and Luke together; 2. Mark and Luke together; and 3. all three together.

1. Matthew and Mark agree together, verbally in several passages; especially one long passage of Matthew xxiv. 9—36; compared with Mark xiii. 13—32; and Matthew and Luke also; compare Matt. xi. 4—19, with Luke vii. 22—35. In each of these cases, the variations are so trifling, that they might easily pass, as belonging to one and the same text. At least they do not differ more from each other, than each differs from itself in different manuscripts. Marsh's Dissert. p. 4, note.

2. Mark and Luke agree together, and differ from Matthew in many places. For instance, if we compare Mark x. 14—19, with Luke xviii. 16—20, we shall find every word of the latter contained in the former, which is somewhat fuller; while both differ from the Hebrew and from the Sept. of Exod. xx. 12—17, in the order and in the enunciation of the moral commandments of the Decalogue. Dissert. p. 73.


And this agreement is strongly marked in several unusual words and phrases.

They all agree in the citation, ὁς κατασκευασε τὴν ὁδὸν σου ἐπερυθέν σου, Matt. xi. 10, Mark i. 2, Luke vii. 27, which differs from Mal. iii. 1, both in the Hebrew and in the Sept. Diss. p. 138.

They all use the same phrase, and only once, οὐ μὴ γενοσται

He had, therefore, abundant leisure and opportunity to acquire the fullest and most authentic information, at the fountain head, from the Apostles themselves.
SACRED CHRONOLOGY.

They all use the verb σταυροῦ, though they differ from each other in the remainder of the sentence, Matt. xvi. 22, Mark ix. 1, Luke ix. 27. This expression is not found in the Old Testament; it occurs only in the Chaldee Paraphrase. Dissert. p. 69.

They all use the verb αὐρανθη, once only, and that unusually, in the passive voice, Matt. ix. 15, Mark ii. 20, Luke v. 35. p. 55.

They all use the adverb δυσκολως, once only, and in the earlier sense of δυσχερως, or χαλητως, "hardly" or "difficultly," with Thales; which in classical usage signifies "morosely," Matt. xix. 13, Mark x. 23, Luke xviii. 24. It is remarkable that this adverb occurs nowhere else, neither in the New Test., nor in the Sept., nor in the Greek Apocrypha, p. 75.

To these curious and critical instances, selected from the copious and valuable Tables of parallel and coincident passages in the first three Evangelists, given in the Dissertation, p. 44—147, we may add,

4. That two or more independent Translators of the same common Hebrew document, who had not seen each other's translations, would not be likely to agree so often, critically, in expression. Dr. Marsh himself, p. 167, has produced the following instances of verbal disagreement in three distinct translators of Luke's foregoing introduction, ver. 1: to which a fourth is here adjoined.

1. ENGLISH BIBLE.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us."

2. DODDRIDGE'S VERSION.

"Whereas many have undertaken to compose the history of those facts which have been confirmed among us."

3. CAMPBELL'S VERSION.

"Forasmuch as many have undertaken to compose a narrative of those things which have been accomplished among us."

4. WAKEFIELD'S VERSION.

"Forasmuch as many have taken in hand to write an account of those things about which we have been fully satisfied."
The foregoing translation, the fifth and latest, differs from them all. And yet all had the advantage of the common document of the English Bible; without which, we may be assured, their verbal disagreement would have been still greater.

Even in the English Bible, the same Greek text, as Dr. Marsh* himself observes, p. 169, 170, is rendered differently in several places. Thus, Christ's censure of the Pharisees, related nearly in the same words by Mark, xii. 38—40, and by Luke, xx. 45—47, exhibits the following variations in the translation.

<table>
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<tr>
<td>— των Σιλοντων —</td>
<td>“which love”</td>
<td>“which love”</td>
</tr>
<tr>
<td>— περιπατειν —</td>
<td>to go</td>
<td>to walk</td>
</tr>
<tr>
<td>— εν σολαις —</td>
<td>in long clothing</td>
<td>in long robes</td>
</tr>
<tr>
<td>— ασπασιν —</td>
<td>salutations</td>
<td>greetings</td>
</tr>
<tr>
<td>— εν ταις αγοραις —</td>
<td>in the market places</td>
<td>in the markets</td>
</tr>
<tr>
<td>και πρωτοκαθεδριας —</td>
<td>and the chief seats</td>
<td>and the highest seats</td>
</tr>
<tr>
<td>και πρωτοκλησιαις —</td>
<td>and the uppermost rooms</td>
<td>and the chief rooms</td>
</tr>
</tbody>
</table>

“In the compass of one short sentence, (says he) we have here, not less than seven easy Greek expressions, all of which are rendered differently in two places of the same Version. Is it credible then, if our first three Gospels contained three independent translations of the same original, that they would resemble each other in the manner in which they do? The numerous and long examples of verbal coincidence, which have been produced in the preceding table, are surely proofs to the contrary.

“In translating [also] from Hebrew into Greek, there is still less probability of agreeing by mere accident, than in translating from Greek into English; because the Greek language admits of much greater variety both in the choice and in the position of the words, than the English language.” Dissert. p. 170.

Thus are we indebted to the learned and ingenious author of this Dissertation, for a plain and simple refutation of his own abstruse and complicated hypothesis, in all its parts; satisfactory, as it should seem, to every unprejudiced and unbiased critic. And we are persuaded, that should it attract his notice, it will so appear, on mature consideration, to himself, from the

* Dr. Townsend had before produced the same passage, and for the same purpose. Vol. I. p. 62.
candour evidently pervading his Translation and Notes, which form a valuable and important accession to Biblical Literature.

The remarkable coincidence of expression between the Evangelists, especially in our Lord’s discourses, in which it prevails most, may rather be ascribed to the uncommon attention with which his sayings were treasured up in the memories of his hearers, and to the supernatural aid promised, “to bring all things to their remembrance, whatsoever he had said unto them,” John xiv. 26, while they all exercised the freedom of original historians, in the use and arrangement of their common materials, as they judged fit, to follow or to vary from their predecessors.

ORDER.

Of the three Evangelists, Matthew is generally allowed to have written the first. His Gospel, in all the codes or volumes of the Gospels, and most ancient manuscripts, is placed first; and the priority is given thereto in the citations of the primitive Fathers, and of the early heretics. Its precedence therefore is unquestionable.

Whether he wrote in Hebrew or in Greek, is a point one of the most litigated among critics. The presumption is strongly in favour of the latter. Greek, at that time, was the prevailing language*. And as not only the rest of the Evangelists, but also the Apostles, Peter, James, John, Jude, and Paul, wrote all their Epistles in Greek, to Christians, Jews, and Gentiles, throughout the known world; and as Matthew’s Gospel was designed for universal dissemination, not less than theirs, (Matt. xxvi. 13, xxviii. 19,) it is unlikely that it was originally written in any other language than that employed by all the other writers of the New Testament.

And this is strongly confirmed by the foregoing numerous and remarkable instances of verbal agreement between him and the other Evangelists; which, on the supposition that he wrote in Hebrew, or the vernacular Syro-Chaldaic dialect, would not be credible. Even they who maintain that opinion, are forced to confess, that an early Greek translation of his Gospels, existed

* This is vouched by Cicero. Graeca leguntur in omnibus sere gentibus: Latina non solum, exigus sane, continetur. “Greek authors are read in almost all countries: Latin are confined to their own narrow boundaries.”
before *Luke* and *Mark* wrote theirs; which they saw and consulted.

The main point in dispute, after all, is, whether the present *Greek* copy is entitled to the *authority* of an original or not. And as this is a question of real and serious importance, the principal arguments on both sides deserve and require to be considered in this place.

The advocates of the *Hebrew* Gospel, Campbell, Michaelis, Marsh, &c. lay most stress on the testimonies of Papias, Bishop of Hierapolis, in Phrygia, A.D. 116, Irenæus, A.D. 178, and the learned Origen, A.D. 280, which have been followed by several of the Fathers, Jerom, &c.

1. Papias, as cited by Eusebius, says, "Matthew composed the [sacred] oracles in the Hebrew dialect, and each interpreted them as he was able.*"

2. Irenæus, as cited by Eusebius, says, "Matthew published also a Scripture of the Gospel among the Hebrews, in their own dialect†."

3. Origen, as cited by Eusebius, says, "As I have learned by tradition concerning the four Gospels, which alone are received, without dispute, by the whole Church of God under heaven: The first was written by Matthew, once a publican, afterwards an Apostle of Jesus Christ; who published it for the believers from Judaism, composed in Hebrew letters‡."

On the other hand, their opponents, Whitby, Lardner, Jones, Jortin, &c. contend,

1. That the testimony of Papias is vague and indecisive; that he had not seen the Hebrew Gospel itself; that it could not have been intended for universal circulation by his own account, because every one was not able to interpret it; and that the Greek Gospel was published before his time, as appears from the express or tacit references thereto, of Barnabas the Apostle, A.D. 71; Clemens Romanus, A.D. 96; Hermas, A.D. 100; Ignatius, A.D. 107, and Polycarp, A.D. 108, who were all prior to Papias, who all wrote in Greek, and who, unques-

* Ματθαίος μεν οὖν Ἑβραῖδι διαλεκτῷ τὰ λόγια συγγραφατο ήρμηνευε... δ'αυτα ὧς ηδύναται ἰκαστος.
† ὁ μὲν δὴ Ματθαίος εν τοῖς Ἑβραίοις, εν τῇ ιδιᾳ αὐτῶν διαλεκτῷ, καὶ γραφήν εἰρρηγεῖν εὐαγγελίων.
‡ Ματθαίον, ἐκδιδοκοτα τοῖς ἀπὸ Ιουδαίων πιστεύσας γραμμαζων Ἑβραῖκος συντεταγμένον [εὐαγγελίων].
SIONABLY, referred to the Greek Gospels. See those references collected by Lardner, Vol. II. p. 15—93.

2. Irenaeus, more critically translated, may well be understood to signify, that in addition to his Greek Gospel, Matthew published also a Hebrew Gospel for the benefit of the Hebrews, or converts from Judaism, who used the vernacular language of Palestine. This surely is the unstrained import of the particle on, in the original καὶ γραφὴν εξηγήσεις εὐαγγελίου. And this was most probably the fact*. This was the original basis of the Gospel of the Nazarenes, the Gospel of the Ebionites, the Gospel according to the Hebrews, cited by Origen, Epiphanius, and Jerom, which, in process of time, became so adulterated by these Judaizing converts, as to lose all authority in the Church, and to be reckoned spurious.

3. The testimony of Origen perfectly corresponds therewith; for surely when he cited tradition for the existence of a Hebrew Gospel written by Matthew, for the converts from Judaism, be by no means denied, but rather presupposed his Greek Gospel, written for all classes of Christians, composing the whole Church of God under heaven; for whose use the Hebrew Gospel would be utterly inadequate.

And that Origen himself considered the Greek as the only authentic original in his time, is evident for the following reasons.

1. Origen, in his Hexapla, was accustomed to correct the Greek versions of the Old Testament by the Hebrew original; but he virtually confesses that he had none such by which he could correct the Greek text of Matthew’s Gospel. See his own words, Tom. III. 671, edit. Delarue, or Marsh’s citation and explanation of their meaning, in his Notes on Michaelis, Vol. III. p. 114, 115.

2. Origen expressly cites “a certain Gospel, according to the Hebrews, if any one, (says he) chooses to receive it, not as of authority, but for illustration of the present question: “A certain rich man,” says that Gospel, “said to him, Master, what good thing shall I do, and live? He said unto him, Man, keep the law and the prophets. He answered him, I have done so.

* This derives additional weight even from the incorrect reports of Eutychius and Theophylact; that Matthew wrote his Hebrew Gospel at Jerusalem, which John the Evangelist translated into Greek. Matthew probably wrote first indeed in Greek, and afterwards translated into Hebrew himself.
He said unto him, Go, sell all that thou hast, and distribute to the poor, and come, follow me. But the rich man began to scratch his head, and it displeased him. And the Lord said unto him, How sayest thou, I have kept the law and the prophets? seeing it is written in the law, Thou shalt love thy neighbour as thyself; and behold many of thy brethren, sons of Abraham, are clothed with filthy rags, dying for hunger, whilst thy house is filled with many good things, and nothing of it goes out of it unto them. And turning about he said to his disciple Simon, who was sitting by him, Simon son of Joanna, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.” See the original, Lardner, Vol. II. p. 505.

Who does not see that this is an incongruous parody of the genuine Gospel, Matt. xix. 16—24, and a medley of the parable of the rich man and Lazarus, Luke xvi. 20—25, with some detached texts of Scripture interspersed, which are irrelevant: For, “thou shalt love thy neighbour as thyself;” is but a bad substitute for “If thou desirest to be perfect.” The question being now, not about the observance of the moral commandments, but about Christian perfection, to which the young man aspired. Michaelis has mistaken this: and also asserted, without foundation, that “Jerom was inclined to believe that the Hebrew Gospel used by the Nazarenes, was the original of Matthew’s Gospel.” Introduction, Vol. III. p. 137, 138. Jerom believed no such thing; he only stated a current report of the ignorant many:—In evangelio juxta Hebraos, quod Chaldaico quidem Syroque sermone, sed Hebraicis litteris scriptum est, quo utuntur usque hodie Nazareni, secundum Apostolos *, sive ut plerique autumant, juxta Matthæum, &c. See Marsh’s Notes, Vol. III. p. 115, 116.

II. Whether of the twain, Mark or Luke, wrote first, is a matter of more difficult determination.

It was long the received opinion, that the Gospels were written exactly in the order in which they are placed in our Canon, from the testimonies of Irenæus, Origen, Jerom, Augustine, Chrysostom, &c. who so cite the Evangelists. Hence Grotius, Mill, Wetstein, Townson, &c. entertained no doubt of the pri-

* Origen, we have seen before, when speaking of the four canonical Gospels, considered this, according to the twelve Apostles, to be spurious.
ority of Mark’s Gospel to Luke’s. But later critics have found reason to question the validity of this assumption, Owen, Busching, &c. And the critical penetration of that skilful editor and collator, Griesbach, by an elaborate process, has furnished internal evidence of the priority of Luke’s Gospel; shewing that Mark copied both from Matthew and Luke; that his Gospel is a compilation from both; the whole of it being contained in their Gospels, with the exception of about four and twenty verses, which contain facts not recorded by either of his predecessors, but illustrative of the general subject.

To render this investigation more perspicuous to those who have not access to the Commentationes Theologicae, Lipsiae, 1794, Vol. I. p. 374—384, in which Griesbach published it, we shall copy here, from Marsh’s Dissertation, p. 14, his Table of the contents of Mark’s Gospel, compared with those of Matthew and Luke. The middle column contains the whole of Mark’s Gospel; and those to the left and right, the corresponding portions of Matthew’s and Luke’s.

TABLE OF PARALLEL PASSAGES.

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In the Commentationes Theologicae, "this Table is accompanied with Notes, in which the learned and ingenious author endeavours to explain why Mark copied this portion from Matthew, and that portion from Luke; why he sometimes attended to both, and why at other times certain portions of their Gospels were wholly omitted by him;" as we learn from Dr. Marsh, p. 15. And we regret that these notes, or rather the substance of them, was not given in the Dissertation. I shall endeavour, in some measure, to supply the defect.

1. In general, it appears that Mark rather adopted the language of Matthew, but the order of Luke in their joint sections, but neither implicitly.

2. He is usually more circumstantial and correct than they are in the relation of joint facts. Compare, for instances, their accounts of the death of John the Baptist with his, Mark vi. 17—29. His masterly description of the storm on the lake of Galilee, quelled by Christ, iv. 36—41; his account of the barren fig-tree cursed, and of the temple purged, xi. 12—26, in which he has judiciously separated those two transactions, as happening on two successive days, which Matthew had concisely blended together, on the day of our Lord's triumphal entrance. In the joint parable of the vineyard, he has critically corrected a verbal inaccuracy of Matthew, ὃρυζεν λανάραν, "he dug a wine-press," Matt. xxi. 23, into ὁρυζεν ύπολανάραν, "he dug a wine-vat," Mark xii. 1. It being the usage, in hot countries, in order to prevent too great a fermentation, and souring of the must, or new wine, that issues from the press, to dig a vat for its reception under ground, lined with mason's work, or hewn
out of a rock, for coolness; as remarked in Michaelis's Introduction, Vol. III. p. 157, from Louth's Isaiah, v. 1. Note. And in the conclusion of the parable, the sentence against the rebellious tenants, "He will miserably destroy them, and let out the vineyard to others, which Matthew has put in the mouths of the chief priests and elders, xxii. 41*, is restored by Mark to its true owner, Christ, xii. 9, while Luke has recorded their true answer, perceiving the drift of the parable against themselves, "God forbid!" xx. 16. Matthew's expression, therefore, λέγων αὐτῷ, "they say unto him," must be rejected as an interpolation, injurious to the sense, upon their joint authority, and yet to its genuineness, all the ancient versions, all the printed editions, and all the ancient manuscripts, with the single exception of the Codex Leicestrensis, bear witness. We must, therefore, either suppose it to be an inaccuracy of the Evangelist himself, or rather, that it glided into some of the earliest transcripts of his autograph, or original copy.

In their joint accounts of blind Bartimæus restored to sight, he follows Luke, in preference to Matthew, who notices two blind men; while he follows the order of Matthew in preference to that of Luke, in representing the miracle as having been performed after our Lord left Jericho in his way to Jerusalem, Matt. xx. 29, 30, Mark x. 46, which Luke had represented as before his entrance into Jericho, Luke xviii. 35, xix. 1; and yet Luke himself allows that CHRIST at the time was attended by a "multitude," (collected, we may suppose, at Jericho,) Luke xviii. 36—39. Whereas, Matthew and Mark both agree that he came to Jericho, attended only by the twelve. Here, therefore, Mark has receded from Matthew in one point, and corrected Luke in another, and noticed the leading blind man's name, omitted by both.

3. Indeed, to the accurate fidelity of this well informed Evangelist, Mark, we owe several important facts and illustrations, omitted by his predecessors. Thus, he alone mentions that CHRIST was with the wild beasts in the wilderness during his temptation, i. 13. That additional circumstance in our Lord's first preaching, "the time is fulfilled," foretold by the prophets, i. 15. David's eating the shew bread in the days of *

* Michaelis, upon his hypothesis, that Matthew wrote in Hebrew, supposes that his Greek translator mistook הָאָדָם, "And he said," for הָאָדָם, "And they said," p. 168, but he does not depend upon it, and the account in the text seems preferable.
Abiathar, ii. 16. Boanerges, the emphatic surname of the Apostles James and John, signifying "sons of thunder," iii. 17. Our Lord's anger and grief at the obduracy of the Jews, iii. 5. The expression of his unbelieving friends, he is beside himself, iii. 21. The beautiful parable of the spontaneous growth of the seed, iv. 26—29. The number of the herd of swine, 2000, v. 13. Christ's expression, Talitha kumi, "Damsel arise," v. 41, and Epphatha, "Be opened," vii. 34. The 5000 fed on the "green grass," characterizing the spring of the year, vi. 39. This circumstance is noticed by his successor, John. The distribution of the two fishes as well as the loaves of bread, vi. 41. This also is noticed by John. The first cock crowing, during Peter's denial of Christ, xiv. 68. The addition of Salome to Matthew's party of women who went to visit the holy sepulchre, xv. 40. Christ's resurrection about sunrise, xvi. 2. The vision of the second angel at the holy sepulchre, xvi. 5. The silence of the women respecting his message to Peter, xvi. 7, 8. Christ's appearance after his resurrection to Mary Magdalen first, xvi. 9. His appearance under another form to the disciples in the way to Emmaus, xvi. 12. The disbelief of their report by the rest, and our Lord's censure, xvi. 13, 14. His commission to the Apostles to preach and work miracles, xvi. 15—18. Their discharge of the commission, xvi. 20. All these important facts and circumstances were judiciously added to the conciser accounts of his predecessors, Matthew and Luke. Whereas had Luke followed him, it is not credible that he would have omitted them all, since we see that John noticed those of Mark that coincided with his scheme, or came within the range of his Gospel.

Hence we seem to be fully warranted by the internal evidence, to conclude that Mark wrote after Luke, and not before. Indeed, the hypothesis, that Luke was the first Evangelist of all, and wrote even before Matthew, has been patronized by Busching, in the preface to his German Harmony of the four Gospels, Hamburgh, 1766, 8vo. p. 109—119. As we learn from Marsh's Dissertation, p. 6. It was also the opinion of the learned Bannage, Beza, Macknight, &c. and Lardner cites it rather with approbation. "For any thing that I know, St. Luke's Gospel may have been written first," Vol. II. p. 65, and so does Michaelis, Introd. Vol. III. p. 243.

To this internal evidence in favour of the priority of Luke's
Gospel to Mark’s at least, we may add some early testimonies of considerable weight.

1. The learned Clemens Alexandrinus, A.D. 194, explicitly asserts, that the Gospels containing the genealogies were first written. Lardner, II. p. 194. This gives the precedence to Luke before Mark. Tertullian, A.D. 200, enumerates the Evangelists, Matthew and John, Luke and Mark, ibid. p. 282. And the same order is followed by Dionysius Alexandrinus, A.D. 274*. And Lardner remarks that “this was very probably the order of many codes or volumes of the four Gospels,” ibid. p. 101. And that intelligent adversary of Christian faith, the Emperor Julian, the Apostate, A.D. 361, expressly cites the Evangelists Matthew, Luke, Mark, and John, in order. Lardner, VIII. p. 400.

And if to these ancient authorities we add the modern of Bassetage, Büsching, Griesbach, and Marsh, founded on the internal evidence, and of Lardner and Michaelis, founded on the testimonies, the proposed order will be found much better supported than the received.

We can also rationally account for the introduction of the present canonical order. From the time the notion prevailed that Mark’s Gospel was merely an abridgement of Matthew’s, as it did in the days of Augustine, A.D. 395, who speaking of Matthew, says, “Marcus cum subsecutus, tanquam pedissequus, et breviator ejus, videtur;” De consensu Evangelistarum, Lib. I. cap. 4, it was natural to change the order of his Gospel, and place it next to Matthew’s, with which it was supposed to have the closest connection.

This, however, was an unfair representation of Mark, for though he was an “abridger,” he was by no means a “footman,” or servile copier, as the foregoing analysis abundantly proves. He selected most judiciously, and sometimes enlarged, as we have seen, the most important parts of Matthew’s and Luke’s Gospels, adapted to his peculiar plan; which was “to give a succinct history of our Lord’s ministry, commencing from the preaching of the Baptist, Mark i. 1, 2, to his ascension, xvi. 19, and concluding with the preaching of the Apostles everywhere, throughout the world, ver. 20, thus comprising, in

* This is also in general the order of the ancient Latin manuscripts. Marsh’s Notes, Vol. III. p. 156.
ANALYSIS OF


3. Hence also, we can satisfactorily account for his omission of certain portions of their Gospels entirely: such as the introductions of both; the Sermon on the Mount, which had been given collectively, or in detail, by both, &c. precisely on the same principle, that John coming after him, omits considerably more than Mark, so as to form nearly a distinct Gospel, which may be considered as a supplement to the rest, only inserting so much common matter as was necessary to connect his Gospel with theirs, and to give a short, but masterly outline of the chronology of the whole; which had been so vague and undetermined before; by recording the four passovers that included our Lord's public ministry. Respecting the omission of the Evangelists in general, Augustine has the following judicious remark: "The Evangelists mutually bear witness to each other, even in some things which they themselves do not relate, but yet shew that they knew them to have been related [by others *]."

Indeed, that the omissions of the Evangelists were designed, not less than their correspondences, incontestibly appears from critical comparison of their Gospels: both concurring to promote their common design, which was to collect, in their admirable memoirs of CHRIST, (as their Gospels were originally termed,) the most authentic and important materials from the common mass of original or traditional evidence, well known to them all, and to condense, or rather concentrate them into the smallest compass possible, for the edification of the Church of CHRIST; with a simplicity of style and manner peculiar to themselves; adapted to all ranks, from the highest to the lowest; and "they were written" for the highest and noblest of all purposes, to instruct the world how to attain everlasting happiness in the mansions of bliss; "that mankind might believe," upon reasonable evidence, "that JESUS is the CHRIST, the SON OF GOD; and that believing, they might have life in his name," John xx. 31.

These observations on Mark's Gospel, some may think

* Meminerimus qucumadmodum Evangelistae invicem attestantur de quibusdam etiam quae ipsi non dicunt, et tamen dicta noverunt. Index Augustin. No. 515. See the Omissions of John, ably considered by Michaelis, Introduct. Vol. III. p. 305—310, as a presumptive proof that the facts he has left unnoticed, which are recorded by the other Evangelists, are true, otherwise he would have corrected them in his later Gospel.
rather drawn out to a length greater than a mere matter of curiosity required. But they have a further and a higher object, to raise to its proper level the character of this Evangelist, from that of an humble compiler, to that of an original historian. And also to lower the undue preference of Luke’s Gospel above the rest, which it has been the fashion of the Unitarian school, Wakefield, Evanson, &c. to represent as the only genuine Gospel: reviving an ancient error of the Manicheans, and other early heretics. Thus Marcion received Luke’s Gospel only, and curtailed even that. See Lardner, II. p. 261, III. p. 502, 514, 515.

The authenticity, indeed, of all the canonical Gospels, is vouched by the high estimation in which they have ever been held in the Christian Church, since the days of the Apostles, and by the concessions of early Heretics. Their general integrity, purity, or freedom from corruption also, either by alteration, mutilation, or interpolation, is supported by a cloud of witnesses;

1. By the wide dissemination of the Greek copies, through the whole Church of God under heaven, in the language of Origen.

2. By the ancient versions, made into all languages, the Italic, Syriac, Ethiopic, Armenian, Persic, Coptic, &c. All these, however they may differ in minuter points, various readings, &c. yet retain all the essential members and compartments of the originals, entire and unadulterated. For instance, the two introductions of Matthew’s and Luke’s Gospels, are found in all the unmutiUated Greek manuscripts extant; and in all the

* Some of the oldest Greek manuscripts, in uncial, or capital letters, the Alexandrine, &c. are imperfect, and want the two introductory chapters of Matthew. But fortunately, a manuscript, equal at least, if not superior in antiquity, to the Alexandrine, was discovered some years ago, in the library of Trinity College, Dublin, by the Rev. Dr. Barret, containing a fragment of Matthew’s Gospel, beginning with the 17th verse of the 1st chapter, ovv αι γενεα ....... Αββαμ ιους Δαδ, and containing the greater part of the 2nd chapter. A fac-simile engraving of the whole, reaching (with lacunae) to Matt. xxvi. 71, was published at the University press, 1801, quarto, by the learned Doctor: furnishing some valuable various readings, not to be found elsewhere.

The Rev. Dr. Bell, Prebendary of Westminster, in his able Arguments, &c. prefixed to the second edition of Enquiries into the divine Missions of John the Baptist and Jesus Christ, 1798, 8vo. has fully and satisfactorily proved the authenticity of these chapters:

1 From the internal evidence; or their essential connexion with the sequel, in the plans of both Gospels.

2. From the references thereto of the early Fathers, Justin Martyr, Tertullian, &c. From the objections of the first heretics and infidels, the Ebionites, Cerinthians, Marcion, Julian the apostate, Porphyry, &c. And 4. From the absurdity of interpolation by enemies, and impossibility of interpolation by friends, without detection, during the life-time of the Evangelists and Apostles; and a fortiori afterwards, when copies and versions were multiplied.
versions without exception. They have, therefore, withstood the attacks of Manicheans, Socinians, Unitarians, &c. wishing to expunge them, as militating against their favourite tenets; and they will continue to do so, until the end of time, with increasing evidence. Attacks upon the authority of the Holy Scriptures, have only contributed to strengthen it, by calling forth able vindications of the orthodox, from the earliest days.

The sufficiency of the canonical Scriptures to satisfy, in every respect, the most scrupulous enquirers into the validity of their evidence, by an appeal to the primitive Churches everywhere founded by the Apostles, is thus stated by the eloquent Tertullian.

"Come now, ye who may wish to exercise your curiosity profitably in the business of your salvation, traverse the apostolical Churches, where the very chairs of the Apostles still preside, where their own authentic Scriptures* are recited, resounding the voice, and representing the countenance of each. Is Achaia nearest to you? consult the Corinthians: if you are not far from Macedonia, consult the Philippians, consult the Thessalonians: if you can go to Asia, consult the Ephesians: if you are adjacent to Italy, consult the Romans; where also their authority is ready [to be vouched] to us." See the original passage, Lardner, II. p. 268.

TIME.

Still more various are the opinions of critics respecting the time of the composition of each Gospel; as may be seen in Jones, Lardner, Michaelis, Owen, Marsh, &c. We here shall confine ourselves to the earliest and the fullest testimony of the venerable Irenæus, Bishop of Lyons, in Gaul, A.D. 178, both respecting the time and order of the Evangelists.

"Matthew then, (says he,) published also a Scripture of the Gospel among the Hebrews, in their own dialect; while Peter and Paul were preaching the Gospel, and establishing the Church at Rome. And after their decease, Mark, the disciple and interpreter of Peter, also delivered to us in writing, the things preached by Peter. And Luke, the follower of

* The original expression, ipse authentica literae eorum, does not signify "authentic letters," or epistles, in the hand-writing of the Apostles; but rather well attested copies of the Scriptures of the New Testament. Tertullian uses Literæ Divinae, Literæ nostræ, in this sense, as remarked by Lardner.
Paul, set down in a book the Gospel preached by him. Afterwards, John, the disciple of the Lord, who leaned upon his breast, also published a Gospel, while he dwelt at Ephesus, in Asia." Lardner, Vol. II. p. 158. Marsh's Notes to Michaelis, Vol. III. p. 95—107. On which we may observe,

1. Epiphanius states, that the Apostles Peter and Paul were put to death at Rome, in the twelfth year of Nero, or A.D. 65, according to the Pascal Chronicle, Pagi, Basnage, and Lardner, Vol. VI. p. 300, 301. We are warranted, therefore, to date Matthew's Hebrew Gospel about A.D. 64, or A.D. 65. For Paul's second visit to Rome could not have been earlier than A. D. 64; and Peter, who joined him there, must have written his second Epistle from thence, shortly before his death, in which he says, "I think it right, as long as I am in this tabernacle, to awaken your recollection; knowing that shortly I must put off this my tabernacle; according as our Lord Jesus Christ signified to me. Moreover I will endeavour, that after my decease, ye may be enabled to have these things always in remembrance," 2 Pet. i. 13—15. At the same time also, Paul seems to have written his second Epistle to Timothy; in which he says, "I am now ready to be offered as a libation, and the time of my dissolution is at hand," 2 Tim. i. 6. These passages determine the meaning of the expressions of Irenæus, εξοδον, "decease," and θεμελιωτων, "establishing," the former being actually used by Peter; and the latter, corresponding to his expression, ἐστηριγμένους εν τῇ παρουσίᾳ αλήθεια, "confirmed in the present truth," in the preceding verse, 12*.

Matthew's Greek Gospel was probably written during the two years Paul spent at Rome, on his first visit; in consequence of his appeal to Caesar, from Portius Festus, who was appointed governor, A.D. 62, Acts xxv. 1—12, xxviii. 30. That it was published before, is highly probable, from the ingenious conjecture of Marsh. Notes, Vol. III. p. 107. "If St. Matthew's Gospel had existed at the time when St. Luke was in Judea, during the two years of Paul's imprisonment by Felix, Acts xxiv. 27, it would hardly have escaped the notice of a writer,
who professedly made such diligent enquiries. But Luke accompanied Paul to Rome." We are warranted, therefore, to date Matthew's Greek Gospel about A.D. 63*.

And this date, A.D. 63, above thirty years after the resurrection, is more credible than the earlier dates of A.D. 49, according to the Pascal Chronicle, or A.D. 41, according to Theophylact. Because a writer of the second century, and such as Irenæus, Bishop of Lyons, and the friend of Polycarp, had surely better means of historical information, in respect to a recent fact of the first century, than those subsequent writers of the seventh and eleventh centuries. Internal evidence also supports the first date: Matthew observes, that "the potter's field was called the field of blood, unto this day," xxvii. 8; that "the report of the Roman soldiers, that the disciples had stolen the body of Jesus, was circulated among the Jews, until this day," xxviii. 15; both intimating a considerable interval of time between these facts and the publication of his Gospel.

This also was the fittest time of all. For while the eye-witnesses and "ministers of the Oracle" were performing their arduous and important commission of "disciplining all nations," by "preaching the Gospel every where," they had scarcely leisure for writing; but when they were "finishing their course," to supply the place of their oral instructions, after their decease, the written became necessary. This it was which induced Peter to write his Epistles to the Jewish converts of "the dispersion," 1 Pet. i. 1; Paul, his Epistle to the Hebrews; and James and John their general Epistles; and likewise the Evangelists.

2. Though Irenæus names Luke before Mark, it is not decisive to confirm the received order, because he had named Peter before Paul, and therefore, in the order of composition, "the disciple of Peter" should precede "the follower of Paul." All that we can fairly collect from his account is, that neither of them wrote until after the death of those Apostles, whose doctrines they communicated to the world. Hence then, we cannot assign an earlier date than A.D. 65, to either of their Gospels; and we are warranted to assume, that Luke wrote his Gospel and Acts about A.D. 66, and Mark about A.D. 67. Both are allowed to have written before the destruction of Je-
SACRED CHRONOLOGY. 23

SACRAMENT, A.D. 70, the signs of which, the three first Evangelists so minutely described, as a warning to the faithful to quit that devoted city betimes, Matt. xxiv. 15, 16, Mark xiii. 14, Luke xxxi. 20, 21.

3. Whether John wrote his Gospel before or after that catastrophe, does not appear from this passage of Irenæus. All that can be collected from it is, that he followed the other Evangelists. But there is another passage of Irenæus, which intimates that it was a long time after the destruction of Jerusalem. He states, that “John, the disciple of our Lord, announcing this [true] faith, and designing, by the annunciation of the Gospel, to remove the error which had been sown among men by Cerinthus, and much earlier, by those called Nicolaitans,—began thus, in that doctrine which is according to the Gospel, In the beginning was the Word.” Lardner, VI. p. 187.*

Here, Irenæus observes, that the doctrine of the Cerinthians was taught much earlier by the Nicolaitans. Cerinthus, therefore, must have flourished in the latter days of the Apostle; and this is confirmed by Theodoret, A.D. 340, who says, that “according to report, Cerinthus sowed the tares of his peculiar heresy, while the celebrated John, who wrote the divine Gospel, was still living.” Lardner, IX. p. 323, Note. And that Theodoret alluded to the testimony of Irenæus, may be collected from the expression, παρασπέρων ζίζανα, “sowed the tares,” corresponding to “the error sown.”

Epiphanius, A.D. 368, says, that “John also, moved by the Spirit, wrote a Gospel, after he had long declined it through humility, when he was more than ninety years of age, and when he had lived many years in Asia; after his return thither [to Ephesus] from Patmos.” Lardner, IV. p. 314.

Jerome, A.D. 392, also states, that John was banished to the Isle of Patmos by Domitian, (raising the second persecution after Nero,) in the fourteenth year of his reign, [A.D. 95,] where he wrote the Apocalypse; which Justin Martyr and Irenæus interpreted, [respecting the Millennium,] that when Domitian

* Lardner has cited a contrary passage in appearance of Irenæus, stating that “John wrote his Gospel for the reason mentioned, xx. 30, foreseeing (prœvidens) those blasphemous notions that divide the Lord, as far as in their power,” p. 187. But as Michaelis Rydæ remarks, prœvidens should be rendered, not “ foreseeing,” but “guarding against.” St. Paul also speaks of Gnostic errors, long before John wrote his Gospel.
had been killed, and his edicts repealed by the senate, because of their excessive cruelty, he returned to Ephesus, in the reign of Nerva, [A.D. 96,] and living there to the reign of Trajan, [A.D. 97,] he established and governed all the Churches of Asia; dying at a great age, in the sixty-eighth year of our Lord’s passion, [A.D. 31 + 68 =] A.D. 99.

Jerom also observes, that “last of all the Evangelists, John wrote a Gospel, at the desire of the Bishops of Asia, against Cerinthus, and other heretics, and especially against the dogma of the Ebionites, then springing up, who affirmed that Christ did not exist before his birth of Mary: whence he was compelled to declare his divine nativity.” Lardner, V. p. 40. And in another passage more fully, “When he was in Asia, and the seeds sown by the heretics, Cerinthus, Ebion, and others, who denied Christ to have come in the flesh, were now springing up, (whom also in his Epistle he calls Antichrists,) he was compelled, by almost all the Bishops of Asia, and by deputations from many Churches, to write more fully of our Saviour’s Divinity; and ecclesiastical history informs us, that when he was thus urged by the brethren to write, he answered that he would, provided that they would all join in prayer and fasting to God; which being done, and he being fully inspired, he burst forth into that divine preface, “In the beginning was the Oracle,” &c. p. 35.

From this concurrent testimony of Irenæus, Theodoret, Epiphanius, and Jerom, we may collect, that John wrote his Gospel about A.D. 97, and not earlier, about two years before his death; which is the date adopted by Mill, Fabricius, Le Clerc, and Jones, Lardner, VI. 190, and seems greatly preferable to A.D. 68, adopted by Lardner himself, upon two considerations, which appear to be very weak: 1. That it is likely St. John wrote a short time after the other Evangelists, either to confirm them, or to supply omissions; and so to complete the history of Christ; 2. That at a very great age, (supposing that John was born about the same time with Christ,) he could have been scarcely fit for such a work as this, p. 191.

For, 1. It is rather unlikely that John wrote soon after the other Evangelists. He waited until the doctrine of Christ’s human nature was sufficiently established, by means of the preceding Gospels; before the world could be prepared for that higher and more mysterious doctrine of his divine nature,
as observed by Clemens Alexandrinus, A.D. 194, whose testimony critically concurs with the preceding. See Lardner, IV. p. 512. 2. Lardner followed the modern opinion of a Socinian, Wetstein, in the latter objection, rather than these respectable ancient testimonies, which himself furnished. And if John's life was prolonged to "a very great age," of near a century, by his divine Master, for the wise and gracious purpose of remaining a pillar and a bulwark of the Church of Christ against heresies; can we question whether his faculties were not also continued unimpaired? Can it be a question, whether the sublime writer of the Apocalypse, in A.D. 95, was competent or not to write a Gospel* in A.D. 97? Was not Moses' Song the most brilliant of all his compositions, written at the age of 120, shortly before his death? And if John, in his Epistle, warned the faithful of the "many Antichrists" that sprung up towards the close of the first century, in his Epistle, 1 John ii. 18; if he warned the Asiatic Churches, by the divine command, of the errors of the Nicolaitans, twice, in his Apocalypse, ii. 6—15, can it be questioned, at the present day, whether he might not also have designed to combat the errors of Cerinthus and others, in his Gospel? Michaelis has endeavoured to prove, and with much appearance of probability, that his Gospel was also designed to confute the errors of the Gnostics and of the Sabeans (or Baptists,) who acknowledged John the Baptist as their founder; and ascribed to him a greater authority than to Christ; and he ingeniously remarks, that unless it had been asserted, it would have been unnecessary for the Evangelist to remark, i. 8, that "John was not the light, itself, but only bore witness to the Light." See his Introduction, Vol. III. p. 285—302.

Lardner adduces a specious argument from the Gospel itself, to prove that it was written before the destruction of Jerusalem. "Now there is (εστι) at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue, Bethesda, having (εχον αυτος) five porches," v. 2. "St. John," says he, "does not say there was, but there is; and though the pool might remain, it could

* The publication of the Apocalypse, naturally led to that of the Gospel. In the former, Christ's leading character of "the Lamb that was sacrificed from the foundation of the world," though intimated incidentally, was not expressly noticed in the three first Gospels. It was necessary, therefore, to describe "the Lamb of God, that (by his sacrifice of himself) taketh away the sins of the world," John i. 29, in his mediatorial capacity more fully.
26 ANALYSIS OF

not be said, after the ruin of the city, that the five porches subsisted. Vol. VI. p. 204. But, as Michaelis justly remarks, "Authors do not always weigh their words with such exactness as to warrant this inference." And we may add, that John frequently uses the present participle in the past sense; ωῆ, for "was," iii. 13, ix. 25, xii. 7, and εξεῖπ, for "had," Rev. iv. 7, viii. 9, ix. 17, xiii. 17, &c. with the most correct writers, ancient and modern.

Hence we are warranted to conclude, that the most probable dates of the canonical Gospels are,

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<td>1. Matthew's, about</td>
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<td>2. Luke's</td>
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<td>3. Mark's</td>
<td>67</td>
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<td>4. John's</td>
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INSPIRATION.

The prevailing opinion of the primitive Fathers of the Church, as we have seen, was the plenary inspiration of all the Evangelists. Hence originated that high authority and veneration, in which they have ever been held by the orthodox, from the beginning. The doctrine of their inspiration, therefore, must not be hastily surrendered to ancient or modern infidels and heretics, making unfounded distinctions, and questioning what they cannot conceive; idly presuming to measure the depths of revelation by the scanty plummet of reason: while it equally concerns the interests of sober and rational religion, that the genuine nature, and scriptural limits of inspiration, should be carefully explained and correctly ascertained.

Its necessity in general is thus ably stated by Bishop Warburton, in his Doctrine of Grace, B. I. Ch. 5.

"The Apostles [and Evangelists] were fully gifted for the business of their mission: they worked miracles, they spake with tongues, they explained mysteries, they interpreted prophecies, they discerned the true from the false pretences to the Spirit: and all this for the temporary and occasional discharge of their ministry. Is it possible then, to suppose them to be deserted by their Divine Enlightener, when they sat down to the other and more important part of their work, to frame an [infallible] rule [of faith] for the lasting service of the Church? Can we believe, that the same Spirit, who so bountifully
assisted them in their assemblies, had withdrawn himself when they retired to their private oratories [or closets?] or that when their "speech was with all power," their writings should convey no more than the weak and fallible dictates of human knowledge?—No candid man, therefore, will be backward to conclude, that whatever powers the Apostles [and Evangelists] had, for the temporary use of their ministry, they had, in at least as large a measure, for the perpetual service of the Church." B. I. Ch. 5.

And he represents the Holy Spirit as having operated on the sacred writers, by "watching over them incessantly, but with so suspended a hand, as permitted the use, and left them to the guidance of their own faculties, while they kept clear of error; and then only interposing, when, without the Divine assistance, they would have been in danger of falling," Ch. 7.

The sacred writers, indeed, had various sources of information besides. They had their own experience and observation for many facts which they record; and the testimony of others, who were eye-witnesses and attendants of the Oracle, Christ; and they had authentic documents of history for many more; such as the genealogies, the Roman Census, the dates of John the Baptist's ministry, &c.

In such cases inspiration would have been superfluous. Nor is it by any means necessary to suppose, that the sacred writers were, on every occasion, favoured with immediate revelations, or direct communications with heaven; but rather, that acting under the same energetic influence which guided their preaching, ("we cannot but speak what we have seen and heard," Acts iv. 20,) they at "sundry times," and in "divers degrees" of illumination, committed to writing, the mysterious truths of the Gospel, which had been previously revealed to them; and of which they either retained, or were gifted with an accurate recollection. Such was the Apostle John's commission to write the Apocalypse, Rev. i. 1—19, and his Gospel also, as we learn from ecclesiastical history: and such, we may presume, from analogy, was that of the other Evangelists likewise; not making a difference, in the inspiration of the Apostles, Matthew and John, and of the Disciples, Luke and Mark; their Gospels being all equally dictated by one and the same Spirit, dividing severally their allotted tasks to each, according to his own good pleasure, 1 Cor. xii. 11.
Even in cases of immediate revelation, we are warranted to conclude, that the plenary inspiration, for which we contend, with the primitive Church, related rather to the substance than to the language in which it was to be delivered to the world. The great object of Divine instruction, is things, not words. The subject-matter, or whatever concerned the thoughts, was most fully communicated to them; the expression or enunciation, was left, in great measure, to themselves. This was the grand distinction between the Jewish and Christian, and the Pagan Prophets; "the spirits," or "spiritual gifts" of the former, were "subject to the Prophets" themselves, or amenable to their control, 1 Cor. xiv. 32; they had free agency, they might speak, or forbear, begin, or desist, when they pleased; they might even decline the task, like Jonah, and disobey the divine command *; while the latter were usually entranced, and underwent a temporary suspension of their faculties. Even the celebrated prophecies of the heathen diviner, Balaam, were delivered, contrary to his usual mode of "vision and trance, when he sought for enchantments;" to mark their superior authority, as coming immediately from God himself, Numb. xxiv. 1—23.

In extraordinary cases, however, we may be assured, that the words were communicated by inspiration, as well as the matter: wherever the revelation was of such a sublime and abstruse nature, that it could not be understood by the Prophet himself; and that an improper expression might defeat the very design of the revelation, and convey an idea different from what was intended. Such were Jacob's prophecy of Shiloh; Moses' Song, or Divine Ode; Daniel's Seventy Weeks; Christ's Prophecies, the Apocalyptic Prophecies, &c. Ezek. xx. 49, Dan. viii. 27, 1 Pet. i. 11.

But in ordinary cases the Spirit seems to have left them at liberty to use their own expressions; this is both reasonable in itself, and conformable to the divine procedure in the whole economy of grace, which is to assist, not to supersede our natural powers; and it is rendered unquestionable by the writings themselves, which have the same characteristic differences of style that we find in other literary compositions. Sometimes also,

* When Samuel the Prophet communicated to Saul that he should be inspired, and turned into another man, still he advised him to act as occasion should serve, or to use his own discretion, which Saul accordingly did, 1 Sam. x. 6—16.
for greater clearness, the succeeding Evangelists were allowed even to alter the original terms of prophecy. A very remarkable instance of this kind occurs in our Lord's prophecies respecting the destruction of Jerusalem; the last sign, or prognostic of which, was "when they should see the abomination of desolation, foretold by Daniel the Prophet, standing in the Holy Place," Matt. xxiv. 15. But for the benefit of those who might "read," but could not "understand" that mysterious expression, denoting the "idolatrous and desolating standards" of the Romans; the next Evangelist clearly explained its meaning— "when they should see Jerusalem surrounded by encampments," (στρατωπεδευς) Luke xxi. 20. This deviation from our Lord's prophetic expression, furnishes a sufficient voucher for Luke's inspiration: for surely otherwise he would not have dared, not only to alter the terms of the prophecy, but even to put the alteration in Christ's mouth, without "the guidance" of the Holy Spirit into "all the truth," or meaning thereof.

While we hold fast, however, the plenary inspiration of the Apostles and Evangelists, respecting the matter of their compositions, we are not bound to contend for that of every word and particle, like the superstitious Jews, for every "jot and tittle" of their Masorete Hebrew Bible; because such scrupulousness is neither reasonable nor necessary. For example, when Paul directed Timothy "to take a little wine for his stomach's sake," 1 Tim. v. 23, and "to bring the letter-case*, books, and parchments, from Troas," 2 Tim. iv. 13, we see no occasion, in such ordinary cases, for a special interposition of the Holy Spirit. And indeed, this great Apostle, elsewhere is careful to distinguish what "he spake" or wrote of himself, by "permission," from what, "by command" of the Holy Spirit, 1 Cor. vi. 6. Yet even such passages, though not of equal importance with the mysterious truths, or moral and religious precepts of the Gospel, may be occasionally instructive and useful, for the regulation of our diet, and of our studies. The former recommending a prudent attention to our health, in opposition to the abstinences and mortifications of hermits and fanatics; the latter

* οικας, here, is improperly rendered "cloke," (as if it were corruptly put for the λεπτομερης, Ραββα.) Hesychius explains it by ηλατηρον, (i.e. ελατηρον) μαθηρον, ε γυμνοικομον, "a parchment covering, or a letter-case." And Lex. Reg. MS. explains γυμνοικομον—ευθα τα βιβλια εκματο, "where the small books (or papers) lay."
teaching us, by the example even of this most highly gifted Apostle, to whom was "expressly revealed the mystery of the Gospel" in its fullest extent, Eph. iii. 3, not to undervalue nor despise, with some illiterate enthusiasts, the adventitious aids of human learning; and who also, in addition to his masterly instructions, advised his favourite pupil, Timothy, "to attend to reading" as well as "to exhortation and doctrine," for his own improvement, as well as that of his hearers, 1 Tim. iv. 13—16.

The spiritual gifts of the writers of the New Testament, appear to have been higher in general than those of the Old. To the former, inspiration is attributed, to the latter, that fuller measure of it also, called illumination. Ἄπαν γράφη ἲσσωπνευστος*, may more closely be rendered, "every scripture-prophecy is divinely inspired," 2 Tim. iii. 16, for this is the usual acceptance of γράφη, by our Lord and his Apostles, applying it to the Old Testament, before the publication of the written Gospel, Luke iv. 21, xxiv. 27, John xix. 36, 37, Rom. i. 1, 2, &c. whereas, the Apostles and Evangelists were not only "inspired," Rom. viii. 23, 1 Cor. ii. 16, vii. 40, 1 Thess. iv. 8, 1 John iii. 24, Rev. ii. 4, v. 31, &c. but also "illuminated," Eph. i. 18, with "the illumination of the Gospel," 2 Cor. iv. 4—6, or 2 Tim. i. 10, "with the word of wisdom," as distinguished from "the word of knowledge," 1 Cor. xii. 8.

The curious reader may see much useful information collected on this mysterious but important subject, in Van Mildert's excellent Sermons at Boyle's Lecture, and learned Notes, Vol. II. Serm. XXIII. and Appendix, p. 85, &c. and also in Campbell's Preliminary Dissertations on the Gospels, Vol. I. p. 24, &c.

STYLE.

Though the Evangelists were "unlettered and private persons," neither trained in the schools of the synagogue, nor "scribes, doctors, nor Pharisees, who sat in Moses' seat," as public and authorized teachers, Acts iv. 13, they were by no means grossly ignorant or illiterate, as they have been misrepresented. They were well read in the Old Testament, and

* This expression is well explained by πάσα προφητεία γράφης, "every prophecy of Scripture" in the excellent commentary of Peter, 2 Pet. 20, 21, who declared that in the Epistles of his brother Paul were "some things hard to be understood," which the unlearned and unstable, wrested (as they did also the other Scripture-prophecies,) "to their own destruction," 2 Pet. iii. 16.
well acquainted with that dialect of the Greek language in which they wrote, the Alexandrine, which was that of the Version of the Seventy Interpreters, the most generally circulated among the Hellenists, or Grecizing Jews, as distinguished from the Hebrews, who used the vernacular Syro-chaldaic dialect, Acts vi. 1. And their style, though frequently blended with Hebraisms, as was natural, bears a remarkable affinity to that of the Seven Sages, in the earliest ages of Grecian literature, which is much simpler, and less ornamented, than the polished periods of Xenophon and Plato, Æschines, and Demosthenes; as may appear from a few specimens.

"Chilo having been asked, what Jove was doing? answered, He is humbling the proud, and exalting the humble."

"Thales having been asked, whether a man, while doing wrong, could escape the notice of God? No, said he, not even in thought."

"The same having been asked, What is the Deity? answered, What hath neither beginning nor end."

"The same having been asked, What is difficult? answered, To know one’s self: What is easy?—To advise another."

"The same having been asked, Who is happy? answered, He that has a sound body, and a well educated mind."

"Bias having been asked, What would make life fearless? said, an upright conscience."

"Contemplate," said he, "as in a mirror, your own actions; that you may adorn the good, and hide the bad," &c.

These admirable sayings, in a primer size, contain a fund of curious, useful, and pleasant information, respecting the religion, morality, and politics, of the earlier and purer age of Greece,
about B.C. 600, before they were spoiled and corrupted by lying oracles, vain philosophy, and democratic rage; free from the grovelling polytheism, the abandoned licentiousness, and the revolutionary principles of latter times*. It is much to be regretted, that they are not introduced into our public schools and seminaries, as an elementary class-book: they would teach, not only words, but things; and furnish an excellent preparation for the Greek Testament; and a desirable antidote against the gilded, but deleterious poison of the most admired classics, Virgil, Homer, Horace, &c.

Nor are the Hebraisms, or Oriental phrases, interspersed through the gospels, to be considered as solemnisms, or barbarous modes of speech; they are equally grammatical, and much more energetic, than the feebler phrases of classic lore. You will seek in vain among them for such a magnificent amplification as this, εὐαρέσταν [κατα] χαρὰν μεγάλην σφόδρα, “They rejoiced with exceeding great joy,” Matt. ii. 10.

The genuine excellences of style are acknowledged to consist in simplicity, perspicuity and precision, brevity, energy and gravity, joined to variety and copiousness of expression; and in the combination of all these, the Evangelists will not shrink from a comparison with the most finished models of Grecian and Roman composition:

“Though deep, yet clear, though gentle, yet not dull,
Strong, without rage, without o'erflowing full.”

The distinguishing feature of their style, and in which they

* See the Heathen vices described in glowing colours by St. Paul, in the first chapter of his Epistle to the Romans; on which the following exhortatory address to the Greeks, of Clemens Alexandrinus, may furnish an excellent comment. Edit. 1616, p. 30.

† Our Bible translators consulting euphony, or the harmony of their periods, often use adjectives adverbiaUy, as here, “exceeding,” for “exceedingly,” judiciously imitating the majestic compound epithets of the Greek language, in which the English is too deficient.
excels all others, is simplicity both of expression and sentiment. *Simplex munditiis*, "plain in neatness," is their modest garb: the sacred writers disdaining the meretricious ornaments of heathen elocution. They "spoke, and they wrote, the words of truth and sobriety," not "the enticing words of man's wisdom;" that the faith of believers might stand, not "in the wisdom of men, but in the power of God." And the astonishing success of the preaching, and the writings of these unlettered and despised "Galileans," illustrated that idiomatic phrase, οὐκ εἰδοντες παρα τῷ Θεῷ παν ῥῆμα. "No word, or thing, shall be impossible with God," Luke i. 37, borrowed from the Hebrew, Gen. xviii. 14, which would probably have puzzled Xenophon or Demosthenes. The word of God, though contained in "earthen vessels," was "lively and powerful," sufficient to confound the wise and the mighty," with a heaven-taught "wisdom and mouth (or eloquence) which none of their adversaries were, or ever will be, able to gainsay or resist," fulfilling their Master's promise, Luke xxi. 15. Of all the evangelists, John is the most simple, because he was the most highly gifted.

There is, however, a marked diversity in their styles, which appears much more plainly in the originals, than as melted down and amalgamated in the menstruum of a common translation; confirming the foregoing position, that their language was in great measure their own. Thus, the phrase, denoting the reign of THE Messiah upon earth, "the kingdom of heaven," is peculiar to Matthew, the rest preferring "the kingdom of God." The verb ἐρω, "to say," is used by Matthew often, by Mark once, but never by either Luke or John; the synonyme, ἐρω, is used by all except Mark; and ἐρω, by all except John; ἐκλίνω, "to recline," occurs in all the gospels except John's; ἐκτακόμαι, "to lie down," in all except Matthew's. Matthew alone applies the title Καβαντας, "Leader," or "Teacher," to CHRIST; Luke alone, the title Διατορας, "Sovereign," to God, and Διατορας, "President," or "Master," to Christ. Indeed, every one of the evangelists has many words not to be found in the rest; and that, not only where he relates new things, but also the same things, actions, or circumstances, in common with the rest.

Not only the peculiarities of their style, but the precision and copiousness of their language, are either imperfectly represented, or totally lost, in the English Bible; and that, frequently of
necessity, on account of the poverty of the English, and indeed of every modern language, compared with the Greek; that most critical and philosophical of all languages, for accurately expressing the various modes of sensation and reflection.

Thus these six verbs, in the gospels, expressing various modes of speech, or conversation, λεγω, επω, φημι, δεω, ερω, ευρω, are all vaguely rendered in the English Testament, "to say." Three of them are so rendered in one short passage, Matt. v. 21, 22, and four of them in another, Matt. xxi. 25—27; whereas, in the original, they not only serve to diversify the style, but to give it a precision which poorer languages cannot supply.

Take another example: the word ἵραφος, used only by Matthew, and φιλος, used by all but Mark, are indiscriminately rendered "friend;" yet there is but little affinity between their radical significations. The former properly signifies "companion," and is a term of civility addressed to indifferent persons, and even to strangers: the latter, which properly signifies "friend," implies the affection and regard due to an intimate, or a near relation. The former is correctly addressed to the envious and dissatisfied labourers in the vineyard, Matt. xx. 13; to the guest who wore not the wedding garment, Matt. xxii. 12; and by our Lord to the traitor Judas, in the very act of apprehending him, Matt. xxvi. 50. It is to be regretted that the respectable name of "friend," belonging to φιλος, should ever be prostituted to unworthy objects, though common use permits us to employ it in this latitude; and it may be questioned, whether the correct rendering of ἵραφος, "companion," in English, or "mon compagnon," would be tolerated by the usage of either language; since the former is not adopted by any English translator, and the latter only by the Geneva French. This remark may remove the surprise that some unlearned readers have expressed, how our Lord could condescend to adopt the insincere modes of worldly fashion, and denominate a man "friend," whom he knew to harbour the basest and most hostile intentions.

Other curious instances may be found in Campbell's excellent preliminary Dissertations on the four Gospels, Vol. I. p. 594—610.

These observations may tend to repel the charge of ambiguities of expression, objected to the evangelists, by writers of the Socinian and Unitarian schools. Many such are to be set down to the translators, as we have seen, for which the evac-
Gelists are not accountable. And even granting that some real 
ambiguities are to be found in their gospels, arising from the 
various senses of the same word, or the various constructions of 
the same sentence, this is no more than what takes place in all 
languages, ancient and modern; all equally tolerating and 
licensing, primary and secondary, literal and figurative signifi-
cations of words*. And who can question, that many seeming 
ambiguities and difficulties, which perplex the profoundest 
scholars of the present day, were perfectly plain and intelligible 
to their countrymen and contemporaries, who were familiarized 
to the idiom, and well acquainted with all the oriental and 
foreign customs and manners to which the gospels either openly 
refer, or tacitly allude.

Another source of ambiguities and dissonances, in the sacred 
text, may and must have arisen from literal errors, that have 
glided occasionally into the multiplied copies of the original 
autographs of the evangelists, in the course of so many ages, 
during their wide dissemination throughout all lands. Our 
enemies, who deny the inspiration of the evangelists themselves, 
will not surely contend for the inspiration of all the successive 
copiers, even from one single manuscript. This, however, we 
may venture to assert, that the multiplicity of manuscripts from 
widely different quarters, and of ancient versions, furnish, by 
careful collation of their various readings, more abundant criti-
cal helps for forming a correct text of the sacred writers, both 
of the Old and New Testament, than of any other ancient 
writers whatsoever throughout the world. And we may assert 
with confidence, that the verbal inaccuracies, which, after all 
our pains, will and must remain in the original text, without a 
second inspiration of the editors, (which is not to be expected 
by the warmest high churchman) are trivial in themselves, not 
affecting any material point of faith, doctrine, or practice. 
They resemble motes mingling in the sun-beams.

And further, if we candidly and impartially compare the 
evangelists with any other writers of memoirs, or histories of a 
given person, or period of time, the superiority of the former, in 
point of consistency, will be found immense. Take, for instance, 
the parallel accounts of the trial of Socrates, furnished by his

* Let the reader look into Johnson's Dictionary, and he will find, to the full, as many 
meanings attached to English words, as in any Lexicon to Greek.
two favourite pupils, Plato and Xenophon. The former states, "when Socrates was commanded by the Judges to estimate his fine, [to prevent sentence of death from being passed on him] he did so, and rated it at a mina of silver; adding, that if it were thirty minæ, his friends there present, Plato, Crito, Critobulus, and Apollodorus, had engaged to be his sureties." And Eubulides agrees with Plato as to the amount, while Diogenes Laertius reckons it only five and twenty drachmæ, or a quarter of a mina. But what says Xenophon?"—"Socrates neither rated it himself, nor would he suffer his friends to rate it; on the contrary, he said, that to rate it would imply a confession of guilt."

Again, according to Plato, "Socrates declared, that he was always attended, from his youth, by a demon (or god) whose divine voice, when it came, always dissuaded him from what he was going to do, [if wrong] but never persuaded [or advised him to do what was right]." Whereas Xenophon asserts, that "it signified to him beforehand, both what he ought, and what he ought not, to do. And he even urged this inspiration, as an answer to the charge of introducing strange gods." See the original passages, Newcome's Harmony, Pref. p. 4. Here are serious and irreconcilable contradictions, affecting both the character and doctrine of Socrates, equally well attested.

Take, in like manner, the four Roman historians, Polybius, Livy, Dionysius of Halicarnassus, and Dion Cassius, or four English historians, Rapin, Hume, Macauly, and Henry; and they will be found to exhibit contradictions, glaring and irreconcilable, respecting the most important facts, institutions, and dates, within the very same periods of history.

CREDIBILITY.

The foregoing observations have, in great measure, anticipated this last head; for what can be wanting to the credibility of historians so well informed of all the facts and doctrines which they relate, from the purest sources of human and divine testimony? What other historians could ever presume to say, "We are Christ's witnesses of these things, and so is also the Holy Spirit, whom God hath given to them that obey him;" which equally applies to their preaching, and to their writings, Acts v. 32.

And the gospels themselves furnish internal evidence of their credibility throughout, the most convincing and satisfactory, in
the fairness and impartiality of their relations, respecting friends and enemies; they "nothing extenuate" respecting the former, but disclose the frailties, the imperfections, and the faults, even of the first and greatest of the apostles, Peter, James, and John, Thomas, &c.; "nor do they set down aught in malice" respecting the latter. Of all those who were concerned in the prosecution and death of Christ, they name only the high-priest Caiaphas, and his coadjutor Annas, the Roman procurator Pilate, and the treacherous disciple Judas, because the suppression of their names would have impaired the evidence of their history to posterity. And even these are barely mentioned without censure, and without resentment. The epithet attached to Judas, ó παραδοῦς αὐτον, by all the evangelists, is expressive of the simple fact, "who delivered him up," rather than of its criminality; which would more aptly be signified by ó προδοῦς αὐτον, "who betrayed him," or by προδοτικας, "traitor," as he is styled on one solitary occasion by Luke, vi. 16. Compare John xviii. 36, 37, where the verb παραδέδωμι signifies merely to "deliver up," and is so rendered in the English Testament.

Our Lord's biographers, while they were ready to do justice to distinguished merit, to signalize the exemplary faith of a Roman centurion, or of a Syrophoenician woman, carefully avoided naming any one without necessity, of whom they had nothing to say that was not to his discredit. They direct our admiration, and our hatred, to virtues and vices, not to persons. They do nothing, they assume nothing, in their own character. In the Old Testament, indeed, the sacred penmen were the voice of God to the people, and they not only exhorted and rebuked with all authority, but even delivered their own opinions without restraint or reserve. But the evangelists, like the Baptist, acted merely as deputed heralds of Christ; and deeply impressed with a sense of his pre-eminence as the Oracle and Son of God, and of their own insignificance, they sink themselves in the shade, to place him in the foreground, in the most...
ANALYSIS OF
conspicuous light; they even, as it were, annihilate themselves, that Jesus may be all in all. Never could it be more truly said of any historians, that “they published not themselves, but Christ the Lord;” reporting, in singleness of heart, what was said and done by Him, and to Him, throughout the whole course of his ministry, and nothing else, without partiality or prejudice, and without disguise, “sacrificing to the truth alone,” according to Lucian’s precept for writing history, MONΗ ΟΥΤΕΟΝ ΤΗ ΑΛΗΘΕΙΑ.

It now remains to trace the connection, and shew the consistency, of their memoirs in detail, by a careful comparison, and critical harmony, of the four gospels in the originals, not depending upon loose translations.

JOHN THE BAPTIST.

“The law and the prophets subsisted till John,” with whom commenced the Gospel dispensation, Matt. xi. 13, Luke xvi. 16, Acts i. 21, 22. With his history, therefore, Luke properly begins his gospel, as introductory to the history of Christ, with which Matthew had begun, supplying the chasm of his predecessor.

After a long intermission for upwards of four centuries, from Malachi, the last of the Jewish prophets, the age of miracles and prophecy revived, as was foretold by the prophets, especially Joel, ii. 28. And the annunciation of the Baptist’s birth was made from heaven to “Zechariah, a venerable priest, who, with his wife Elizabeth, were both righteous before God, and walked in all the ordinances of the Lord blameless; and they had no child, because Elizabeth was barren, and they were both advanced in years,” Luke i. 5—7.

It is remarkable that this annunciation was made by the same archangel, Gabriel, who had formerly appeared to the prophet Daniel, viii. 16, ix. 21, and probably to the prophet Zechariah, ii. 1—4, and described to both so circumstantially the coming of Christ, his rejection by the Jews, and the final establishment of his kingdom.

While Zechariah was officiating as a priest in the temple, and offering incense upon the altar in the sanctuary, during the
time of the [evening] oblation*, and the people were praying without in the temple court, the angel appeared to him, and said, “Fear not, Zechariah, thy supplication [for thy people] is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John,” [the grace of the Lord] expressive of the gracious purposes of his mission, namely, 1. “to go before the Lord in the power and spirit of Elijah,” foretold by Malachi, iv. 5, resembling that illustrious prophet in his power of conversion and spirit of reproof†; 2. “to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just,” by promoting peace and harmony among his countrymen; and 3. “to make ready a people prepared for the Lord,” or prepared for the reception of the Gospel, ver. 8—17.

Zechariah, however, for distrusting the performance of this gracious promise, on account of his own and his wife’s advanced age, whereas the case of Abraham and Sarah, to whom a son Isaac was promised in similar circumstances, ought to have assured him, was punished in the sign that he required, and struck dumb by the angel, until the accomplishment of the promise, and the circumcision of his son, when his speech was restored to him at the naming of the child, as appointed by the angel, and he was moreover inspired to utter that admirable hymn, “praising God for the promised redemption of Israel by that Horn of Salvation, Christ, of the house of David, foretold by the mouth of God’s holy prophets from the beginning of the world,” in the blessed seed of the woman, Gen. iii. 15, and styling John a prophet of the most High, and a harbinger of Christ, ver. 18—79.

In the sixth month of the conception of Elizabeth, the same angel Gabriel was sent by God to the virgin Mary, of the house of David, who then dwelt at Nazareth, in Galilee, and was betrothed, but not yet married, to Joseph, a man of the same tribe, and he hailed, or saluted her, as “blessed among women,” “the virgin” foretold by the prophet Isaiah “to conceive and bear a son, called Immanuel,” expressive of his divinity, signifying

* This was precisely the hour, “the ninth, or third afternoon,” when Gabriel formerly appeared to Daniel, ix. 24.
† See his conversion of the people of Israel from Baal, 1 Kings xviii. 21—40; his reproof of Ahab, 1 Kings xviii. 17, 18, xxii. 20—29; of Ahaziah, 2 Kings i. 16, 17.
“GOD WITH US,” Isaiah vii. 13, 14, ix. 6, 7, whom therefore she should call by a synonymous name, JESUS (SAVIOUR).

A case so wholly unprecedented, in the providential history of mankind, as a pure virgin's conceiving, who knew not a man, naturally excited her modest doubt. The angel, therefore, not offended thereat, as he had been with Zechariah, gave her a sign in point, namely, the conception of her heretofore barren and aged cousin Elizabeth, who was now advanced in the sixth month of her pregnancy, assuring her, in the language of the Lord formerly to Sarah, Gen. xviii. 14, that nothing is impossible with God.

Accordingly, the pious and holy virgin believed, and expressed her belief. “Lo, the handmaid of the Lord, be it unto me according to thy oracular word (ῥήμα.)”

Anxious to learn the accomplishment of the sign, “she arose in those days, and went with haste to the hill country of Judea, in order to visit her cousin Elizabeth,” who lived at Hebron *, according to tradition, where she received full confirmation of her faith; for Elizabeth, to whom the mystery of Mary's conception had been revealed likewise, immediately greeted her, by inspiration, with the angel's salutation, as “blessed among women,” and “blessed the fruit of her womb,” with an acknowledgment of her own inferiority; since the mother of HER LORD (CHRIST) had thus condescended to visit her, and giving the fullest proof of her own pregnancy, by declaring that no sooner had the voice of Mary's salutations sounded in her ears, than “the babe leaped in her womb for joy.”

On this decisive evidence, the enraptured Mary also gave full expression to all her mingled emotions of joy, gratitude, humility, and reliance on God's mercies, not only to herself, but unto all those that fear him, “to generations of generations,” or to the remotest ages, in that admirable hymn, which so strongly resembles, and furnishes the finest commentary on Hannah's Hymn, 1 Sam. ii. 1—10, in which the BLESSED SEED was first celebrated, and by a woman, under the title of the MESSIAH, CHRIST, (“Anointed,”) or “King of Israel,” or king of those “true Israelites, in whom there is no guile,” John i. 48—50; Matt. ii. 6; for “all are not Israel, that are of [or

* Hebron was allotted to Aaron's family in Joshua's days, xxi. 11. It was near four-score miles from Nazareth.
And Mary abode there about three months, till near the time of Elizabeth's delivery, and then returned to her own house, Luke i. 26—56.

Mary, on her return, "being found with child of the Holy Ghost," perhaps, communicated the cause to Joseph, who could not easily give credence to such an improbable account; but "being a just man," and therefore not willing to marry an unchaste woman, and, at the same time, a good-natured man, "and not willing to expose her, was minded to divorce her" upon the former account, but "privily" upon the latter. "But while he thought of these things," doing nothing rashly in so extraordinary a case, "an angel of the Lord (probably the same Gabriel,) appeared to him in a dream, and said, Joseph, son of David, fear not to take unto thee Mary, thy [betrothed] wife, for what is conceived in her is of the Holy Ghost, and she shall bear a son, and thou shalt call his name Jesus, for he shall save his people from their sins;" thus repeating the substance of his annunciation to Mary, and plainly alluding to the same prophecy of Isaiah, vii. 13, 14, which the evangelist declares was expressly fulfilled on this occasion.

In obedience to the divine command, the pious Joseph now "took home his wife, but knew her not until she had borne her first-born son, and he called his name Jesus," Matt. i. 18—25.

Thus, by the mysterious dispensation of Heaven, and fulfilment of primæval prophecy, was Jesus born solely of a woman, "not abhorring the virgin's womb," and yet born in wedlock, not to give occasion to the enemies of the Lord to blaspheme, or injure her fair character by the tongue of slander. The mystery, however, seems to have been confined to Mary herself, her husband, and two chosen friends, until the time that it was necessary to be divulged, after our Lord's resurrection, and the foundation of his Church, when he had approved himself "the Son of God with power," by his stupendous and appropriate miracles as the Messiah, which, therefore, reflected back again full credit upon the miraculous circumstances of his conception and birth as the Son of Man also.

Wishing to enhance the sanctity of the blessed virgin, the Church of Rome, and several protestant divines, maintain that she never cohabited with her husband, but the reverse seems to
be more agreeable to the particle ἐνῶ ὄν, "until," and to the natural construction of the passage, "he knew her not," whilst she was with child, out of reverence to the sacred burden, "until," &c. That Jesus, however, was her "first-born," and her only child, is the prevailing opinion. Our Lord's brothers and sisters, indeed, are noticed in Scripture, Matt. xiii. 55, 56, but they were his cousin-germans, the children of Mary, his mother's sister, the wife of Cleophas, and the mother of James and Joses, John xix. 25, Matt. xxvii. 5, for James, the first bishop of Jerusalem, is called "the Lord's brother," Gal. i. 19, and also by Josephus *, according to the usual latitude of signification attached to this word in the Old Testament, including nephews, cousin-germans, and even remoter relatives. Thus Lot, "Abraham's brother," was his nephew, Gen. xiii. 8, as being the son of his brother, Gen. xii. 5, "the brethren of Ahaziah" were his cousin-germans, 2 Kings x. 13, &c. And when our Lord, on the cross, recommended his mother to the care and protection of his beloved disciple John, and said to her, "behold thy son," John xix. 25, we may reasonably collect that she had no other children of her own to support her.

THE GENEALOGIES OF CHRIST.

There are two distinct genealogies given in the introductions of Matthew's and Luke's Gospels: the former, principally designed for the Jews, traces his pedigree as the promised seed, downwards, from Abraham to David; and from him, through Solomon's line, to Jacob, the father of Joseph, who was the reputed or legal father of Christ, Matt. i. 1—16. The latter, designed for the Gentiles also, traces it upwards, from Heli, the father of Mary, to David, through his son Nathan's line, and from David to Abraham, concurring with the former, and from Abraham up to Adam, who was the immediate "Son of God," born without father or mother †, Luke iii. 23—38.

That Luke gives the pedigree of Mary, the real mother of Christ, may be collected from the following reasons:—

* Josephus calls him, τὸν αδελφὸν Ἡσοῦ τοῦ λεγομένου Χριστοῦ, Ἰακώβου σον οὐσίαν αὐτῷ. "The brother of Jesus who was called Christ, his name was James." Antiq. XX, 8, 1.
† Ego illis potius assentio qui "filium Dei," dici putant "Adamum," creationis jure, atque eo gradu attollit animos ad credendum Christi genitum. Nam qui ex terra, sine patre, hominem primum potuit producere, idem efficere potuit ut CHRISTUS ex virgine sine patre nascetur. Grot.
1. The angel Gabriel, at the annunciation, told the virgin, that “God would give her divine Son the throne of his father David,” Luke i. 32; and this was necessary to be proved, by her genealogy, afterwards.

2. Mary is called by the Jews, יְלָע נָב, “the daughter of Eli,” Lightfoot on Luke iii. 23; and by the early Christian writers, “the daughter of Joakim and Anna.” But Joakim and Eliakim (as being derived from the names of God, יהוה, Jehovah, and אלי, El,) are sometimes interchanged, 2 Chron. xxxvi. 4. Eli, therefore, or Heli, is the abridgment of Eliakim. Nor is it of any consequence that the Rabbins call him יְלָע, instead of יִלָע, the aspirates Aleph and Ain being frequently interchanged.

3. A similar case in point occurs elsewhere in the genealogy. After the Babylonish captivity, the two lines of Solomon and Nathan, the sons of David, unite in the generations of Salathiel and Zorobabel, and thence diverge again in the sons of the latter, Abiud and Resa. Hence, as Salathiel in Matthew, was the son of Jehoniah, or Jehoiachin, who was carried away into captivity by Nebuchadnezzar, so in Luke Salathiel must have been the grandson of Neri, by his mother's side.*

4. The evangelist himself has critically distinguished the real from the legal genealogy, by a parenthetical remark: Ίονος—ος (ως εννοείσθαι, νοού ως, [αλλ' οντος]) νοος τον Ἡλι. “Jesus—being (as was reputed, the son of Joseph, [but in reality]) the son of Heli,” or his grandson by the mother’s side; for so should the ellipsis involved in the parenthesis be supplied.

5. It has been objected, that Elizabeth being “of the daughters of Aaron,” Luke i. 5, “Mary, her cousin,” verse 36, must have been so too. And so Gregory Nazianzen states:

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ις Μαριας
Αναδης. Μαριαμ γαρ αφ’ αιματος ην Ααρων,
Μαρτυς δ’ αγγελος αμνιν.

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“[CHRIST was born] of Mary,
A daughter of Levi. For the angel is our witness,
That she was of the blood of Aaron.”

* Doctor Barrett, in his curious fac-simile of a most ancient fragment of Matthew’s Gospel, found in the library of Trinity College, Dublin, published 1801, has brought some satisfactory arguments to prove, that the wife of Jehoniah, and the mother of Salathiel, was the celebrated Susanna, the subject of the apocryphal book. See his Prodromus, p. 38, 39.
But the families of Levi and Judah were early intermixed, for Aaron himself married Elisheba, the daughter of Amminadab, and sister of Naashon, prince of Judah, Exod. vii. 20; Numb. i. 7; and Jeremiah, foretelling the coming of Christ, connects him with "the seed of David, and the Levites," as king and priest, by descent from both, Jer. xxxiii. 17—24. So it was understood by the Testament of the twelve patriarchs; "For the Lord shall raise up out of Levi a high-priest, and out of Judah a king, God and Man," Simeon, § 7. "Honour Judah and Levi, for out of them shall arise to you the Lamb of God, by grace, saving all the Gentiles and Israel," Joseph, § 19. See Barret, Proleg. p. 42, and Lardner, Vol. II. p. 330, 331. Mary, therefore, was "the virgin" chosen by God out of both tribes, Isa. vii. 14; Mal. ii. 4, iii. 3.

It is remarkable, that in the whole pedigree, only four women are named, and these either heathen, or of bad character: "Thamar," who had an incestuous commerce with her father-in-law, Judah; "Rahab, the harlot," married to Salmon, prince of Judah; "Ruth, the Moabitess," who enticed Boaz to marry her; and "Bathsheba," the adulteress, the wife of David. These women seem to have been designedly introduced, to repress the pride and arrogance of the Jews, boasting that they were "Abraham's seed," "not born of fornication," or impure heathen mixture, John viii. 33—41, and deriving their descent from the four celebrated matrons, Sarah, Rebecca, Rachel, and Leah, as may be seen in the Jerusalem Targum, on Gen. xlix. 26; Numb. xxiii. 9; Deut. xxxiii. 15; and in Isa. li. 2.

It may also be observed, that in three instances, the "brethren" are mentioned, of Judah, of Pharez, and of Jehoniah, or Jehoiachin; to signify, that the younger are often preferred to the elder in the divine counsels. See Wetstein's Notes.

These ancient genealogies have been handed down to us in rather an imperfect state; and from the collations of Wetstein and Griesbach, it appears, that there is a wonderful diversity, both in the names of the several generations, and in the order of some, occurring in the manuscripts now extant. Neither do the numbers of the generations in our present editions corre-
SACRED CHRONOLOGY.

respond to those recorded by the early Christian writers, Irenæus, Africanus, Ambrosius, Augustine, &c. who reckon the amount of Luke's, seventy-two or seventy; whereas the present amount is seventy-seven; proving, that there must have been some interpolations since their time. That of the second Cainan we know to be such, Luke iii. 36. See Vol. I. p. 289, &c.

Hence the learned Grotius, Newcome, Barret, &c. have laboured to correct the two genealogies, and to harmonize them together, by supplying deficiencies in the one, and retrenching interpolations in the other, by the help of philological criticism, founded upon similitudes, or different descriptions of names, in the manuscripts, and in the first book of Chronicles.

Indeed, we have reason to think, with Wetstein, that of the two evangelists, Matthew did not propose to give a full pedigree of our Lord, but only the most remarkable among his ancestors. This is evident, from his three series of fourteen generations each, which certainly are each of them deficient.*

1. From Abraham to David inclusively, both evangelists agree, in reckoning only fourteen generations, whereas there must have been eighteen at least. For, from the birth of Abraham, B.C. 2153, to the birth of Salmon, the son of Naashon by Rahab, which, at the earliest, we may date B.C. 1607, (the year after the destruction of Jericho,) there was an interval of 546 years, which, divided by nine, the number of intermediate generations, gives near sixty-one years, the average length of a generation. Again, from the birth of Salmon, B.C. 1607, to the birth of Solomon, about B.C. 1048, was a still greater interval of 559 years, which, divided by five, the recorded number of intermediate generations, gives near 112 years for the enormous average; but if divided by nine, (the same number as before) gives an average of sixty-two years. We may then be confident, that there were not less than nine generations also in the latter part, or than eighteen generations in the whole.

And this is confirmed by the pedigrees of Heman, Asaph, and Ethan, the singers, and Zadok, the priest, of the tribe of Levi, compared with the synchronizing or collateral pedigree of David, their contemporary, of the tribe of Judah, which consisted of

* That Matthew took his genealogy from some public document, or record, has been erroneously collected by Michaelis, from the expression Ἰησοῦς, ὁ λαμπρός Χριστός, "Jesus, who is called Christ," i. 16, which is not likely to have been the evangelist's. Tonnere, before him, made the same remark, Vol. I. p. 1v.
fifteen generations from Levi *, and consequently of eighteen generations from Abraham, inclusively.

The four deficient generations should be introduced between Obed, with whom the book of Ruth ends, and Jesse, the father of David, iv. 17.

2. From Solomon to Jeconiah, or Jehoiachin, and the Babylonish captivity, are counted only fourteen generations, inclusively, in Matthew, whereas there were eighteen; for Ahaziah, Joash, and Amaziah, ought to be inserted after Joram, and Jehoiakim after Josiah. These seem to have been omitted designedly.

In Luke’s genealogy there are twenty generations from Nathan to Neri, inclusively. Doctor Barret reduces them to eighteen, by rejecting, as interpolations, the third and fourth, Mainan and Melea, which are omitted in some ancient manuscripts. This would equalize both.

3. From Salathiel to Jesus, inclusively, are fourteen gene-

* These pedigrees may be collected thus:—

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We are warranted, therefore, from the three pedigrees of Asaph, Heman, and Zadok, to reckon fifteen generations in that of David, which, added to Abraham, Isaac, and Jacob, gives eighteen in all. In Heman’s, some manifest interpolations are omitted, between 6. Asir and 7. Elkanah, which are retrenched, as intimating repetitions, and as greatly enhancing the number of generations beyond those of the parallel lists. These interpolations, however, rather strengthen the opinion, commonly received, by reckoning more than fifteen.
évations in Matthew, and twenty-two in Luke. The former are too few, the latter too many; for if we suppose Salathiel (the first of the third class in both pedigrees) to have been born B.C. 583, two years after the captivity of his father Jeconiah, or Jehoiachin, who was then eighteen years old, and married at the time, 2 Kings xxiv. 8—15, and subtract therefrom, B.C. 5, the date of the Nativity, and divide the difference, 590 years, by the intermediate number of generations, thirteen in Matthew, and twenty-one in Luke, the former will give the average of generations, above forty-five years, too high for that period, the latter, twenty-eight years, rather too low. But if we assume eighteen generations in both, the quotient, near thirty-three years, approximates to the regular standard of generations. See Vol. I. p. 80. So that we are warranted, by the laws of nature, to add five generations to Matthew's numbers, and subtract three from Luke's, which will bring both to eighteen. This correction is independent of any precarious philological criticism, which we leave to determine, where the five generations are to be inserted in Matthew, and the three to be subtracted in Luke, for we have no scriptural data to assist us in this third series, as in the two foregoing.

4. The three joint series, therefore, so corrected, at eighteen generations a-piece, give fifty-four generations; to which, if we add the first nineteen in Luke's genealogy, from Adam to Abraham, exclusively, the sum seventy-three will give the number of generations from Adam to Christ, or seventy-two between Adam and Christ, which harmonizes sufficiently with the primitive statement of Irenæus, &c.

If it be asked why the interpolations are confined to Luke's genealogy, it may be answered, that in Matthew's, the whole number of generations being limited to forty-two, any interpolation could be easily detected; whereas in Luke's, the whole number not being specified, interpolations could not be detected, but by comparison with more correct copies. And perhaps some of the early Christians might have wished to include their own ancestors in the genealogy of Christ.
About the birth of *John the Baptist*, *Augustus Caesar* issued a decree, that *all the land* [of Judea and Galilee, under *Herod's* dominion] should be enrolled, [preparatory to a *census*, assessment, or taxing] Luke ii. 1. The occasion of this decree may be thus collected from *Josephus*.

In the latter end of *Herod's* reign, some time before he put his sons *Alexander* and *Aristobulus* to death, he had a quarrel with *Obodas*, king of *Arabia*, and *Syllæus*, his prime minister. He had lent *Obodas* sixty talents, for a limited time, and was disappointed of the stipulated payment; and *Syllæus* had harboured some banditti, who had fled to him for shelter, from *Herod's* province of *Trachonitis*, having been offended with *Herod* for refusing to let his sister *Salome* marry him, as her third husband, some time before. *Herod* complained of both these wrongs to the Roman presidents of *Syria*, *Saturninus*, and *Volumnius*, who decreed that the money should be repaid to *Herod* in a month's time, and the banditti that should be found in *Arabia* given up to him.

Before the expiration of the month, *Syllæus* went to *Rome*, without troubling himself about the performance. *Herod*, therefore, by the permission of *Saturninus* and *Volumnius*, marched an army into *Arabia*, to redress himself; defeated the banditti, and also a party of *Arabs*, under *Nasebus*, who came to their assistance, in which *Nasebus*, and about five and twenty of his men, were killed.

Intelligence of these proceedings having quickly reached *Rome*, *Syllæus* made his complaint to the emperor, drest in mourning, alleging that *Herod* had destroyed *Nasebus*, with 2500 of the chief of the Arabs, and plundered the country. Provoked at this, *Augustus* only enquired of his own, and *Herod's*...
friends who were then at Rome, whether Herod had marched an army into Arabia? And when they could not deny the fact, without further enquiry why he had done so, or for what provocation, the emperor wrote Herod a very angry letter, of which the substance was, that “having hitherto treated him as a friend, he would now treat him as a subject.” And when Herod sent an embassy to clear himself, the emperor repeatedly refused to hear them, and so Herod was forced to submit to all the injuries (ταραγμοματι) offered to him. Ant. xvi. 9.

The chief of these was the degrading his kingdom to a Roman province. For soon after, Josephus incidentally mentions, that “the whole nation of the Jews took an oath of fidelity to Caesar and the king jointly, except six thousand of the Pharisees, who, through their hostility to the regal government, refused to take it, and were fined for their refusal by the king; but that the wife of his brother, Pheroras, paid the fine for them.” Ant. xvii. 2, 6. This was shortly before the death of Pheroras, and coincides therefore with the time of this decree of enrollment; and the oath was administered at the same time, according to the usage of the Roman Census, in which a return of persons, ages, and properties, was required to be made upon oath, under penalty of confiscation of the goods of the delinquents, as we learn from Ulpian. And the reason for registering ages was, that among the Syrians, males from fourteen years of age, and females from twelve, until their sixty-fifth year, were subject to a capitation, or poll-tax, by the Roman law. This was two drachmas a head, half a stater, or about fifteen pence of our currency. See the case of our Lord and Peter afterwards, where “a stater,” the amount of both, was procured by a miracle, Matt. xvii. 24—27.

Cyrenius, a Roman senator and procurator, or collector of the emperor’s revenue, was employed to make the enrollment. This we learn from the joint testimony of Justin Martyr, Julian the apostate, and Eusebius; when Saturninus was president of Syria, to whom it is attributed by Tertullian, and in the thirty-third year of Herod’s reign, or B.C. 5, the year of Christ’s birth, according to Eusebius.

* Καρα (Βαθλειμ) τις εστιν ευ γενι Γενναίων, απεχωσα σταδιως τραγωδια επειτα Ιεροσολύμων, εν η γεγονος Ιησους Χριστος, ως και μακαν δυνασε σωτηριω οι θεοφοβων των γενομενων επι Κυριου του θεοτου ευ ιουδαν πρωτου τριστοτου. Justin Martyr.
Cyrenius, whom Tacitus calls Quirinius, and describes as impiger militiae et acerbus ministerii, "an active soldier and a rigid commissioner," was well qualified for an employment so odious to Herod, and his subjects; and probably came to execute the decree with an armed force. Without delay, therefore, "all (the inhabitants) went to be enrolled (απογραφέσαι) each to his own city. And Joseph also went up out of Galilee, from the city of Nazareth, into Judea, to Bethlehem, David's city, (because he was of the house and lineage of David) to enroll himself (απογραφασαι) with Mary, his betrothed wife, being great with child. And it came to pass, while they were there, the days of her delivery were accomplished, and she bore her first-born son, and swathed him, and laid him in a manger, because there was no room for them in the inn," Luke ii. 3—7.

By the wary policy of Roman jurisprudence, to prevent insurrections, and to expedite the business, all were required to repair to their own cities. Even in Italy, the consular edict commanded the Latin citizens "not to be enrolled at Rome, but all in their own cities." And this precaution was still more necessary in turbulent provinces, like Judea and Galilee. And the decree was peremptory, and admitted of no delay. Joseph therefore was obliged to go with Mary, notwithstanding her advanced state of pregnancy, to his family town, Bethlehem, where the Saviour of the World was born in a stable, and laid in a manger!

Thus did "the fierceness of man," or the anger of Augustus towards Herod, "turn to the praise of God," and to the fulfilment of prophecy, that Christ should be born at Bethlehem, (Micah v. 2.) so far from his mother's residence; and that as Shiloh (the Apostle) he should come into the world when "the sceptre had departed from Judah," (Gen. xlix. 10.) for Judea was made a Roman province by the introduction of a Roman enrollment therein. Julian, the apostate, unwittingly objected this to Christ's claim:

"This Jesus, proclaimed by you [Christians] was one of Caesar's subjects. If ye disbelieve, I will prove it presently; or rather let it be told now; ye say then yourselves that he was enrolled, with his father and mother, in the time of Cyrenius*."
At the present juncture, however, the Census proceeded no farther than the first act of the enrollment of persons in the Roman registers, (called tabulae in Latin, and αἰγογραφαὶ in Greek.) And to these registers Tertullian, and the early Fathers, often appeal for evidence of the lineal descent of Jesus from David, as foretold of Christ. For Herod sent his trusty minister, Nicholas of Damascus, to Rome; who, by his address and presents, found means to undeceive and mollify the emperor, by stating the matter truly. Augustus, therefore, was reconciled to Herod, and stopped the assessment or taxing, (ἀποτίμησις or αἰγογραφὴ), and punished Sylwus with death, for this and other misdemeanors, as we collect from Josephus, Ant. XVI. 9, 4, x. 8, 9.

Although the Census was now suspended, it was afterwards carried into effect, upon the deposal and banishment of Archelaus, the son and successor of Herod, for mal-administration, by Augustus, upon the complaint of the Jews, weary of the tyranny of Herod's family, and requesting that Judea might be made a Roman province. Upon that occasion, the trusty Cyrenius was sent again, as president of Syria, with an armed force, to confiscate the property of Archelaus, and to complete the Census; which was submitted to by the nation, now, without hesitation, as formerly they had submitted to the enrollment, principally by the advice and authority of Joazar, the high priest, whose sister, the second Mariamne, Herod had married, some time before his appointment. Joazar, indeed, was deposed on Herod's death, by Archelaus, as inimical to his interest; and, therefore, he again recommended the measure of the assessment, with a view, perhaps, to his own restoration, in which he was not disappointed, for Cyrenius made him high priest again; though soon after he was obliged to depose him, on account of the odium he had incurred, as a partisan of the Romans, when the insurrection of Judas of Galilee broke out, in the days of the taxing,” Acts v. 37, in which, though “Judas
was slain, and his adherents dispersed," of whom the chief was Sadok, a Pharisee, yet his principles took root among "the zealots *," as they called themselves; namely, that payment of tribute to the Romans, was downright slavery, and unlawful in itself, as repugnant to the theocracy, since God was their only king. Hence, the doubt expressed by the tax gatherers in Galilee, whether Jesus, as the reputed Christ, or true king of Israel, would pay the Roman tax; which he did, by a miracle; and the insidious question proposed to Christ afterwards, by the Pharisees and Herodians conjointly, "whether it was lawful, or not, to pay tribute to Caesar?" which he evaded with such admirable address, and retorted on the hypocritical proposers.

The establishment of the assessment, or taxing, afterwards, which was necessary to complete the Roman Census, when Archelaus was deposed and banished, and his property confiscated, is stated by the Evangelist in the following parenthetical remark, which may be more correctly written, and rendered thus:

(Aυτὴ ἡ ἀπογραφὴ πρῶτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.)

("The taxing itself was first made while Cyrenius was president of Syria.")

In all the printed editions the first word is aspirated, αὐτὴ, "this," as if it were the feminine of αὐτὸς. But this materially injures the sense, as if the enrollment decreed in the first verse, was the same as this taxing in the second; whereas there was an interval of eleven years, as we have seen, between the two. But in the most ancient manuscripts, written in uncial, or in capitals, without points or accents, the word is ambiguous; and may also be unaspirated, αὐτὴ, "self," the feminine of αὐτὸς. And both occur together in this same chapter, where the Evangelist, speaking of Anna the prophetess, says καὶ αὐτὴ, αὐτῷ ἐκ ὥρα ἐπιστάσαι, "And this [woman] coming in at the instant itself," or at "the self same hour," &c. Luke ii. 38, where the phraseology is precisely the same; and repeatedly occurs elsewhere. Nor can it justly be objected, that the singular, ἀπογραφή, "assessment," or "taxing," is used in a different sense from the plural, ἀπογραφαὶ, " Registers," or "Tables:" a similar

* Among our Lord's disciples was "Simon the Zealot," Luke vi. 15, Acts i. 13.
distinction was noticed before, between ἀναρολήν, "the rising" of a star, and ἀναρολάς, "the east," Matt. ii. 1, 2. See Vol. I. p. 73.

The ordinal πρώτη, "first," is here understood adverbially *, and connected with the verb ἐγέρον, "was made," or "took effect †," signifying that the taxing itself first took effect, or was carried into execution, under the presidency of Cyrenius, or Quirinius; which had been suspended from the time of his procuratorship.

By this easy and obvious emendation and construction, the Evangelist is critically reconciled with the varying accounts of Josephus, Justin Martyr, and Tertullian; and an historical difficulty, satisfactorily solved, which has hitherto set criticism at defiance. See Lardner's elaborate dissertation on the subject, considerably longer than Luke's whole Gospel, which offers only a choice of difficulties to the reader. Vol. I. p. 248—329.

VISITS OF THE JEWISH SHEPHERDS, AND OF THE PARTHIAN MAGI, TO CHRIST.

These are classed together, because they probably originated from a divine annunciation to both at the same time, to render homage to the New Born Messiah; who was destined, indeed, to be " a light to lighten the Gentiles, and a glory to his people Israel."

On the night of the Nativity, as some pious shepherds near Bethlehem were keeping watch over their flocks by night, in the field, Lo, an Angel of the Lord [suddenly] came upon them, and a glory of the Lord shone round about them, and they were sore afraid. And the Angel said unto them, Be not afraid, for lo, I bring you good tidings of great joy, which shall be to all the people [of Israel:] for unto you is born this day, in [Bethlehem,] the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the Babe swathed, lying in the manger [of the inn.] And sud-

* That πρώτη cannot be understood as an adjective, connected with αὐτογραψη, as rendered by Campbell, Newcome, Wakefield, "this first register," appears from the want of the article, as in the usual form, αὐτή ἐν αναστασιν ἢ πρώτη. This is " the first resurrection," Rev. xx. 5, as acutely observed by Middleton. On the Greek Article, p. 284, 306.

† The verb γενόμαι bears this sense in several places, Matt. v. 18, vi. 10, xviii. 19, 1 Tim. 42, 1 Cor. xv. 54, &c. See Campbell's Note.
denly, there was with the angel a multitude of the heavenly host, praising God and saying, *Glory in the highest* [heavens] to God: and on earth peace, good will toward men.*

"And it came to pass, as the angels were departing from them into the heaven, [or sky,] the shepherds said to each other, Let us now go even unto Bethlehem, and see this thing that hath been done, which the Lord hath made known unto us. And they went, with haste, and found Mary and Joseph, and the Babe lying in the manger," Luke ii.8—16.

**Bethlehem**, about six miles south of Jerusalem, is seated on the utmost ridge of a hill, stretching east and west, in a happy soil, and most delicate prospect. At the east side of the city is shewn a *grotto*, hewn out of the living rock, which was em-

* The concise and simple sublimity of this circumstantial and picturesque narrative, in which nothing is redundant, nothing deficient, is above all praise. It furnishes a perfect model of *historical* composition. Here the whole solemn scene is, in a manner, represented to our view, by the liveliness and natural grandeur of the description. We see the terror of the shepherds accounted for, by the suddenness and the manner of the angel's approach, ερωτηθη, "he came upon them," by surprise, and the effect of this apparition is expressed, by one of those *oriental* amplifications, too bold and forcible for the tameness of European language, φοβηθησαν φοβον μεγαν, "they were afraid with great fear," or, as rendered in the English Bible, "they were sore afraid." And then, after the angel had done speaking, the sudden manifestation of the celestial choir, (which might have amazed the shepherds too much, and distracted their attention before,) completes the grandeur of the scene; ending with that inimitable doxology of "Glory to God," for this gracious dispensation of divine love, or good will to mankind; in which "God's mercy, and his truth or justice, met together" in unison; "His righteousness and the peace of fallen man, which seemed to be at variance, kissed each other," in token of the fondest reconciliation, by the all-sufficient atonement of Christ, "becoming flesh," to die for our sakes, and in our stead! A mystery, worthy to be celebrated by the tongues of angels and men, in and throughout the universe.

Its consummate excellence, indeed, will more strikingly appear, by comparison with the following paraphrase of the eloquent Bossuet, under the equal disadvantage of a literal translation:

"Some shepherds, who passed the night with their flocks in the fields adjacent, saw, at the same time, an angel who affrighted them, at first, by a very extraordinary light, with which he environed them; but he reassured them incontinently, by informing them of the news which was the occasion of this prodigy. He even told them by what marks they might know the Saviour that was born to them. And, at that instant, they heard in the air, a concert of many voices, like that of the angel, celebrating the glory of God in the heavens, and the peace which he had now given to men upon earth." La vie de Jesus Christ. Tom. I. p. 28. Paris, 1757.

This is full as long as the original, and independently of its tameness and insipidity, omitting the angel's speech entirely, it omits several of the most important and characteristic circumstances; as the mode of the angel's appearance, the true Israelites who were to be saved, the reference to Micah's prophecy of Bethlehem, as the birth place of the Messiah, &c.
employed for a **stable** at that time, and on the south side you descend, by three steps, into a lesser grotto, on the west side of which is a **manger**, hewn out in a concave, about two feet high from the floor, and a little way hollowed within, wherein they say that our new-born **SAVIOR** was laid by the Virgin. In the bottom of this manger, and just in the middle, a round serpentine is set, to denote the place where he lay. On the opposite side of the grotto there is a bench in the rocks, not unlike an altar, where the **Magi** of the east, that were conducted hither by the star, disposed, as they say, of their presents. The empress **Helena**, the mother of **Constantine** the Great, erected a magnificent temple here, called **St. Mary's of Bethlehem**, now gone to decay. See **Sandys**, p. 136—141, who gives drawings of the temple, &c.

II. This same "**glory of the Lord**," or miraculous light, which "shone round about the shepherds," and was therefore probably of a **globular** form, and of considerable diameter, might have appeared on the same night, and at the same time, to some pious **Magi** of the **Parthian** empire, diminished, at the distance of several hundred miles, to the size of a **star**, or uncommonly bright meteor, and rising in its ascent from the shepherds, in the south-west quarter of the horizon, an unusual region, which must have strongly attracted their notice, and excited

*The **Magi** (Mavoi), signifying in Persic "Diviners," were the established priesthood of the **Persian**, or **Parthian** empire; persons of the highest rank and consequence in the state. Their original founder, in times very remote, even before Abraham's days, in the time of **Naohor**, (see Vol. II. p. 51,) is supposed to have been the first Zerdusht, or Zoroaster. The second of that name afterwards, and the great reformer of the Magian religion, flourished in the reign of **Gushtaep**, or **Darius Hystaspes**, and is represented by the **Persian** historians as having been a servant, or disciple, of one of the Jewish prophets, supposed to be **Elijah**, but most probably **Daniel**. **Abulfaragi** relates, (what has much the air of a legend, invented after Christianity,) that he instructed the Persians concerning the manifestation of **Christ the Lord**; ordering them to bring Him gifts, and foretelling that, in the last times, a virgin should conceive a child without the knowledge of man, and that at his birth a star should shine, in the midst of which should be seen the figure of the virgin: "**My sons,**" said he, "**ye shall perceive its rising before all other nations; as soon, therefore, as ye shall see the star, go, follow its direction, adore Him, offer Him your gifts, since this is He, the Oracle, who created the heavens,**" p. 54. And he represents them afterwards, p. 70, as telling **Herod** that a person, formerly of great name among them, in a book that he left, warned them of the future birth of a heavenly child in **Palestine**; that the sign of his appearance should be an extraordinary star, and that when they saw it, they should follow its guidance to the place of its residence, and offer it gifts, **gold**, and **myrrh**, and **frankincense**, and adore him, and then return home, lest some grievous calamity should befall them.
their attention. From its situation, they might have been led to conceive, that this was “the star to rise out of Jacob, and the sceptre from Israel,” foretold by the celebrated Chaldean diviner, and probably their ancestor, Balaam, Numb. xxiv. 17, and that it denoted the Messiah, whose coming was foretold in the famous prophecy of the seventy weeks, by Daniel their archimagus, Dan. ii. 48, ix. 25. See Vol. I. p. 74. And besides these prophetic inducements, we have reason to think that God, who never left himself unwitnessed in the heathen world, in a dream, or vision, induced these pious sages “from the east,” (ποι̂ν αναρομοι̂ν) to go to Jerusalem for further intelligence respecting the birth-place, or residence, of “the true born” (ὁ τεχνατις Κύβος των Ἰταλών, “and whom they came to worship,” with royal and religious adoration, Matt. ii. 2. This may fairly be collected from the oracular warning they afterwards received in a dream (χορμαοισιανοίντις), not to return to Herod on their way home, Matt. ii. 12.

Such a respectable deputation, and interesting enquiry, from a hostile region especially, occasioned a great and universal sensation: “Herod was alarmed, and all Jerusalem with him;” they were affected with a variety of mingled passions and emotions thereat, fear, joy, hope, &c. The jealous tyrant himself dreaded a formidable rival to himself and his family in the throne; the Herodians apprehended the downfall of their party; the Pharisees were rejoiced at the prospect of a revolution; and the pious and devout few, who looked forward to “the consolation and redemption of Israel,” by a spiritual Saviour, and also a mighty temporal prince, were cheered at the news of the birth of their long expected deliverer, Matt. ii. 3.

Herod, therefore, convened a general ecclesiastical council at Jerusalem, and enquired of them where the Messiah, or Christ, (whom he rightly understood by the King of the Jews,) was to be born, according to prophecy? And they answered, at Bethlehem, citing Micah’s famous prophecy, v. 2, explained before.

The Magi, therefore, having received this answer, proceeded to Bethlehem, in quest of the heaven-born Prince, and about two miles from thence, according to tradition, “lo, the star which they had seen, at its rising, reappeared, and conducted them, until it came and stood over where the young child was.
And when they saw the star, they rejoiced with exceeding great joy. And when they went into the house, they saw the young child, with Mary his mother, and prostrating themselves, they worshipped him, and having opened their treasures, they offered unto him gifts, “gold, frankincense, and myrrh,” ii. 9—11.

The circumstance of the star’s going before them as a guide, and standing still over the house in which the infant Jesus was, decides the point that it could not have been an ordinary star, but a supernatural meteor, moving at no great height, or divine glory, like that which formerly conducted the Israelites in the desert. Indeed, the remarkably amplified expression of the joy which these pious sages felt at its re-appearance, is the surest test of its preternatural manifestation at the first time. And we may reasonably believe, that of all the Gentile world, their minds were best prepared for the reception of the Gospel, to whom it was first communicated, who first took a long and hazardous journey to visit its divine author, and to spread the glad tidings of his birth in their own country. It is truly remarkable, and in perfect conformity herewith, that among the first fruits of the Christian Church, founded on the day of Pentecost, by another visible appearance of the divine glory, resting on the heads of the Apostles, the fore-ground is occupied by “Parthians, Medes, Elamites, and dwellers in Mesopotamia,” from whence the Magi came, Acts ii. 9.

Thus was the knowledge of our Saviour’s birth communicated to a few chosen witnesses, both Jews and Gentiles; it was revealed to “babes” in simplicity, innocency, and docility, while it was hidden from the great and mighty, “the wise and prudent” of his own nation, Herod, and the chief priests, the Scribes and Pharisees, who only “sought the young child to destroy him.” Herod, by a strange, but not unusual inconsistency, attempted “to fight against God,” and to counteract those very prophecies, which he appears to have believed respecting Christ.

To protect him from Herod’s rage, probably, the same night, after the departure of the Magi homewards, by a different way, the same angel, who had warned them, appeared to Joseph, and directed him to fly to Egypt, with the holy family, from Bethlehem, and to remain there until further notice. It has been observed, that the rich offerings of the Magi, furnished a provi-
We may date this visit of the Magi, and flight of the holy family to Egypt, B.C. 4, on the 6th of January, the day on which the feast of the Epiphany was celebrated by the primitive Greek, and still by the Latin Church. And this agrees remarkably well with the foregoing hypothesis of the Nativity of Christ, on the great day of atonement, in the preceding year, about the autumnal equinox; which would give full time for the journey of the Magi to Jerusalem; whereas, the winter solstice, (December 25,) pitched on by the Church of Rome for the day of the Nativity, only twelve days before, is too short for such a journey, which might require three months at least; since it employed Ezra and his party four months, vii. 9.

The Evangelist Luke observes, that when "they had performed all things, according to the law of the Lord, the holy family returned to Nazareth, in the land of Galilee," ii. 89. This could not have been immediately after the purification, but after Herod's death, on their return from Egypt, during the reign of Archelaus, in obedience to the angel's last warning, Matt. ii. 19—23. Thus, both Evangelists are easily and naturally reconciled, Luke omitting what had been already noticed by Matthew.

MASSACRE OF THE INNOCENTS.

The jealous tyrant, who spared neither old nor young in his rage, when he found that "he was mocked," or disappointed by the Magi, "sent and slew all the male children in Bethlehem, and in all its borders, from two years old and under, according to the time which he had accurately enquired of the Magi." The extending of the massacre to children of two years old, when infants of the last year only might have suffered, seemed to have arisen from excess of precaution, to compass more surely the destruction of Christ within this wider limit, by including all that were under it.

Josephus has not noticed this massacre. It might, perhaps, have been not considerable enough to have attracted his attention; Bethlehem being but a small village, and its environs not extensive. It is noticed, however, in a Rabbinical work, called Toldoth Jeshu, in the following passage: "And the king gave orders for putting to death every infant to be found in Bethle-
and the king's messengers killed every infant, according to the royal order." Sharpe's First Defence of Christianity, &c. p. 40. Cedrenus, too, says that Herod was distinguished by the title of Παιδοκρονος, "Slayer of Children." And Macrobius furnishes heathen testimony of the fact: "When Augustus had heard, that among the children whom Herod, king of the Jews, ordered to be slain in Syria, his own son also was put to death, he said, It is better to be Herod's swine than his son.*" Saturnal. Lib. II. cap. 4.

Herod had no son of that age. The son meant must have been his eldest, Antipater, whom he first imprisoned, and then put to death "among them," or about the same time, for conspiring to poison him; and for having, by false accusations, compassed the destruction of his two brothers, Alexander and Aristobulus, sons of Mariamne; and for tampering with his keeper to release him from his imprisonment, during his father's last sickness; which last circumstance, when Herod heard, he ordered him instantly to be put to death, and died himself five days after: only a few days after a lunar eclipse, March 13, B.C. 4, incidentally noticed by Josephus. See Vol. I. p. 85.

ARCHELAUS.

Herod had nine wives, and by them several children. Joseph. Bell. Jud. I. 28, 4. By his will he bequeathed his dominions to be divided among three of his sons, Archelaus and Antipas, by Malthace of Samaria, and Philip, by Cleopatra of Jerusalem; but subject to the ratification of the emperor. Augustus confirmed the will, and appointed Archelaus, the eldest, ethnarch of Judea, promising him the title of king, if he should deserve it by his conduct. He was, therefore, considered as such by the Jews, and assumed the title of Herod †, and the Evangelist applies to him the term βασιλευς, "reigned," Matt. ii. 22. Antipas was appointed tetrarch of Galilee, and Philip of Iturea, Luke iii. 1. See Vol. I. p. 88.

The reign of Archelaus commenced inauspiciously. At the ensuing passover, April 12, after celebrating his father's funeral

* If Augustus expressed himself in Greek, which was the polished language of that age, there might have been a play upon the words, ὑεν, "swine," and υιον, "son."
† Hence Dio calls Archelaus Ἡρωδῆς Παλαιστίνος, "Herod of Palestine," and Suidas has noticed a coin of his, with the inscription ἩΡΩΔΑΟΥ on one side, and ἙΡΩΝΑΡΧΟΥ on the reverse. De praestantia et usu numismatum, p. 521, Lond. edit.
obsequies with great magnificence, Archelaus gave several grants and donations to the people, to conciliate their favour; but the seditious demanded that his father's ministers should be put to death for the execution of the rioters, who pulled down the golden eagle on the night of the eclipse; and assaulted his guards; so that he was forced to order his troops to quell the insurrection, and to prohibit the celebration of the passover. On which occasion 3000 of the citizens were slain. This, probably, deterred the holy family from settling in Judea, on their return from Egypt; and induced them, by the divine admonition, to return to their former residence at Nazareth, in Galilee, under Herod Antipas. Indeed, the whole reign of Archelaus was turbulent, and disgraced by insurrections of the Jews against the Romans; in one of which, Varus, the president of Syria, crucified two thousand of the insurgents; and also, by banditti, and pretenders to the crown; of this last class were Theudas, Acts v. 36; (whom Josephus calls Judas *. Ant. XVII. 12, 5,) afterwards, Simon, Athronges, and others. For during this disastrous season of anarchy, the Jews, having no native king to restrain the multitude by his virtue and authority, and detesting Herod's family, as Idumean usurpers, and the Romans also, who, in quelling these disturbances, exasperated the people by their insolence and rapacity; the whole country was infested with banditti, every troop of them electing a king of their own; who did but trifling injury to the Romans, while they were widely calamitous to their own countrymen. Such was the miserable state of Judea at this period, as described by Josephus, Ant. XVII. 12, 6—8.

At length, after repeated complaints of the tyranny and mal-administration of Archelaus, by the chiefs of the Jews and Samaritans, joined by his own brothers, to the emperor Augustus, he was deposed, and banished to Vienne, in Gaul, in the tenth year of his reign, A.D. 6, when M. Æmilius Lepidus and L. Arruntius Nepos, were consuls, according to Dio Cassius. His territory was annexed to the province of Syria, and Cyrenius was sent by Augustus to make an assessment of properties in Syria, (ἀποστίμωσιν τα εν Συρίᾳ,) and to confiscate the goods of Archelaus. Ant. XVII. 15, 5. At this time the assessment

* Thus, Thaddeus, one of the Apostles, (which is the same as Theudas,) Mark iii. 18, was called Judas, or Jude, Luke vi. 16.
was made, and the tax levied in Judea also. Ant. XVIII. 1, 1. *Josephus* dates it in the thirty-seventh year after the battle of *Actium*; 37—B.C. 31 = A.D. 6. Ant. XVIII. 2, 1. It was, therefore, carried into effect the same year, by this trusty and active commissioner.

**CHRIST VISITS THE TEMPLE.**

During the government of *Coponius*, the first procurator of Judea appointed by *Cyrenius*, *Christ*, when he was twelve years of age, went with his mother and reputed father, at the feast of the passover, to Jerusalem, to be made “a *disciple of the Law*,” or examined in his proficiency therein; a ceremonial corresponding to *confirmation* in the Christian Church. On this occasion, it was both lawful and customary for the disciples to enquire of the president of the Sanhedrin, or of the doctors, about any matter of doubt or difficulty in the law. And “the Child *Jesus*” availed himself of this privilege, to stay behind his parents in the temple, to hear the expositions of the doctors, and to ask them questions. And all that heard him “were astonished at his understanding and answers.” When his parents, after a search of some days, found him there, they were amazed, and his mother said unto him, *Son, why* hast thou thus dealt with us? *Lo, thy father and I have sought thee sorrowing.* But he said unto her, *How is it that ye sought me?* Know ye not, that I ought to be in MY FATHER'S house*?* Thus gently rebuking her for calling Joseph “his father,” and disclaiming the connexion, by calling the temple “MY FATHER’S house,” as expressly afterwards, at his first passover, when he purged it by an act of authority, appropriated to him as the Son of *God*, Luke ii. 41—49; John ii. 13—16.

Thus *Christ*, a true “*Nazarite*,” (Matt. ii. 23,) “separated” from the womb, like the prophet *Samuel*, and consecrated unto the *Lord*, 1 Sam. i. 28, resembled him in his early call, at the same age, 1 Sam. iii. 4—19, and “came suddenly,” or unexpectedly, “to his temple, as THE ANGEL OF THE COVENANT,” fulfilling prophecy, Mal. iii. 1; and also, after the appointment of the first Roman procurator, *Coponius*, in Judea, “when the

* "In my Father's house." This is the rendering of the *Syriac, Arabic, and Armenian* Versions. “In Haman's house,” Esther vii. 9, the Septuagint renders ευρημενος Αμαω.
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sceptre of civil government had departed from Judah," as the true Shiloh or "Apostle," Gen. xlix. 10, fulfilling the times, Gal. iv. 4.

This early assertion of his divine parentage, was not then understood by Joseph and his mother. Jesus, however, though conscious of it himself, returned with them to Nazareth, and was "subject unto them" in all filial duty and obedience: and appears to have followed his reputed father's trade, of a carpenter; from the reproach of the Jews, considering the meanness of the employment as inconsistent with his claims to be the Messiah. "Is not this the carpenter?" Mark vi. 3. In this humble occupation "He advanced in wisdom and stature, and in favour with God and man," Luke ii. 52. His human understanding, like that of any other son of Adam, however mysteriously united with his divine nature, increasing in wisdom, as his human body in stature, until he was "immeasurably endued with the Holy Spirit" after his baptism, John iii. 34; so that at length in him "dwelt all the fulness of the Godhead bodily," Col. ii. 9. In what favour he was with God, his Baptism and Transfiguration declared, "This is my beloved Son, in whom I am well pleased." And in what favour with man, the rapture of his friends evinced, "Blessed is the womb that bare thee, and the paps which thou hast sucked!" and "all," even his most prejudiced enemies, "wondered at the gracious words which issued from his mouth," and declared, that "Never man spake like this man!" Luke xi. 27, iv. 22, John vii. 46.

The Ministry of John the Baptist.

From Christ's first visit to the temple, to the commencement of the Baptist's ministry, there is a chasm of seventeen years in the evangelical history, which properly begins with the latter; all the preceding part being only introductory thereto. This is filled up chronologically from Josephus, by the administrations of the intervening procurators after Coponius, namely, Marcus Ambivius, Annius Rufus, Valerius Gratus, and Pontius Pilate. The last was appointed A.D. 25, the year before John's ministry, as shewn Vol. I. p. 87. and confirmed by Eusebius, who dates his appointment in the twelfth year of the sole reign of Tiberius, which began A.D. 14. But A.D. 14 + 11 = A.D. 25.

John's ministry began next year, A.D. 26, probably about the great day of atonement, Matt. iii. 1—4, Mark i. 1—41, Luke
iii. 1—3, John i. 6, 7. The time, therefore, is sedulously ascertained by the Evangelist Luke; supplying deficiencies in the concise accounts of his predecessor, Matthew. See Vol. I. p. 88, &c.

The ministry of John excited universal attention, upon various accounts. 1. The miraculous circumstances of his birth and circumcision, "were noised abroad throughout the hill country of Judea; and all that heard them laid them up in their hearts, saying, What manner of child shall this be?" Luke i. 65, 66. 2. The manner of his education, in the desert; in the simplicity and austerity of the ancient Prophets, living on "locusts and wild honey," and wearing "raiment of camel's hair," or sack-cloth, and "a leathern girdle about his loins," like another Elijah, 2 Kings i. 8. 3. The style of his proclaiming the baptism of repentance for the remission of sins, "Repent ye, for the kingdom of heaven is at hand," by which they generally understood the kingdom of the God of Heaven, to be erected by the Messiah upon earth, as foretold by the Prophet Daniel, ii. 44, vii. 27; (thence indiscriminately styled the kingdom of God, and the kingdom of Heaven, in the Gospels,) and of which, "all the people were in expectation" at that time, Luke iii. 15, and thought that "it would immediately appear," Luke xix. 11, from the expiration of the chronological prophecies respecting the successions of temporal kingdoms, destined to precede it; noticed especially by the Prophet Daniel. 4. He represented himself as the forerunner of the expected Messiah, foretold by ancient prophecy, especially by Isaiah and Malachi.

["I am] the voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled up, and every mountain and hillock shall be levelled; and the crooked ways be made straight, and the rough smooth. And all flesh shall see the salvation of God *," Isa. xl. 3—5, Luke iii. 4—6, John i. 23. "Lo, I send my angel, (or messenger,) before thy face, who shall prepare thy way before thee †," Mal. iii. 1, Mark i. 2.

* This conclusion differs from that of Isaiah: "And all flesh shall see together" [the glory of the Lord.] Instead of γυμνός, "together," the Sept. (which is followed by the Evangelist Luke,) seems to have read γύμνος, "the salvation," as in the parallel prophecy, "And all the ends of the earth shall see the salvation of our God," Isa. iii. 10.

† See the variation of expression in the citation from the original, accounted for in the foregoing remarks on Malachi.
In these magnificent prophecies, with which John opened and described his divine commission, as "sent by God," (John i. 6, Luke iii. 2,) to be the harbinger of Christ, to proclaim his approach, and call upon the whole world to attend to Him; (a distinction peculiarly honourable and appropriate to Christ, of which neither Moses nor any of the Prophets could boast,) there is a plain allusion to the practice of the eastern monarchs, to send pioneers to prepare the roads, open the passes, and remove impediments, in the rough and desert countries through which they were to pass with their pompous retinues. Thus Semiramis, queen of Assyria, in her royal expeditions into Media and Persia, and the other countries of Asia subject to her dominions, wherever she went, ordered mountains and precipices to be levelled, raised causeways in the low countries; and by great cost and trouble, made straight, short, and commodious high-ways, through places impassable before. Diodorus, B. II. In like manner, God sent the Baptist as a spiritual pioneer, to prepare and smooth the way before the Messiah; by clearing and removing the various impediments and obstructions that impeded the march of the Gospel, arising from the prejudices, passions, and vices of mankind.

John not only resembled Elijah in his sackcloth dress, spare diet, and retired mode of life, but also in his character: in his power of conversion, and spirit of reproof. Both, indeed, were raised up by Providence, in times of general apostacy from the true faith, and corruption of morals, to reclaim and reform their countrymen. Both were commissioned to denounce vengeance from heaven, unless the nation repented, and were converted to the Lord their God; both were actuated by the same ardent and undaunted zeal, in the discharge of their commission; both were persecuted for their labour of love; yet nothing deterred Elijah from boldly rebuking Ahab, Jezebel, and the idolatrous Israelites; nor John from rebuking Herod, Herodias, and that "wicked and adulterous generation" of the Jews, who flocked to his baptism.

Baptism, "immersion in water," or ablation, was a symbol of purification among the Jews and other ancient nations. It was solemnly prescribed to the Israelites after their departure from the pollutions of Egypt, in the desert of Sinai, preparatory to their entering into covenant with God, as his chosen people.
"Sanctify the people to day, and to morrow, and let them wash their clothes," Exod. xix. 10.

This precept is understood to denote baptism, both here and in 1 Sam. xvi. 5, by Maimonides, the great interpreter of the Jewish law. Issureh Biah, cap. 13. And this rite was also required of heathen proselytes, along with circumcision, according to the maxim of their schools: "No man is a proselyte until he be circumcised and baptized." Female proselytes were only to be baptized. See Lightfoot on Matt. iii. 6.

This ancient rite, therefore, was with great propriety renewed to the Jews themselves, preparatory to the new covenant of the Gospel, analogous to the former, of the Law.

The important objects of John's baptism were, 1. To proclaim, as a herald, the approach of Christ to all the people; for "He was sent by God to bear witness to the light [of the world] that all men through Him might believe," John i. 6—8. And 2. To point out Jesus personally as the Christ, to some true Israelites; for, "to manifest him unto Israel, came he baptizing with water," John i. 31—49.

John held his baptism at Bethabara, "the ford" of Jordan, where the miraculous passage of the Israelites, under Joshua, took place. And his general testimony to the people who attended him, was, "I, indeed, baptize you with water, unto repentance; but He that cometh after me, is mightier than I, whose shoes I am not worthy to carry; (nor even to stoop down and untie the latchet of his shoes.) He shall baptize you with the Holy Spirit, and with fire," [unto regeneration; on the memorable day of Pentecost; as explained by our Lord, and by the event, John iii. 5, Acts i. 5, ii. 3,] Matt. iii. 11, Mark i. 7, 8, Luke iii. 16.

He afterwards explained, more particularly, in what respects Christ was mightier: "John testified of him and cried, saying, This was He of whom I spake; He that cometh after me,
hath been, [or existed,] before me, for he was MY CHIEF*,” John i. 15. Thus marking, 1. the pre-existence of CHRIST; 2. his antecedent dignity, as THE LEADER, Micah v. 2, Matt. ii. 6, Dan. ix. 25; or PRINCE, Dan. x. 21.

These two important articles are more fully explained in the sublime Introduction of John’s Gospel, which was immediately and primarily designed as a commentary on the Baptist’s testi-

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* Ιωαννής μαρτυρεῖ περὶ αὐτοῦ καὶ εἰκράγη λέγων· Οὕτως ην ὁν ἐμπροσθεν ὁ σωσάς μου ἐρχόμενος, εἰμπροσθεν μου γιγαντεύειν. ὅτι πρωτός μου ἦν.

The Bible translation of this passage, though not altogether unfaithful, yet seems to be inaccurate, in transposing the meaning of the two last clauses: “He that cometh after me, is [preferred] before me; for He was before me.”

1. εἰμπροσθεν, ambiguously denotes “ before,” either in point of time or place; and its appropriate sense is to be learned only from the context. Thus, it indicates the former, in such passages as these, ἡμέρας τας εἰμπροσθεν, “the former days,” Micah vii. 20. Sept. οἱ εἰμπροσθεν λογοί, “the former discourses”; Ἀσχινες: but the latter, in the following, εἰμπροσθεν αὐτῶν παρευμέναι, “He, (the good Shepherd,) goeth before them, and the sheep follow him,” John x. 4. In the present case, however, since the antecedent οἰκεῖον, “after,” in strictness, refers to the latter mission of CHRIST, the consequent εἰμπροσθεν, contrasted therewith, to preserve the propriety of the figure, must denote his earlier existence. And it may also be remarked, that where εἰμπροσθεν denotes place, as “ before and behind,” Rev. iv. 6, it is contrasted, not with οἰκεῖον, but οἰκεῖον. Nor does it any where, merely by itself, appear to signify precedence of rank or dignity: even in the supposed parallel passage, τόντον Εφραίμ εἰμπροσθεν τον Μανασσήν, “He set Ephraim before Manasseh,” Gen. xlvi. 20, Sept. the precedence is marked by the verb conjointly: “ He set before,” or “preferred.”

2. Γιγαντεύειν, the definite perfect tense middle, is rather inaccurately rendered “ is,” for it properly denotes time past, terminating before, at, or in, the present; and should be rendered “ hath been;” corresponding to the Latin, fuit: for it is contrasted with the present, “ is,” and the future, “ shall be,” Matt. xxiv. 21. That it terminates, however, at, or in, the present time, appears from the phrases το γίγαντευν, “how is it?” &c. or, “what hath been, and now is,” the reason? John xiv. 22; and, γίγαντευν, “it is done,” or “the mystery of God hath been, and is now finished,” Rev. xvi. 16. And so, fuit Ilium, fuitimus Troes, intimates, that Troy hath been in existence, but is now no more. Hence, γίγαντευν is distinguished from the indefinite tenses, εγένετο, “was made,” “ became,” or “ came to pass,” John i. 3, or ην, “was,” which contain no reference to present time.

3. Πρωτός μου ἦν is inaccurately rendered, “ he was before me,” confounding πρωτός with προτέρως, “ before,” in point of time; whereas, in strictness, it relates to precedence of rank, as ὃς ἀνθίζῃ ὑμῶν γενεσθαι πρωτός, εστι παντών δικαιός. “Whosoever among you is desirous to become chief, shall be servant of all,” Mark x. 44; as exemplified by our Lord in washing his disciples’ feet, John xii. 3—17, who called himself their chief, John xv. 18. And St. Paul, speaking of his former persecution of the Church, ranks himself among sinners, ὃν πρωτός εἰμι εἰμι εὖ, “of whom I am chief,” 1 Tim. i. 15. Compare Luke i. 43, 44.

4. Εἰκράγη—ὅν εἰπον. This relates to his first testimony, εἰμὶ φωνὴ βοῶντος, “ I am the voice of one crying,” &c. for εἰκράγη, and βοῶντος, signify a public criēr or herald.
mony, introduced into the midst of it, as essentially connected therewith.

INTRODUCTION OF JOHN'S GOSPEL*. 1.

"In the beginning was the Oracle, and the Oracle was with

2. "The God, and the Oracle was God. This same was in the beginning with the God.

* The translation of this sublime Introduction, differing from the received, especially in the first and most important verse, attesting the proper divinity of the Oracle (Christ) but still distinguishing him personally from the Father, "neither confounding the persons, nor dividing the substance," according to the judicious canon of the Athanasian creed, requires to be supported by a critical analysis of the terms of the original, upon the logical principles established by Middleton, in his profound Doctrine of the Greek Alphabet.

The definite article, ὁ, ἦ, το, usually rendered "the," he has clearly proved to be, in fact, a relative pronoun, signifying "who," "which," or "that," as Πατήρ ἡμῶν ὁ [ἡμᾶς] ἐν τοῖς οὐρανοῖς, "Our Father, who [are] in the Heavens," Matt. vi. 9. Here the substantive participle, ὁν, is understood: it is expressed in the following passage from Aristotle, ὁ μελίστα αὐτοί ὄντες ἐστι πλούτους, "They who are most worthy are least apt to be rich," p. 39. ἐγώ εἰμι πάν το γεγονός, καὶ ον, καὶ εἰσομαιν, "I am all that hath been, and is, and will be," p. 43.

The article is chiefly used to express eminence, καὶ ἔξωκνη, as "the Lord, he is the God! the Lord, he is the God!" and not Βαα, 1 Kings xviii. 39, and is so marked in the Hebrew, by the מ, or emphatic prefix, בֹּלִין, and in the Septuagint, by τό Θεός. Signifying, He, who is God, in the highest sense of the word, or invested with supreme power and dominion. In this sense it is used in the first clause. ἐν ἀρχῇ ἦν ὁ λόγος, "In the beginning was the Oracle, or personified Word." ἐν αρχῇ, should be rendered, not "In a beginning," because the preposition often excludes the article, which is understood, as Middleton has shewn in many instances.

The next clause, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, "The Oracle was with the God," or the Father; and the third, καὶ Θεός ἦν ὁ λόγος, "And the Oracle was God," as personally distinguished from "the God;" for otherwise it would be a reciprocating proposition, of which the reciprocal would not be true, that "the God was the Oracle," which is evidently incongruous.

Still Θεός, without the article, frequently denotes "the God," when ὁ Πατήρ, "the Father," [of all] is understood, as Θεός οὐδεὶς ἑαυτῆς περίτροπος, ὁ μονογενὴς ζιως, ὁ ως τὸν κόσμον τοῦ πατρὸς, εἰκὼν εἰς ὧν και ἄνουν, "God the Father" never ever saw, the only begotten Son, who is on his bosom, that same expounded him," verse 18. Here is an elegant and a usual Atticism, where the genitive τοῦ πατρὸς is expressed instead of τοῦ πατερα, understood after Θεον. Thus Virgil, "Urbem quam statue verstae est," "The city that I am building is yours," put for Urbis quam statue versta est, Ἐκ. i. 576. So in the phrases, παρὰ Θεον, "from God;" θεοῦ "of God;" τέκνα Θεον, "children of God;" occurring also ver. 6, 12, 13, of this Introduction. Θεοῦ, without the article, evidently denotes the Father; for whom, it is used indiscriminately, both with, and without the article, in the following parallel passages: "Nothing shall be impossible with God," (παρα τῷ Θεῷ) Luke i. 37; "For, with God, (παρα Θεῷ) all things are possible," Matt. xix. 26.

Θεός also, without the article, denotes the Son, where either ὁ λόγος, or ὁ πάς, are
3. "All things were made by Him, and without Him was not any thing made that hath been. [Ps. xxxiii. 6, Heb. i. 2, xi. 3, Col. i. 16, 17, Ephes. iii. 9.]

understood. As "Great is the mystery of godliness," "God [the Son, or the Word] was manifested in flesh," &c. 1 Tim. iii. 16. And Philo, the Jew, styled o λογος, the Oracle, o δευτερος θεος, "the second God."

2. The article is sometimes used simply to express reference. Thus 'Ο θεος του Ἰσραηλ, "the God of Israel," Ο θεος του αιωνος τουνου, "the God of this world," in which latter case it denotes Satan, 2 Cor. iv. 4. Sometimes it is used relatively, even where the reference is not expressed, but understood; and so θεος is applied to Christ, in that much disputed passage, "to feed the Church of God, (του θεου) which he purchased with his own blood," Acts xx. 28; and also to the Holy Ghost, "Thou hast not lied unto men, but unto God," (του θεου) Acts v. 4, namely, the God who was mentioned in the preceding verse, το πνευμα του αυτου, "the Holy Spirit."

Verse 3. Παντα δι' αυτου γεννηται. Here the preposition dia, "by," or "through," marks the agency of the Son of God in the creation of the world, which is ultimately ascribed to the Father, in the preposition iti, "of," or "originating from;" "of whom, and through whom, and to whom are all things, to whom be glory forevermore. Amen."

Verse 4. It is not a little remarkable, that in the Orphic Mythology, the supreme principle of creation was, το φως, το υπερτατον παντων, και απροσιτον, το παντα παριμενον, όπερ ωμομασε Βουλην, Φως, Ζωην. ταυτα τα τρια ονοματα μιαν δυναμην απεφηνα, και εν εκατον του δημιουργου παντων θεου, του παντα τω κυριου σωτηρος του εις το εναι, δοματα τε και αραματα.

"The light supreme of all and inaccessible, containing the universe, which he named Counsel, Light, Life. These three names he made to represent one power, and one dominion, of God the Creator of all, who produced all things into being from nothing, both visible and invisible." See Suidas voce Ορφευς. And we find these three names or titles noticed in John's Introduction, and applied to Christ as the Oracle, which is synonymous with the Counsel of God, as Christ is also styled, Luke vii. 30. And that epithet of the Supreme Being, "light inaccessible," is also recorded by Paul, 1 Tim. vi. 16.

9. For the true light, Christ, "the Sun of Righteousness," coming into the world, (John xi. 27, xii. 46, xviii. 37,) enlighteneth "every man," who is willing to receive his illumination, John iii. 19—21. But the heathen world knew him not, as their Creator; and the Jews, his own peculiar people, entertained him not, (ου παραλαβον,) as their Lord, but rejected Him. As many, however, as received Him, (οι παραλαβον,) whether Jews or Gentiles, and believed in his name, or divine mission and authority, were admitted into covenant by Him, as "children of God;" whose adoption and regeneration, (γεννηθησαν,) was owing, not to any respect of persons, Acts x. 34, 35, prerogatives or merits of their own, as proceeding "from bloods," (εκ αιματων,) from chosen stocks, or races, highly favoured casts, as Hebrews, children of Abraham, or children of Israel, &c. 2 Cor. xi. 22, 23, or from natural instinct, (εκ θηληματος σαρκος,) or from the moral principle of reason or conscience, (εκ θηληματος ανδρος,) Rom. ii. 14, 15, but from the free grace and sole will of God, (εκ θεου,) 1 Pet. i. 3, Eph. ii. 8, 9, Rom. vi. 23.

14. And the Oracle became flesh, [or man,] 1 Tim. iii. 16, Phil. ii. 6, 8, and tabernacled (εκπυρωσεται,) among us: "the temple of his body, containing all the fulness of the Godhead, corporeally," John ii. 21, Col. ii. 9. And He manifested his glory, to his chosen witnesses, the Apostles, by his miracles, John ii. 11; by his transfiguration, Matt.
4. "In Him was LIFE, and the life was the LIGHT of men. [John viii. 12, xii. 46, &c.]

5. And the light shineth in the dusk, but the dusk comprehended it not. [Acts xiv. 17, xvii. 27, Rom. i. 19, 20, Ephes. iii. 18.]

9. He was the true LIGHT, which coming into the world enlighteneth every man.

10. He was in the world, and the world was made by Him, but the world [the Gentiles] knew Him not. [Exod. v. 2, Isa. lv. 5, 1 John iii. 1.]

11. He came unto his own home, but his own household [the Jews] entertained him not. [John iv. 44, Matt. xii. 38—42, Luke x. 13, &c.]

12. But as many as received Him, [whether Jews or Gentiles, Rom. ii. 10, 11, &c.] to them gave He authority to become children of God, even to them that believe in His name:

13. Who were born [again, John iii. 3, 1 Pet. i. 3—5, Tit. iii. 4—7, &c.] neither of bloods, [peculiar races, or favoured stocks, as of Abraham, Matt. iii. 9, John viii. 39—41, &c.] nor of the will of flesh, [suggestion of natural instinct] nor of the will of man, [suggestion of reason, or conscience] but of [the gracious will of] God. [James i. 18, &c.]

14. And the Oracle became flesh, [or man] and tabernacled among us, (and we [the chosen witnesses] beheld his glory, a glory suitable to the only begotten [Son issuing] from the Father) full of grace and truth.

15. The divinity of the Oracle, or Jesus Christ, is further intimated, 1. by \( \delta \) \( \mu o\) \( \nu g e n t h e s \) \( \phi i o s \), "the only genuine, or legitimate son," as distinguished from \( \nu o t o s \), a spurious son, Heb. xii. 8. By this epithet, Isaac was distinguished from Ishmael, Heb. xi. 17. It is equivalent to \( \gamma n \phi i o s \), 1 Tim. i. 2. 2. By \( \delta \) \( \varepsilon n \) \( \varepsilon n \) \( \tau o n \) \( \k o l o p o t h \) \( \tau o u \) \( \pi a r o s \), "who is reclining on the Father's bosom?" a metaphor taken from ancient usage. So John, the beloved disciple, reclined on Jesus' bosom, John xiii. 23, as he sat next to him at table, in the highest seat. And 3. By oracularly expounding (εκγυγησατο) the nature of the Invisible Father, who only knoweth likewise the nature of the Son, Matt. xi. 27.
16. And of his fulness, we [believers] all received, even grace instead of grace: [the grace of the Gospel, instead of the grace of the Law.]

17. For the law was given by Moses, but the grace and the truth [of the Gospel] was effected by Jesus Christ. [Heb. iii. 1—6.]

18. No one hath seen God the Father at any time; the only begotten Son who is on His bosom, that same expounded Him, [or oracularly explained His spiritual nature and true worship to mankind. John iv. 24, 1 Tim. vi. 16.]

This mysterious Introduction, (here attempted to be more closely and critically rendered, and explained from parallel passages of Scripture) furnishes the fullest evidence to the divine and human nature of Jesus Christ, as the original Oracle of the Old Testament, and the peculiar Son of God of the New; connecting both together as parts of one grand and comprehensive system of divine economy respecting mankind. Its authenticity is unimpeachable by heretics and infidels. Even the emperor Julian the Apostate, A.D. 361, reluctantly admitted this in his censure: "As to Jesus, neither Paul, nor Matthew, nor Luke, nor Mark, dared to call him 'God;' none but the honest [or simple] John *.”

THE PREACHING OF JOHN.

This was energetic and powerful, and drew a great concourse of people to him from Jerusalem, all Judea, and the region round about Jordan, who were baptized by him confessing their sins. John, indeed, was "a burning and shining lamp," like Elijah, according to our Lord's commendation, (corresponding to Gabriel's,) John v. 33, taken perhaps from this following:—

Then arose Elijah the prophet as fire,
And his word burned like a lamp, &c.—Ecclus. xviii. 1—10.


Julian, however, was mistaken concerning the rest, for Paul repeatedly styles him so, Rom. ix. 6, Phil. ii. 6, 1 Tim. iii. 16, Tit. i. 3, ii. 13, Eph. v. 5, Heb. i. 8. Matthew styles him from ancient prophecy, Immanuel, "God with us;" Mark, "the Son of God," l 1; Luke, "God," Acts xx. 28. And Jesus himself freely accepted the divine titles of my Lord and my God, from his disciple Thomas, John xx. 28, 29; which surely he would not have done, had he not been fully entitled thereto from "the glory which he had with the Father before the world was," John xvii. 5.
But when John saw many of the Pharisees and Sadducees, among the higher orders and rulers of the people, coming to his baptism, not in sincerity, but in hypocrisy, (Luke vii. 30, John vii. 48,) he thus boldly rebuked them:

"O generation of vipers *, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to [our] father; for I say unto you, that God is able of these stones [the Gentiles, whom you despise as stupid and insensible] to raise up children to Abraham, [who shall be adopted as children of God in your room,]" Matt. iii. 5—9, Luke iii. 7, 8.

And he warned all of the approaching destruction of Jerusalem, threatened at the conclusion of the Old Testament, as explained by our Lord’s corresponding parable of the barren fig-tree, Luke xiii. 6—9.

"And now is the axe laid to the root of the trees; every tree, therefore, that beareth not good fruit, is to be hewed down, and cast into the fire," Matt. iii. 10, Luke iii. 9.

Alarmed by these awful denunciations of divine vengeance, the multitudes enquired, What then shall we do [to be saved ?] In answer to which, this great preacher exhorted every class to forsake their ruling vices: he exhorted the hard-hearted and uncharitable Jews in general to be bountiful to the poor; "he that hath two coats, let him share with him that hath none, and he that hath food, let him do likewise;" the soldiers, on service (στρατευόμενοι) prone to rape, false information, and mutiny, "Neither plunder, nor inform falsely against any, and be content with your pay;" the publicans, or tax-gatherers, "Exact no more than what is appointed you," Luke iii. 10—14. And he did not spare the king himself, but reproved even Herod for his adultery, respecting his brother Philip’s wife, Herodias: "It is not lawful for thee to have her," and "for all the wicked things that he had done," Luke iii. 19.

And he further warned all of the future judgment, at the general resurrection, to be held by Christ:

* This expression is equivalent to "children of the devil," as being "the seed of the old serpent," always ready to calumniate and persecute "the righteous seed of the women," Gen. iii. 15, as they did both John and Christ, Luke vii. 31—35. Our Lord adopted it, Matt. xii. 34, xxxii. 33, as equivalent to a "wicked and adulterous generation," Matt. xii. 39.
“Whose [winnowing] fan is in his hand, and he will throughly purge his threshing floor, and gather the wheat (or good) into his granary (Heaven) but will burn up the chaff [or bad] with unquenchable fire (in Hell”), Matt. iii. 12, as explained by the similar parable of the wheat and the tares, Matt. xiii. 24—30; and the scenical representation of the last judgment, Matt. xxv. 31—46.

Thus, when all the people were in expectation of Christ’s appearance, did the Baptist endeavour to correct the false notions they entertained of his temporal kingdom, and the worldly prosperity they imagined was to take place among themselves. Luke iii. 15.

JESUS BAPTIZED.

“While all the people were baptizing, Jesus also came from Galilee to Bethabara, to be baptized; but John, knowing his superior purity and freedom from sin, forbade him, saying, I have need to be baptized by thee, and comest thou to me? But Jesus answering, said unto him, Permit it now; for so it becometh us to fulfil all righteousness. Then he permitted him.” Matt. iii. 13—15, Luke iii. 21.

John indeed could have been no stranger to Jesus, from the relationship and friendship that subsisted between their families, and the frequent opportunities they had of meeting each other at the great festivals thrice a year, at Jerusalem. John, indeed, must have known him personally, and learned, from his righteous and enlightened parents, the miraculous and astonishing circumstances of his birth, the declarations of the angel Gabriel respecting his dignity, and the superior sanctity of his life and conversation; but John knew him not officially, as the Christ, the Son of God, until it was signified to him by the Holy Spirit, and by the Heavenly Voice, at his baptism, as he informed his confidential disciples afterwards: “And I knew him not, but that he might be manifested to the Israel [of God] for this purpose came I, baptizing with water. And I knew him not; but He that sent me to baptize with water, that same said unto me, upon whom thou shalt see the Spirit descending and remaining upon him, this is He that baptizeth with the Holy Spirit,” John i. 31—39. So careful was Divine Wisdom, that the evidences of the office and divinity of Christ, before he entered upon his mission, should
rest upon no former hearsay, or secondary testimony, but upon
the immediate and original testimony of the Baptist, vouching
what he himself saw and heard.

This distinction between knowing the person, and not know-
ing the office, of Jesus, easily and naturally reconciles an ap-
parent dissonance between the evangelists Matthew and John,
and is supported by the case of the Jews and their rulers. They
knew Jesus personally, as the reputed son of Joseph, and whence
he was, from Nazareth, but though he was in the midst of them,
they knew him not as the Christ. Compare John i. 26,
with John vi. 42, vii. 27, Matt. xiii. 55, Mark vi. 3.

Accordingly, the promised sign took place, for "Jesus hav-
ing been baptized, and praying, the heavens were opened unto
him, and the Holy Spirit descended, and remained upon him,
in a bodily form, [probably as of fire, Acts ii. 3,] like a dove,
[or with a dove-like motion.] And a voice came from the
heavens, saying, "Thou art my Son, the beloved, in whom
I am well pleased," Mark i. 11, Luke iii. 22; or, "This is my

The only witnesses of this stupendous scene appear to have
been Jesus and the Baptist. To the former, perhaps, was
directed, "Thou art my Son," &c. to the latter, "This is my
Son," &c. And this seems to be confirmed by the Baptist's
testimony: "I beheld the Spirit descending, like a dove,
from heaven, and it remained upon him;—and I have seen,
and do testify [what I also heard] that This is the Son of
God," John i. 32—34.

This voice from heaven was thrice repeated at different times;
first, before Jesus entered upon his ministry, on the present
occasion, when the Baptist was the single witness; afterwards
more fully, and with more glorious circumstances, at his Trans-
figuration, before the chosen witnesses, Peter, James, and
John: "Thou art my Son, the beloved, in whom I am

* Some commentators endeavour to harmonize the Evangelists in this case, by sup-
posing that John did not know Jesus even personally, until pointed out to him by the
Holy Spirit, as formerly the wife of Jeroboam, in disguise, was made known to the
prophet Abijah, 1 Kings xiv. 1—6. But this supposition is improbable in itself, and
inconsistent with John's knowing and declining to baptize Jesus at first; after which,
* appears, that the sign was proposed to him by the Spirit.

† Then Jesus himself said afterwards, "Philip, have I been so long a time with thee,
and yet hast thou not known me?" John xiv. 9.
ix. 35, as the great prophet of the Church. And lastly, at the
close of his ministry, after he had been proclaimed the Christ,
or king of Israel, by the multitude, when our Lord, "for their
sakes," to confirm their faith, prayed, in their hearing, "Father,
glorify thy name *; a voice came from heaven and said, "I
have both glorified, and will glorify it again." And the people
who stood by, and heard it, said that it thundered, the articu-
late voice being probably accompanied with thunder, as at the
promulgation of the decalogue from Mount Sinai, Exod. xix.
19, xx. 18, 19. Others said "an angel spake unto him," John
xii. 28—30. These latter occasions, the second more fully
attested by three chosen witnesses, and the third by the multi-
tude, reflect credit back again on the first, depending on the
single testimony of John, while this, in turn, gives additional
weight to them.

* "The name of the Lord," signifies "the power of the Lord," or his Majesty,
Exod. xxxiii. 19, and sometimes perhaps Christ, Isa. xxx. 27, &c.
anointed him, [as the Messiah, or Christ:""] Ps. lxxxix. 19, 20 *.

And in the parallel prophecy of Isaiah, "Behold my servant, whom I have chosen; My Beloved, in whom I am well pleased; I have made my Spirit rest upon Him," Isa. xlii. 1, as cited by the evangelist, Matt. xii. 18, more correctly than in the present Hebrew text, or Sept. version, in the two first clauses; the last is the rendering of David Levi, Vol. I. p. 85, corresponding to Isa. xi. 2. In these two last prophecies, the Hebrew term, rendered "servant," is synonymous with "son." The Greek term, παῖς, also ambiguously denotes both, Luke vii. 3—7, &c.

Hence Peter declared, "How God anointed Jesus of Nazareth with the Holy Ghost, and with power," at his baptism, Acts x. 38; and Paul, "with oil of gladness above his fellows," [the angels] Heb. i. 9, citing David's prophecy of the Messiah, Ps. xlv. 7; and the Baptist, that "God gave him the Spirit immeasurably, and all things into his hand, [or power] because the Father loveth the Son," John iii. 34, 35.

2. The nature and extent of this spiritual unction is finely foretold by the prophet Isaiah, concerning "the offspring of Jesse," (the father of David) THE MESSIAH.

XI. 1. "And a rod shall come forth from the stem of Jesse, And a branch (Neser) from his roots shall be fruitful.

2. And the Spirit of the Lord shall rest upon Him, The spirit of wisdom and understanding, The spirit of counsel and fortitude, The spirit of the knowledge and fear of THE Lord."

1. Hence Our Lord was styled "the root of David," Rev. v. 5, "the root and the offspring of David," Rev. xxii. 16; in his divine nature, "the root," or foundation of "the sure mercies," or salvation "of David;" in his human nature, "the offspring of David."

2. The fulness of the Spirit, permanently granted to Him,

* See the whole of the 89th Psalm, newly translated and explained, in a volume of Dissertations on the prophetic Character of CHRIST. 8vo. 1808. p. 86, &c. Rivingtons.
† The Evangelist's version is supported by the Chaldee paraphrase, "Behold my servant the Messiah, I will choose (or adopt) him, my Beloved, the Oracle, in whom I am well pleased."
ANALYSIS OF

is indicated by the three-fold repetition of the word spirit, or faculty, which is remarkably applied to the gifts or qualities of the HOLY SPIRIT, not singly, but in pairs; not the spirit of wisdom, and the spirit of understanding, &c. but the "spirit of wisdom and understanding," &c. to denote the union of the speculative and practical virtues*. The speculative are comprehended under "wisdom, counsel, and knowledge of THE LORD;" the practical under "understanding, fortitude, and fear of THE LORD." He was perfect in the theory and practice of "all righteousness," Matt. iii. 15.

"For righteousness was the girdle of his loins, And faithfulness the girdle of his reins." Verse 5.

Unlike his apostles, to whom the gifts of the SPIRIT were "divided," or distributed severally, "to one the word of wisdom, to another the word of knowledge," &c. 1 Cor. xii. 8—11, but "in CHRIST are deposited all the treasures of wisdom and knowledge," Col. ii. 3, for He was "the wisdom of GOD," Luke xi. 49, "the counsel of GOD," Luke vii. 30, "the knowledge of GOD," 2 Cor. x. 5, Rom. xi. 33.

Such is the admirable combination of miracles and prophecy, attending and illustrating the mysterious circumstances of OUR LORD'S baptism.

JESUS TEMPTED.

Then, immediately after his baptism, JESUS, full of THE HOLY SPIRIT, returned from Jordan, and was impelled, and led by THE SPIRIT into the wilderness of Judea, to undergo a probation or preparation for his important ministry, like Moses and Elíjah, and for the same term of forty days, by prayer and fasting; during which, he was exposed to the temptation of the devil, and was with "the wild beasts," in a frightful solitude, excluded from all human society, and did not eat any thing.

* This is the ingenious remark of David Levi, Dissert. Vol. I. p. 68—80. But he has egregiously failed in his arguments for rejecting their application to Jesus of Nazareth. 1. Because (says he) his lineal descent from David is not proved, the genealogies of Matthew and Luke both belonging to Joseph, not to Mary. 2. Because he never was endowed with the spirit of prophecy. 3. Because in his agony he betrayed pusillanimity, or want of fortitude, when he sweated drops of blood, and was inferior to Socrates, who met death like a hero, with calmness and resignation. Such was Levi's partial blindness!
After this long and total fast *, supported miraculously by the 
Spirit, he was hungry, Matt. iv. 1, 2; Mark i. 12, 13; Luke 
iv. 1, 2.

Taking advantage of this symptom of human infirmity, the 
devil, who probably assailed him under the disguise of an 
"angel of light," 2 Cor. xi. 14, and in a human form, as appears 
from his conversation, hoped to overcome "the second Adam," 
as he had done "the first," by similar temptations, "the lust 
of the flesh, the lust of the eye, and the pride of life," (see p. 13,) 
not knowing that "Christ was to be tempted in all points, 
like as we are, yet without sin, that he might be able to sympa-
thize (συμπάθεια) with our infirmities, Heb. iv. 15, that wherein 
he had suffered himself, when tempted, he might be able to suc-
cour them that are tempted, Heb. ii. 17, and point out, by his 
own example, the dangers to which we are exposed from our 
spiritual adversary, and also the most effectual mode of resisting 
him, by vigilance, prayer, and the word of God, rightly under-
stood and interpreted," Luke xxii. 31—34; Matt. xxvi. 41; 
James iv. 7; Eph. vi. 11—17; 1 Cor. x. 13.

After a previous conversation on the divine suffrage to Jesus, 
at his baptism, evidently implied by the sequel, the devil, like 
the angel who came to feed Elijah in the wilderness of Beer-
sheba, might have urged him to relieve his hunger by the mira-
culous exertion of his own power: "If thou art the Son of 
God, command that these stones be made bread." But Jesus 
replied, in the authoritative language of Scripture, "It is written, 
Man shall not live by bread alone, but by every word that pro-
ceedeth out of the mouth of God," Deut. viii. 3. For so Moses 
exhorted the Israelites in the wilderness, to rely patiently on 
the Divine support, encouraged by the miraculous supply of 
manna, "to cast all our care upon Him who careth for us," 
1 Pet. v. 7, "and will sustain us," Ps. lv. 22. And so our

* The Socinian commentators, Rosenmuller, Thaddæus, Schulz, &c. among the Ger-
mana, labour to do away the miraculous fast of Moses, Elijah, and Christ, by arbitra-
arily supposing that they only fasted from bread, but were sustained by herbs, roots, and 
wild honey, perverting Deut. ix. 9—18.

† The original term εἰ, εἰ, is frequently used for εἰσεί, quidem, or quoniam, "since," 
"because," intimating not doubtfulness of supposition, but certainly of fact. As in Matt. 
vi. 30, xxii. 45; John viii. 46, xiii. 14—32, xv. 20; Acts iv. 9; 1 John iv. 11, &c. 
Thus Horace prays, that Faunus would be propitious to his flocks, Si tener cadit agnus, 
"since a tender lamb is sacrificed" to him regularly at the end of the year, Od. III. 
18. 5.
LORD afterwards declared to his disciples, "My food is to do the will of Him that sent me, and to accomplish his work;" John iv. 34. And the Jews, in like manner, afterwards tempted Christ, "What sign doest thou, that we may see, and believe thee? our fathers did eat manna in the wilderness, as it is written, He gave them bread from heaven," Ps. lxxviii. 24; John vi. 30, 31; evidently requiring a repetition of this miracle.

Foiled in this first temptation of appetite, Satan endeavoured to work on his vanity or ostentation. He took Jesus along with him, or led him to Jerusalem, "the holy city," to the temple, and placed him upon the pinnacle of the temple, or went up with him to the verge or battlement of the flat-roofed portico, which formed one of the wings of the temple, and overhung a frightful precipice beneath. See Vol. I. p. 430. And he said,

"If thou art the Son of God, cast thyself down; for it is written, that HE shall give his angels charge concerning thee; and that in their hands they shall uplift thee, lest at any time thou dash thy foot against a stone.*" Ps. xci. 11, 12. This is a prophecy indeed, foretelling the Almighty's care and protection of the Messiah, in figurative speech, under all dangers and difficulties, which the devil misinterpreting literally, urged him to encounter danger, by casting himself down from the battlement, and perhaps so give all the people that sign from heaven, of appearing in the clouds of heaven, or suspended in the air over the temple, (like the angel of the Lord, we may presume, in David's time, 1 Chron. xxi. 16.) which was expressly predicted of the Messiah, as Son of Man, by the prophet Daniel, vii. 13, and expected at the temple by the Jews, from the prophecy of Malachi, "The Regent whom ye seek will suddenly come to his temple," iii. 1; and which, the Jews, the scribes, and Pharisees, likewise "tempting him," repeatedly required, John ii. 18; Matt. xii. 38, 39, xvi. 1—4; but our Lord as often refused; referring them, figuratively, to a sign from earth, his resurrection on the third day after his crucifixion. Although at his iniquitous trial, he foretold the accomplishment of the former, at his second advent in glory, and also of David's prophecy: "Nevertheless [although ye will not now believe] I say unto you, hereafter ye shall see the Son of Man sitting

* "The devil can cite Scripture for his purpose:
An evil soul producing holy witness,
Is like a villain with a smiling cheek." Shakspeare.
on the right hand of power, [Psalm cx. 1.] and coming in the clouds of heaven,” [Matt. xxvi. 64.] He also foretold, that the sign they expected should not take place till their final conversion, the last time that he visited the temple. “ Lo, your house [of the Lord] is about to be left desolate unto you: for I say unto you, ye shall not see Me henceforth, [its brightest glory, Haggai ii. 9.] until ye can say, [with hearty repentance and true faith] blessed is he that cometh in the name of the Lord,” Matt. xxiii. 38, 39.

That this was indeed the full drift of this second temptation, may fairly be collected from the scene of it, the temple, rather than the wilderness, the devil thus proposing a public exhibition, in preference to a private, of throwing himself from one of the precipices of the mount of temptation, which was just at hand, and to which they returned, for the last and most powerful, of ambition.

This mountain, called Quarantania by travellers, (from “forty” days,) is represented by Sandys, Maundrell, Mariti, &c. as of most difficult and dangerous ascent, but affording the most charming and extensive prospect imaginable, from its summit, which overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea. These composed, according to the most natural and unstrained interpretation, “all the kingdoms of the world *,” or of “the land of promise *,” in the midst of which they then stood, “and the glory of them,” their cities, villages, corn-fields, &c. “in a moment of time,” and from one and the same point of view; and the devil said, “All these will I give thee, if thou wilt fall down and worship me;” adding, according to Luke, “for all this authority is committed unto me, and I give it to whomsoever I will.” Thus representing himself as the guardian angel, or protector of the holy land, as the archangel Michael was represented in Daniel, x. 13—21.

This audacious and impious proposal of divine worship, which no true angel of light, except Christ himself, ever received, or even tolerated, Rev. xix. 10, xxii. 9, detected the false fiend to

* Κοσμος, Matt. iv. 8 = οἰκουμένη, Luke iv. 6. The latter was shewn to denote the land of Judea and Galilee, or Herod’s dominions, Luke ii. 1; the former is also frequently used in a limited sense, John xii. 10, xviii. 20, &c. and expressly denotes the promised land, Rom. iv. 13.
be the power of darkness; and to shew that he was fully known, Jesus called him by his proper name, and banished him from his presence, as his divine superior, and rebuked him in the language of Scripture:

"Begone from my sight, Satan *, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve," Exod. xx. 3, 4; Deut. vi. 13; 1 Sam. vii. 3.

"Then the devil left him," confounded and vanquished at his own weapons. "And lo, angels came and ministered unto him," and supplied him, we may presume, with food. These true angels, contrasted with Satan, lead us to think, that the latter "transformed himself into an angel of light."

In the order of the three temptations, we have followed Matthew, in preference to Luke, who transposes the second and third, consulting the order of place, and bringing together the two temptations in the wilderness. But Matthew's order of time is preferable; for, 1. It is not likely that Satan would have dared to offer another temptation, after his detection and banishment, and the appearance of good angels; and, 2. the distance of Quarantania from Jerusalem was not considerable; nor is there any time specified by the evangelists for the duration of the temptations, after the expiration of the forty days.

It is remarkable, that Jesus was afterwards twice assailed by the same temptation of ambition or worldly grandeur; first by his own disciple Peter, deprecating his approaching sufferings and crucifixion, whom our Lord rebuked as an undesigned emissary of Satan on this occasion, "Begone from my sight, Satan," Matt. xvi. 23.

Afterwards the same temptation was repeated, when the multitude, in the wilderness, were persuaded by the stupendous miracle of the five thousand, fed with a few loaves and fishes, that Jesus was "the prophet like Moses, foretold to come into the world," and contended to take him by force and make him king, or proclaim him as their expected Messiah, John vi. 14, 15. But he, knowing their worldly-minded ambitious views of deliverance from the Roman yoke, and universal conquest and dominion, withdrew himself privately out of their reach.

Although the devil quitted Jesus at this time, it was only "for a season;" having been foiled in the arts of seduction, he

* This seems to be the import of the phrase, "Get thee behind me."
had recourse to open violence. He entered into Judas afterwards, when a fit opportunity offered of working upon his resentment, and his avarice, to betray his Lord, Luke xxii. 3, John xiii. 2, and he worked upon the inveterate malice of the Jewish council, by the agency of Judas, to apprehend him by night, for fear of the people, and by their clamour and importunity to intimidate the pusillanimous Roman governor Pilate to condemn him to death, knowing and declaring him to be innocent.

It is remarkable, in the history of the temptation, that our Lord did not deny Satan's pretensions to worldly sway. On the contrary, he rather confirmed them. He afterwards styled him “the prince of this world,” John xii. 31, xiv. 30, xvi. 11, and “the power of darkness,” Luke xxii. 53, Col. i. 18. And he commissioned his apostle Paul, after his resurrection, “to turn the Gentiles from darkness to light, from the power of Satan unto God,” Acts xxvi. 17, 18, whence Paul styled Satan “the god of this world,” 2 Cor. iv. 4; and John remarks for the consolation of believers, “Greater is he [presiding] in you, than he [presiding] in the world,” 1 John iv. 4.

THE DEPUTATION TO JOHN.

The fame of John's baptism at length attracted the notice of the Jewish Sanhedrin, and they sent a formal deputation of priests and Levites, of the sect of the Pharisees, to enquire of him who he was, whether he was “the Christ, or Elijah, or the prophet like Moses,” whom they severally expected. And when he expressly denied that he was any of these, then they enquired by what authority he baptized? To which he answered, as the herald of Christ, foretold by Isaiah, “The voice of one crying in the wilderness,” &c. as before, further intimating, that Christ was actually come, and “in the midst of them,” though they knew him not,” John i. 19—27.

This deputation appears to have taken place after our Lord's baptism, during his absence and temptation, and before he returned to Bethabara, on the day after their departure. John dismissed them with the foregoing general answer, prudently declining to give them any more particular information

* Moses 15, “In the midst of you.” So Moses described the future prophet like

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respecting the person of Christ, whom he judged they sought, like Herod, only to destroy, John i. 28, 29.

On the return of Jesus, whom John beheld coming towards him, he said to some of his confidential disciples, who were with him, "See the Lamb of God who taketh away the sins of the world!" thus pointing out Jesus to them as "the Lamb to be led to the slaughter," or expiatory "sacrifice," as the grand atonement for the sins of mankind, foretold by the prophet Isaiah, in that remarkable description of the rejection and sufferings of Christ, in the 53d chapter, when "he was numbered with the transgressors," as applied by our Lord to himself, Luke xxii. 37, and by the Holy Spirit, Acts viii. 32—35. For he was the true paschal lamb, typified in the mysterious institution of the passover, who was to be "slain from the foundation of the world," in that "grand charter of God's mercy to mankind," the judgment of the old serpent, Gen. iii. 15, Rev. xiii. 8. See p. 16, &c.

The day following, John again pointed out Jesus, as he was walking about, to two of his disciples, Andrew, Simon's brother, and John the Evangelist, most probably, (who, through modesty, suppresses his own name in his Gospel, see xiii. 23, xx. 2, xxi. 7,) and said, "See the Lamb of God!" alluding evidently to his former conversation, at which therefore they had been present.

This emphatic repetition they considered as a recommendation to follow "the chief," in preference to the "harbinger," and accordingly they enquired of Jesus where he lodged, and followed him thither, on his gracious invitation, and spent the remainder of the evening with him, from "the tenth hour," or four in the afternoon.

To these two first disciples was added Simon, Andrew's brother, whom our Lord afterwards surnamed Cephas, or Peter, (the former in Hebrew, the latter in Greek, signifying "a stone," and, "on the morrow," Philip and Nathanael, surnamed Bartholomew, who uttered that noble confession of faith, when his prejudices against "Nazareth," were overcome, by our Lord's intimate knowledge of some secret transaction of his under a fig-tree, "Rabbi, thou art the Son of God! thou art [the Christ] the King of Israel!" John i. 35—50.

Jesus returned from Bethabara to Galilee, and on "the third day after," he worked his first miracle at Cana, on the
confines of Tyre, where, at a wedding, to which he and his disciples were invited, he turned the water into wine, to confirm the faith of his early disciples. There "he manifested his glory," or "miraculous power," (which marked his superiority over John, who did no miracles,) "and his disciples believed on him."

On this occasion, he, perhaps, communicated his design of working the miracle to his mother before-hand, and when she said, "they have no wine," he repressed her impatience by a gentle rebuke: "Woman, what hast thou to do with me? my time is not yet come." In this she meekly acquiesced, saying to the servants, "whatsoever he may say to you, do," John ii. 1—11.

Some time after, when Jesus had opened his commission publicly at Jerusalem, and his disciples baptized in Judea, John removed from Bethabara to Aenon, near Salem, or Shalem, northward, in the province of Samaria, Gen. xxxiii. 18, and also "because there was much water there," convenient for baptizing, in a different part of the country.

While John was employed there, before he was cast into prison, there arose a question between some of his disciples and the Jews concerning purification, or the comparative efficacy of the baptisms of John and of Jesus, which John decided, as before, in favour of the latter, declaring that he was only sent before Christ as his harbinger; that Christ was "the bridegroom" of his spiritual bride, the Church, as foretold by David, Ps. lxxiv. 9, Rev. xxi. 2, but that himself was only the bridesman, "the bridegroom's friend," or attendant, who heard and obeyed his voice, and shared in his joy upon that occasion. He then foretold Christ's increase, and his own decrease; that Christ came from heaven, and testified heavenly things, himself earthly things; that Christ testified what he had seen and heard, but that none received his heavenly testimony, generally speaking; but that whosoever did receive it, sealed, or subscribed to the veracity of God, in performing his promises of redemption to mankind by the prophets, in sending his Son, the Oracle, into the world, that whosoever believed on him should have eternal life, but that whosoever believed not, or disobeyed

* * * Why dost thou interfere in my concerns?" See this phrase explained, 2 Sam. xx. 22, in the history of David.
Son, should not see life, but was liable to the permanent wrath of God, John iii. 23—36.

The amount of John's testimony to Christ was considerable, and included the leading doctrines of Christianity.

1. He proclaimed to all the people, as his herald, the approach of Christ, in the character, though not the person, of Elijah, foretold by Isaiah and Malachi, and interpreted by Gabriel and Jesus.

2. He stated his pre-existence and dignity, as the eternal Son of God, and the Oracle, and his own chief.

3. He foretold his atonement for the sins of the world, as the predicted Lamb of God.

4. He foretold the rejection of Christ by the Jewish nation, and the adoption of the despised Gentiles in their room.

5. He foretold the judgments to be inflicted on the Jewish nation, for their impenitence and apostacy, and the general judgment of all mankind by Christ, and the final separation of the good from the bad.

6. He foretold Christ's increase and his own decrease.

7. He witnessed Christ's spiritual unction at his baptism, and pointed him out personally to some "true Israelites, without guile."

When he had thus fulfilled the important purposes of his ministry, that it might not interfere, we may presume, with that of Christ, by an apparent competition, or rivalship *, though there existed none in reality, "he finished his arduous course," and thankless office of a national reformer, being cast into prison by Herod, at the instigation of his wicked paramour Herodias, within a year after he had baptized, and borne witness to Jesus as the Christ. And after spending near a year longer in prison, this holy man was at length wantonly sacrificed, in the midst of conviviality and mirth, to the licentious fascinations of a young woman, instigated by the implacable vengeance of an old one, her mother, to degrade herself, and to be guilty of a complicated crime of treachery and cruelty, repugnant to youthful simplicity and innocence, and to the rash oath of a worthless and merciless prince, which had better been broken than kept, Matt. xiv. 3—11, Mark vi. 17—28, Luke iii. 19, 20.

* The speedy termination of the Baptist's ministry and life, according to Chrysostom, was designed by Providence, that the people might not be divided in their opinions between both.
JOHN’S MESSAGE TO CHRIST.

During John’s imprisonment, having heard of the works of Christ, he sent two of his disciples to enquire of him, “Art thou He that should come*, or look we for another?”

This message was delivered in public, while he was employed in the specific works foretold of the Messiah by the prophets, his peculiar miracles, Isa. xxxv. 3—6, xlii. 6, 7, Ezek. xxxiv. 16, and his doctrines, Isa. lxi. 1, Ezek. xxxiv. 15, Zech. xi. 7, Luke xix. 10.

And Jesus answered and said unto the messengers, Go and shew John again these things which ye do hear and see; the blind receive their sight, and the lame walk; the lepers are healed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached unto them.

And blessed is he whosoever shall not be offended in me, Matt. xi. 2—6, Luke vii. 18—22.

The design of John’s message has been variously represented: some think it was designed to remove the doubts of his disciples respecting Christ’s mission, others his own. The latter opinion, which was that of Tertullian, seems to be more probable, for the following reasons:

1. Notwithstanding the ample testimony which John had borne to Jesus as the Christ, and which surely his miracles were calculated to confirm, he might have entertained wrong apprehensions respecting the nature of his kingdom, with the generality of the Jews, and even our Lord’s own disciples. John might not have thoroughly understood the nature of Christ’s kingdom, and therefore expressed a jealous wonder, why Jesus who worked such stupendous miracles, did not deliver him from the hands of his enemies, but suffer his faithful herald to languish in prison. John, too, was not better instructed than the apostles James and John, who applied to be made the prime ministers of Christ, “to sit the one on his right hand, the other on his left, in his kingdom,” Matt. xx. 21, or than Peter, “Behold we have forsaken all, and followed thee: what shall we have therefore?” Matt. xix. 27. Nor were even they fully instructed in the spiritual nature of his kingdom, until they

* "Blessed be He that cometh in the name of the Lord," Ps. cxviii. 26, was universally understood of the Messiah, and applied by the multitude to Jesus, Matt. xxi. 9, Heb. x. 37.
had been “baptized with the Holy Spirit,” on the day of Pentecost, a baptism, therefore, which John could not understand.

2. Our Lord's answer was directed not to the messengers, but to John himself, and the conclusion conveyed a gentle, but yet pointed rebuke, for “the offence” he in particular had taken, with a kind admonition not to forfeit that “blessing,” by doubt or distrust, which awaited “all that trusted in Him,” as the Son of God, foretold by David, Ps. ii. 12.

3. That John and his disciples were fully satisfied with this answer, and with the triple evidence of miracles, doctrines, and prophecy, to establish Christ's mission, (more especially foretold by that evangelical prophet Isaiah, on whom John rested his own credentials, as Christ’s herald) we may conclude, because it was fully sufficient to convince such a wise and good man, and because when John was beheaded, “his disciples, after they had buried the body, went and told Jesus,” which was plainly an act of respect and kindness, and the behaviour of men who entertained an honourable opinion of Christ, as their master's “chief,” and deeply interested in his unworthy fate.

4. And this is confirmed by the testimony of Jesus to John.

To remove any unfavourable impressions the multitude might have entertained of John, in consequence of his message, and our Lord's answer, Jesus took the earliest opportunity, “while the messengers were departing,” to delineate

THE CHARACTER OF JOHN.

1. “John was not a reed shaken with the wind.” He was no wavering or inconstant teacher, but invariably and steadily preached the same doctrine of repentance to the people throughout, as the only means of averting the divine judgments, and qualifying them for admission into Christ's kingdom.

2. “He was not a man clothed in soft raiment.” He was no courtier, or great man, “clothed in purple and fine linen,” but coarse in his dress, and austere in his deportment; commanding respect and veneration, as a prophet, by the energy of his preaching, and the sanctity of his manners, like another Elijah in character.

3. “He was greater than a prophet,” because he was himself the subject of prophecy, as the harbinger of the Messiah; and whereas the prophets of old only foresaw at a distance the
expected Messiah with the eye of faith, Numb. xxiv. 17, John viii. 56, 1 Pet. i. 11, 12, he had the more glorious privilege and the higher honour of conversing with him face to face, as a man with his friend, and of opening the new dispensation of the Gospel, which dated its commencement from him, as the old dispensation of the law and the prophets terminated in him, Acts i. 21, 22, Matt. xi. 13.

4. His powerful preaching turned many to righteousness, and produced a considerable reformation among the people, insomuch that they eagerly and "violently pressed" for admission into Christ's kingdom, Matt. xi. 12.

However, as a drawback from this high character, our Lord observed,

5. "He that is least in the kingdom of heaven is greater than he;" that is, one of my inferior disciples, after the baptism of the Spirit, shall be superior to John, in knowledge of the mystery of the Gospel, in spiritual gifts, and power of working miracles.

Such was the honest and impartial testimony which the Baptist and his Chief reciprocally bore to each other. The offence taken by John is not disguised, nor his reprehension by Christ suppressed, in the memoirs of those most candid of all historians, the Evangelists.

From their combined evidence, we are abundantly warranted to believe, that John and Jesus were neither enthusiasts nor impostors*, but that their testimony to each other was true, and proved by mighty signs, wonders, and prophecies, fulfilled in both.

CHRIST'S PUBLIC MINISTRY.

FIRST PASSOVER†.

After Jesus had worked his first miracle at Cana, he went

* This important question is ably discussed in Doctor Bell's critical examination of the missions of John the Baptist and of Jesus Christ.

† The assumed date of this passover, A.D. 28, is confirmed, 1. By the time that had then been spent in rebuilding Herod's temple, this year being the forty-sixth from the time he laid its foundations; see the preceding period, Herod's reign. 2. It was also "the acceptable year of the Lord," or a Jubilee, Luke iv. 19, the thirty-third, reckoned from the first general sabbatical year, after the second division of the conquered lands by Joshua, B.C. 1589, as shewn before, under the article of Jubilee.
from thence, with his mother, brethren, (or cousin-germans) who, after Joseph's death, appear to have resided with her, and his five first disciples, to Capernaum, on the lake of Gennesareth, or sea of Galilee, whence, after a sojournment of "not many days," he proceeded with them to the passover at Jerusalem, John ii. 12, 13.

He there first, "coming to his own home," John i. 11, opened his divine commission in the temple, by a significant act of authority, namely, of purging it, or driving out of its courts, all the traders in sacrifices, and the money-changers, who exercised a profane traffic there, for the convenience of foreigners who attended the passover, Deut. xiv. 25, with this rebuke, "Make not my Father's house a house of merchandize;" repeating in public, what he had before said in private, at his first visit, that God was his peculiar Father, or that He was their expected Messiah, the Son of God; "animated" with that "pious zeal" for the purity of the temple, foretold of him by David, Ps. lxix. 9.

Upon this occasion, the Jews, or their rulers, required of him a sign from heaven to prove his commission; but he enigmatically referred them to a sign from the earth, his crucifixion by them, and resurrection on the third day: "Destroy this temple, and in three days will I raise it up."

This they misunderstood literally, and expressed their surprise: forty-six years hath this temple been building, [and it is not finished yet] and wilt thou raise it up in three days? But he spoke figuratively, of "the temple of his body," [in which "dwelt all the fulness of the Godhead corporeally," Col. ii. 9.] Hence this was made an article of false accusation against him at his iniquitous trial, three years after, one witness alleging that he said, "I am able to destroy the temple of God, and to build it in three days," Matt. xxvi. 61; the other, "I will destroy this temple made with hands, and in three days I will build another, made without hands:" their testimony not being consistent, and the latter confounding the literal and figurative meaning together, Mark xiv. 58, 59.

Neither was the studied obscurity of this enigmatical answer understood by the disciples themselves, until it was explained by the event of his resurrection on the third day; then indeed they remembered this saying, and believed the scripture-pro-
NICODEMUS

was one of these early converts, "a Pharisee and a ruler of the Jews," or a member of the Sanhedrin, and also styled "the teacher of Israel," a distinguished scribe, or expounder of the law, a man of superior rank and information. He came privately to Jesus "by night," in order, it should seem, to avoid giving offence to the ruling powers, who, in general, did not believe in him, John vii. 48, though several unquestionably did, John xii. 42, such as Joseph of Arimathea, the friend and fellow-disciple of Nicodemus, John xix. 38, 39, and perhaps Gamaliel, the favourer of the apostles, Acts v. 34—40.

Nicodemus seems to have been a hearer of John the Baptist also, who did no miracles, (compare Matt. iii. 7, and John iii. 11,) and came to learn the way of salvation more perfectly from a divine teacher, as he acknowledged Christ to be from his miracles, both in his own opinion, and in that of others also.

"Rabbi, we know that thou art a teacher come from God, for none can do those miracles that thou doest, unless God be with him," John iii. 1, 2.

To such a respectful and respectable enquirer, Jesus was more explicit. In an interesting conversation, he communicated

* O ἰδασκαλός τοῦ Ισραήλ. The Jews gave their doctors high and sounding titles, like the "Angelical, the Admirable, the Irrefragable," &c. of the scholastic ages. Nicodemus might have been distinguished as "the teacher of Israel," by his followers, which makes the reproof of Jesus severer, John iii. 10. Middleton, p. 346.
to him the fundamental doctrines of Christian faith. 1. The necessity of *new birth*, or *regeneration* by baptism and the *Holy Spirit* to salvation, verse 3—11. 2. The *redemption* of mankind by the death of *Christ* through *faith*, of which the *brazen serpent* was a type, verse 12—15. 3. The original cause of this mode of redemption, the *love of God*, verse 16—18. 4. The *vices* of mankind, the leading cause of *unbelief*, verse 19—21. These will be considered in the ensuing article of the *spirit of the gospel*.

After he had attended this first passover at Jerusalem, Jesus spent some time in Judea. During his stay there, our Lord's disciples baptized in his name with *water* unto *repentance*, following up John's baptism; but Jesus himself baptized not, because his was properly the baptism of *the Spirit* unto *regeneration*, and it was not to take place until he was glorified, after his *resurrection*, John iii. 26, iv. 2, vii. 39, Acts i. 5.

At length, the fame of his baptism (or rather that of his disciples) excited the jealousy of the Pharisees, and gave umbrage to the rulers, who found not in the poor, the meek, and lowly Jesus, the Messiah they wanted. "His own household entertained him not," John i. 11, iii. 25, 26, iv. 1—3. As soon, therefore, as he heard of John's imprisonment by Herod, near the end of that year, he determined to leave his own country, where he testified a prophet had no honour, and to return to Galilee, and undauntedly preach the Gospel even in Herod's dominions, John iii. 29, 24, iv. 3, 43, 44.

His stay in Judea this time was probably about *eight* months, for in his passage through Samaria to Galilee, he reckoned that there were "*four months until harvest*," John iv. 35, which commenced in that country about the passover.

**THE WOMAN OF SAMARIA.**

Jesus, on his way through Samaria, stopped at Jacob's well, near Sychar, formerly Sichem, or Sechem, Gen. xxxiii. 19, about the sixth hour, or noon; and while his disciples went to buy provisions in the neighbouring town, Jesus, wearied with his journey, sat down, *during the heat of the day*; as formerly, perhaps, when the Lord appeared to Abraham, Gen. xviii. 1—5.

In his remarkable conversation with the Samaritan woman, who came to the well to draw water, he, in answer to her ques-
tion, decided the controversy between the Jewish mode of worship at Jerusalem, and the rival Samaritan at Mount Gerizim, in favour of the former; at the same time foretelling that both would soon be superseded by the true and spiritual Christian worship throughout the world, more agreeable to the spiritual nature of the Deity. And to her he openly avowed himself the Messiah, in his two-fold character of a Prophet, or teacher of religion, and the Saviour of the World, according to the true notions which were entertained and expressed by the woman, when he told her all that ever she did, or the private history of her life, and by her countrymen, when they heard his preaching, John iv. 7—42.

The favourable disposition of these Samaritans of Sichem to receive Christ and his doctrines, is elegantly expressed in his agricultural comparison to his disciples, when he saw them coming to meet him, on the woman's invitation: “Lift up your eyes, and observe the fields, how they are white already unto the harvest;” the whiteness of the stalk at the top indicating the ripeness of the grain in general*, verse 35. And to this, John's preaching, perhaps at Salem, in that neighbourhood, might have contributed; and our Lord predicted the future success of his Apostles, following both himself and John: “One soweth, and another reapeth. I sent you forth to reap what ye laboured not; others have laboured, and ye have entered into [the fruits of] their labours,” ver. 37, 38.

CHRIST'S FIRST RETURN TO GALILEE.

After spending two days with these hospitable and well-disposed Samaritans, at their entreaty, he departed and went into Galilee, where he also was favourably received, the Galileans having seen the miracles he did the preceding passover at Jerusalem, which they also attended. Here, at Cana, he worked his second miracle, of healing, at Capernaum, about twenty-three miles distant, the son of a nobleman, or one of Herod's courtiers, who besought him that he would come and heal his son, who was at the point of death. And Jesus said, in his usual concise and authoritative manner, ποιεῖνον, ὅ νικος σου ζή, Go thy way, thy son liveth! And the father believed the oracular

* Molli paulatim navescet campus arista. Virgil.
Here the “yellowness” precedes the “whiteness,” or ripeness.
word, and found his son healed, the fever having left him the
day before, precisely at the hour that Jesus spoke, ver. 43—54.
With his return to Galilee, the three first Evangelists begin
their accounts of our Lord's public ministry, because it was
the principal scene of his preaching and miracles. The sub-
stance of his preaching was the same as John's: "Repent,
for the kingdom of Heaven is at hand," Matt. iv. 17, or, as
more fully expressed, "The season is already fulfilled, and the
kingdom of God is at hand; repent, and believe in the Gos-
pel," Mark i. 15.

"When the fulness of time had come, God sent forth his
son, born* of a woman, born* under the law, to redeem
them that were under the law, that we might receive the adop-
tion of sons, [promised in the Gospel,"] Gal. iv. 4, 5.

This fulness of time may appear from the following propheti-
cal and chronological characters:

1. By Jacob's prophecy, Shiloh, "the Apostle," was to
be sent for the instruction of the Jews, before "the sceptre had
departed from Judah," when Judea was made a Roman pro-
vince, and before the dissolution of their ecclesiastical polity,
"before the native scribe, or expounder of the law, had de-
parted," while they were still "under the law†." 2. And the
second temple still standing, according to Malachi. And 3. his
harbinger, the Baptist, already come in the power and spirit of
Elijah.

By Daniel's prophecies:

4. "In the days of the four great temporal kingdoms," of the
Babylonians, Medo-Persians, Macedo-Grecians, and Romans,
when the three first had been incorporated, as it were, with the
fourth, which had now reached the zenith of its power and
grandeur, the fifth or spiritual kingdom of the stone was to be
founded; and, though small in its beginnings, was to subdue all
those kingdoms, to become the kingdom of the mountain, and to
fill the whole earth.

5. "After the sixty-two weeks," and during "the one week,"

* The word γενομενον, in both places, should be rendered "born" (not "made,")
as also Rom. i. 3; 1 Cor. i. 30; like Isa. ix. 6; John viii. 58. And so Josephus, "Of
Phaleg, the son of Eber, is born (γενερας) a son Ragus," Ant. i. 6, 5. And Hesiod
wishes (η προσεα θανειν, η επειτα γενεσθαι) that he had died before, or to be born
after, the iron age. See Vol. i. p. 247.
† See the foregoing interpretation of the prophecy, p. 15, &c.
in the midst of which "the Messiah was to be cut off." And accordingly they expired A.D. 14, fourteen years before the commencement of our Lord's public ministry, A.D. 28.

By Isaiah's prophecies:

6. The precise year of its commencement was foretold to be a Jubilee, or "the acceptable year of the Lord," and such was A.D. 28, as shewn before.

7. The chief scene of his ministry is also foretold to be "Galilee of the Gentiles," the upper or northern Galilee, bordering on Syria, which had formerly been "the land of Naphtali, and the land of Zebulon;" the first which had been wasted, and the inhabitants carried into captivity by the Assyrians, under Tigrath-pilassar, 2 Kings xv. 29, 1 Chron. v. 26; and also the first to be blessed with the marvellous light of the Gospel, though held in contempt by the Jews.

IX. 1. "As [God,] in the former time debased
The land of Zebulon, and the land of Naphtali,
So in the future shall He make glorious,
[By] the way of the sea, beside Jordan,
Galilee of the Gentiles.

2. The people that walked in darkness
Have seen a great light;
The inhabitants in a land the shadow of death,
Upon them hath the light shined."

This noble prophecy (more closely rendered) is partially cited by the Evangelist Matthew, giving only the substance of the first verse, and a slight variation of the second.

IV. 15. — "The land of Zebulon and the land of Naphtali,—
[By] the way of the sea, beside Jordan,
Galilee of the Gentiles:

16. The people that sate in darkness
Have seen a great light;
And to them that sate in the region and shadow of death,
To them hath the light arisen."

May the concentrated light of these luminous chronological prophecies contribute to remove that "partial blindness which hath still befallen Israel," and the veil, of ignorance, inattention, and obduracy, which prevents the Jews from understanding the spirit and meaning of their own Law, and perceiving that "Christ is the end of the law for righteousness," "the testifying of Jesus, the spirit or drift of prophecy," "to whom give all the prophets witness;" which veil has hitherto been cast
over them, as a *judicial* punishment for their wilful and malicious rejection of *Gospel light*, as repeatedly foretold by *Moses and the prophets, Christ and his apostles*, and as some of their own *Rabbi* ingenuously confess. See the remarkable narrative of *Solomon Duitsch*, p. 411.

**CHRIST'S FIRST VISIT TO NAZARETH.**

*Jesus* again experienced that "no prophet is acceptable in his own country," at *Nazareth*, when he opened his commission there, as Shiloh and Christ, on the grand *Jubilee*, foretold in that other noble prophecy of Isaiah.

**LXI.** 1. "The Spirit of the Lord is upon me,  
Because He hath anointed me  
To preach the Gospel to the poor;  
He hath sent me to heal the broken-hearted,  
To proclaim liberty to the captives,  
And recovery of sight to the blind;  
[To set at liberty them that are bruised.]  

On this occasion, in the synagogue, he read and applied it to himself: "This day is this scripture-prophecy (γραφή) fulfilled in your ears." But though "all the assembly had their eyes fixed on him, and wondered at the words of grace that proceeded from his mouth," thus "bearing testimony" undesignedly to another signal prophecy of the *Messiah*:

"Thou art most beautiful among the sons of Adam,  
Grace is shed forth on thy lips." Psalm xlv. 2.

yet their prejudices soon recurred, on account of the apparent meanness of his descent, "Is not this Joseph's son?" They also reproached him with not healing any sick persons at *Nazareth*, as he had done at Capernaum, in the case of the *nobleman's*...
SACRED CHRONOLOGY.

Son: "Ye will surely say, or apply to me, this proverb, 'Physician, heal thyself,' whatsoever we have heard done at Capernaum, do here also in thine own country." But Jesus told them they were not worthy, because they did not receive him as a prophet, and justified his conduct by the example of the greatest of their prophets, Elijah and Elisha, who worked miracles for heathens, in preference to their own ungrateful and persecuting countrymen. Provoked at this severe and undaunted reproof, as they justly interpreted his answer, they thrust him out of the city, and led him to the brow of the hill, on which it stood, to throw him down headlong; but, either blinding their eyes, or making himself invisible, he passed through the midst of them, and took up his residence at Capernaum, the metropolis of Galilee, in their neighbourhood, where the people were well affected toward him, and where he was likely to be under the protection of the nobleman whose son he had cured, and also of the Roman Centurion, (Matt. viii. 5,) and of the Ruler of the Synagogue, (Mark v. 22,) for whom he was next to work signal miracles, and in security from the machinations of his enemies at Jerusalem, the chief priests, scribes, and Pharisees, which followed him even into Galilee, (Luke v. 17.) The adjacent sea of Galilee, or lake of Tiberias, surrounded with many towns and populous villages, and where his disciples chiefly resided, afforded him peculiar facilities also for travelling by water from place to place, and for avoiding the importunities of the multitude, when they either incommoded, or intended to make him "King" by force. Upon all these accounts, therefore, Capernaum was peculiarly fitted for his chief residence, Luke iv. 16—32.

His next care was to summon his early disciples, Simon Peter and Andrew, James, and John, to constant attendance on his person, that they might witness his miracles, and be instructed in his doctrines, Mat. iv. 18—22, Mark i. 16—20. Their call, and the miraculous draught of fishes, elegantly signifying that they were hereafter to become fishers of men, is related more fully, Luke v. 1—11. About the time of their call, we may date the cure of Peter's mother-in-law, Mark i. 29, Luke iv. 38, Matt. viii. 14 *.

* Matthew places this cure after the sermon on the Mount, but the joint testimony of Mark and Luke, for its earlier date, seems preferable; especially as Matthew does not positively determine the time.
Then Jesus visited all Galilee, teaching in their Synagogues, preaching the Gospel of the kingdom [of heaven,] and healing all manner of sickness and disease among the people; and was followed by great multitudes from Galilee, Decapolis, Jerusalem, Judea, and from [Perea] beyond Jordan, Matt iv. 23—25; Mark i. 39; Luke v. 15.

Among the most remarkable miracles he performed at this time, was the cure of the demoniac, at Capernaum, Mark i. 21—28; Luke iv. 31—37.

THE SERMON ON THE MOUNT.

This divine discourse, which forms the finest exposition, and enlargement of the decalogue, (as shall be shewn in the ensuing article of the spirit of the Gospel,) appears to have been delivered, not on, or near, Mount Tabor, as usually supposed; but further north, according to the ingenious conjecture of Dr. Middleton, drawn from the definite expression of the scene of it, το ὁπός, the mountain *; which, as no mountain had been mentioned before, he supposes to represent "the mountain district*" of Galilee, in the neighbourhood of Capernaum, which formed part of that great chain of mountains which runs through Palestine, nearly from north to south; and we may add, as distinguished from το ὁπός πεδινός, "a plain," or "flat place," contrasted therewith, which was the scene of an ensuing discourse †, Luke vi. 12—17, probably near the border of the lake of Galilee.

The season of its delivery is usually supposed to have been spring, from our Lord's illustration of the lilies of the field, Matt. vi. 28, or rather, as Michaelis conjectures, "the crown imperial," a beautiful and stately plant, common in the meadows of the east, and which blows early in spring. Middleton,

* Middleton has shewn, p. 186, that το ὁπός, "the mountain," to which Lot was warned to fly, is contrasted with the cities of the plain, Gen. xix. 17; and where the spies of Joshua sheltered themselves, Josh. ii. 23, is explained, ἡ ὄρεινη, "the mountain district," ver. 22; and we may add, ἡ πέργη, "the rock," in the parable of the Sower, Luke viii. 6, is explained by το πέργωδες, "the rocky or stoney ground," Mark iv. 5.

† Several commentators reckon that Luke vi. 20, &c. records the same discourse as Matt. v. 1, &c. And a learned friend, Archdeacon Churlton, thus ingeniously reconciles the apparent difference of place in the two Evangelists.

"The scene in Matthew was a mountain, ὁπός, as contrasted with the plain, or valley at the foot of it. But it was not on the summit [of the mountain], but on a level place, according to Luke, the first shelf, suppose, on the descent of the hill."
The sermon was followed, and ratified, by a signal train of miracles.

1. The leper cured, Matt. viii. 1—4; Mark i. 40—44; Luke v. 12, 13.
5. A legion of demons sent from the two demoniacs into the swine, Matt. viii. 28—34; Mark v. 1—17; Luke viii. 27—37.
6. The bed-ridden paralytic cured, Matt. ix. 2—8; Mark ii. 2—12; Luke v. 18—26.
7. The woman cured of a bloody flux by touching his garment, Matt. ix. 20—22; Mark v. 25—34; Luke viii. 43—48.
8. Jairus' daughter raised to life, Matt. ix. 18—26; Mark v. 22—43; Luke viii. 41—56.
10. A dumb demoniac cured, Matt. ix. 32, 33.

Of these miracles, the most remarkable were,

THE LEPER CURED.

This Jewish leper was cured by two authoritative words, ὢ ἐλω, ἀμαριθμητε, "I will, be purified;" exactly corresponding to the terms of the supplication, "Lord, if thou willest, thou art able to purify me."

Our Lord's injunction of secrecy to this leper and to others, "See thou tell no man," was founded in consummate prudence. For the purposes of his divine mission, it was necessary that he should perform many miracles, to command attention, and hold many discourses, to instruct the multitude, and discipline or train his Apostles for their future functions. Hence, in the beginning of his ministry, at least, he was obliged to keep himself as private as its nature would admit, in order to avoid giving umbrage to the ruling powers, the chief priests, Herod, and the Roman governor, by a premature celebrity; which might have
led them to cut him off before the time. In this particular cure, had “the officiating priests” at Jerusalem known that it was miraculous, they might, when “he shewed himself to them,” as required by our Lord, in obedience to the law, Levit. xiv. 1—12, through envy, have refused to give him the certificate of his cure, which was necessary as a testimony unto his family and friends, to readmit him into society.

THE CENTURION’S SERVANT CURED.

This pious, liberal, and lowly-minded heathen, the Roman centurion, stationed at Capernaum, did not think himself worthy to apply immediately to Christ, to cure a favourite servant; but employed the mediation of the elders of the Jewish Church at Capernaum; whose good will he had conciliated by his regard to their nation, and by building them a synagogue, or place of public worship, at his own expense. Jesus approved their intercession, and went with them. But when he was now not far from the house, either the Centurion himself, or some friends whom he deputed, came to spare our Lord the trouble of coming to the house; saying, “Lord, I am not worthy that thou shouldest enter under my roof; wherefore neither thought I myself worthy to go unto thee; but command, by a word, and my servant shall be cured: For even I, am a man in a subaltern station, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.”—[But thou art the Lord of all nature, whose commands thy angels, or ministering spirits, will more implicitly obey.]

Struck with such exalted and sublime conceptions of his almighty power, Jesus marvelled, and said unto the Jews that followed him, “I have not found so great faith, no, not in Israel!”—And he said unto the centurion, or to his deputies, “Go thy way, and as thou hast believed, so be it done unto thee.” And his servant was cured in the same self hour.

* There is some variation between the accounts of Matthew and Luke; in the former he addresses Christ in person, in the latter by proxy; both, therefore, are reconcilable on the maxim of the Civilians, Qui facit per alium, facit per se, the proxy representing the person. In the main points both agree, 1. the miracle was wrought at Capernaum; 2. the sick servant of Luke, (Δικτουκος) is also called (παις) “boy,” vii. 3—7, as well as by Matthew; 3. the speech is the same, Lord, I am not worthy, &c. and, 4. the commendation, I have not found so great faith, &c.
THE WIDOW’S SON RESTORED TO LIFE.

The two preceding miracles were wrought by intercession. This was spontaneous; the sole effect of his "tender compassion, (σπαναγχυσσυς) for the widow," whose only son was carrying out to be interred, at Nain, near Mount Tabor, and much people of the city were with her, attending the funeral; to mark their regard for the deceased, and respect for her. He stopped the procession, he touched the bier, and he uttered two authoritative words, Νεανίσκε, ἡγερῇ, Youth, arise! and immediately he sat up, and began to speak; and CHRIST delivered him to his mother.

JAIROS’ DAUGHTER RESTORED.

She also was instantly raised, by two authoritative words in the Syro-Chaldaic, or vernacular tongue, Talitha Kumi, "Damsel arise!"

THE SECOND PASSOVER*.

As the chief priests and Pharisees had taken umbrage at our Lord’s proceedings during the first passover at Jerusalem, and at the progress of his baptism afterwards in Judea; which made it advisable for Him to remove out of their jurisdiction into Galilee, where the three first Evangelists particularly relate his proceedings, omitting those in Judea; So John resumes here the narrative of his proceedings there at the second passover, which OUR LORD attended.

* The chronology of this passover has been embarrassed by the indefinite description of St. John, ἑορη τοῦν Ιουδαων, "a feast of the Jews," v. 1, which will equally apply to those of Pentecost, or of Tabernacles. But the correcter reading appears to be ἡ ἑορη, "the feast," by way of eminence, as the Passover was styled, Luke ii. 42; John iv. 45, xi. 56, xii. 12; and it is supported by the two Syriac Versions, (the Peshito and Philoxenian,) the Coptic; by twenty-five MSS. including three of the oldest; see Griesbach, edit. 2; and by sixteen MS. of Matthai’s collection. By the fragm. edit. Aldin. and by the Fathers Irenaus, Eusebius, Cyril, Theophylact. See Scaliger, Emend. Temp. p. 555. The present reading, indeed, is the only instance, out of seventeen, in John’s Gospel, in which ἑορη is anarthrous, or occurs without the article ἡ, which is a strong argument for its insertion here too. It is also required by the context; from the position of this feast, as the second Passover, v. 1, between the first, noticed John ii. 13, iv. 45, and the third, John vi. 4. The phrase καθ’ ἑορην, is applied to the Passover, Matt. xxvii. 15; compare John viii. 39. Not a reasonable doubt, therefore, can remain of the propriety of this adjustment of the second Passover, A.D. 29. Middleton, in his valuable work on the Greek article, has shewn, p. 350, that even ἑορη, without the article, may denote the Passover, from John xix. 14.
THE Cripple Cured on the Sabbath Day.

This astonishing miracle of restoring to the use of his limbs a cripple, who had continued so for thirty-eight years, excited, more strongly, the indignation of the Pharisees, for the supposed breach of the sabbath; and also because Jesus vindicated it by his Father's example, working on all days continually, who "neither slumbers nor sleeps." "My Father worketh hitherto, and I work;" and as he afterwards declared, "The Son of Man is Lord even of the Sabbath." For these complicated crimes, as they imagined, of breaking the sabbath, and of blasphemy, in "calling God his peculiar Father, making himself like God*," they sought to kill him, John v. 1—18, viii. 54, x. 33—36, Mark ii. 28.

On this occasion our blessed Lord boldly and authoritatively avowed his high dignity as the Son of God, invested by the Father with his own powers, who loved him; and gave him full judicial authority to raise all mankind to life, as Daniel's "Son of Man" at the first, and at the general resurrections; in the last of which, he was to reward or punish them according to their works, ver. 19—30. This may be considered as the continuation of his discourse with Nicodemus; and shall be explained in the last article of the Spirit of the Gospel.

He then proceeded to support these solemn asseverations, that they might not rest merely on his own authority; by stating his credentials, ver. 31.

1. The testimony of John the Baptist in his favour, to whom they had sent a deputation to enquire; and whom, for some time, they respected as a prophet and a righteous man, ver. 32—35. With this testimony he afterwards confounded his enemies, when they questioned by what authority he acted, when he purged the temple a second time, by reducing them to the dilemma of either acknowledging, or denying John's divine mission as a Prophet: the former would unavoidably bind them to admit Christ's authority, the latter would exasperate the multitude. They declined, therefore, to answer his question, and so he refused to answer theirs: "Neither tell I you by what authority I do these things," Matt. xxi. 23—27, Mark xi. 27—33, Luke xx. 1—8.

* ἵσων τῷ θεῷ is the same as ἵσα θεῷ, Phil. ii. 6, or εὐσωθός, "godlike," Homer; so ἰσαγγελός, "like angels," Luke xx. 38.
2. He appealed to the highest of all testimonies, that of God himself; both in the miracles he was commissioned to perform; and also in the voice from heaven at his baptism, ver. 36, 37. This testimony had its due weight with Nicodemus.

3. He referred them to the Scripture prophecies, testifying of Him, delivered to Moses, in whom they trusted, as their teacher, for the attainment of eternal life; such as the prophecies of the "seed of the woman," the "seed of Abraham," "Shiloh," "the star and sceptre to rise out of Jacob and Israel," the prophet like Moses; all fulfilled in Him, as the true Messiah; and warned them that Moses himself would accuse them for their criminal infidelity to the Father, in not believing his writings concerning Christ. "Had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my sayings?" ver. 39—47.

4. He stated the true cause of their infidelity, as owing, in a great measure, to their pride and vain prejudices of the temporal grandeur of the Messiah's kingdom. "I have come in my Father's name, [to found a spiritual kingdom,] and ye receive me not: if another shall come in his own name, [as a false Christ, to found a temporal kingdom,] him ye will receive: How can ye believe, who receive honour from each other, and seek not the honour that cometh from God only?" ver. 41—44.

SECOND RETURN TO GALILEE.

After this interesting conversation at Jerusalem, during the feast of the Passover, recorded only by John, our Lord returned with his disciples to Galilee; where his proceedings are continued by the other Evangelists.

The first transaction of moment, and in the order of time, seems to be that of his disciples,

PLUCKING THE EARS OF CORN.

"As Jesus was going through the corn fields, on a sabbath day, his disciples were hungry, and began to pluck, and eat the ears of corn, rubbing them in their hands," Matt. xii. 1, Mark ii. 23, Luke vi. 1.

This sabbath is marked by Luke, to have been διητευκόντων, or "the first sabbath after the second day of the paschal week;" for "the morrow after the sabbath," or "the second day of the paschal week," was "the high day," on which the Jews were
required to offer the wave sheaf of the barley harvest; and also from which they were to begin to reckon the seven weeks, till Pentecost, Levit. xxiii. 15, Matt. xxvii. 62, John xix. 31. See Scaliger de emendatione Temp. p. 559, or Cruden, Concordance, voce, sabbath.

Though the law permitted passengers to pluck the ears of standing corn, and eat them, Deut. xxiii. 25, yet it forbade to reap, or do any manner of work on the sabbath day. But the Pharisees perversely interpreted this action of the disciples to be a kind of reaping; and called upon Jesus, either to justify or condemn his disciples, for "doing what was not lawful for them to do on the sabbath day."

This was a dilemma of the most serious nature; if He justified them, he involved himself in the punishment due to a sabbath breaker, which was death; if he condemned them, it would ruin his character, for suffering his disciples to transgress the law; and would deter others from joining him, Matt. xii. 2, Mark ii. 28, Luke vi. 2.

With infinite address our Lord extricated himself from this dangerous dilemma, by taking advantage of some particular exceptions, in which the law was broken without blame.

1. The case of David, who, in his flight from Saul, "ate of the shewbread, he and his men, which was not lawful but for the priests to eat; and this, by and with the consent of Abiathar, afterwards high priest*;" whose decisions were considered as oracular by the Jewish doctors; which may account for our Lord’s mentioning him, as a person of greater celebrity than his father, Ahimelech, who was actually high priest at the time, 1 Sam. xxi. 1—6, xxii. 20, 1 Kings ii. 27.

2. The priests profaned the sabbath by the daily sacrifices, which they offered in obedience to the law; and were, therefore, blameless †.

3. The sabbath was made for man, and not man for the sabbath. For man’s convenience, therefore, the law of the sabbath might be dispensed with by the Son of Man, who was "Lord even of the sabbath," and who had declared by his

* So "Jesse begat David [afterwards] the king," Matt. i. 6.
† Kimchi has noticed another case: "He who ordained the observance of the sabbath, commanded the sabbath to be broken for the destruction of Jericho," Josh. vi. 15. And our Lord afterwards mentioned the case of circumcision performed on the sabbath, John vii. 23.
Prophets, “I will have mercy, and not sacrifice,” or I delight in acts of mercy and compassion, more than of ritual sacrifice, (Hos. vi. 6, Prov. xxi. 3, Matt. ix. 13, Mark xii. 33.)

Having left his enemies silenced and confounded, with a rebuke that “they ought not to have condemned the guiltless,” his disciples; he departed thence, and on another sabbath day, entered into one of the synagogues of Galilee. There he cured the man with a withered hand, after he had silenced his adversaries, who had asked him whether it was lawful to cure on the sabbath day? by proposing to them two questions, which they could not answer; 1. Whether it was lawful to do good, or to do evil on the sabbath day? to save life or to destroy? and 2. by an appeal to their own practice: “Which of you shall have a single sheep fallen into a pit on the Sabbath day, that will not lay hold on, and lift it out? How much better then is a man than a sheep. Wherefore, it is lawful to do good on the sabbath day.”

This miracle, and unanswerable argument, in vindication of it, only exasperated them still more to endeavour to destroy him. But Jesus knew it, and withdrew himself from thence, Matt. xii. 9—15, Mark iii. 1—7, Luke vii. 6—11.

THE TWELVE APOSTLES CHOSEN.

Before the choice of his Apostles, our Lord retired to the mountain district, to pray, and spent the whole night in prayer unto God, Luke vi. 12. In addition to his six early disciples, chosen before the first passover, and Levi the publican, or Matthew, chosen before the second, Matt. ix. 9, he chose five more, to complete the number of twelve Apostles: in reference, probably, to the twelve tribes of Israel,

Simon Peter, and Andrew his brother,
James, the son of Zebedee, and John his brother,
Philip and Nathaniel, or Bartholomew,
Matthew, and Thomas called Didymus, (a twin,)
James, the son of Alpheus, or Cleophas, and Thaddeus, or Jude,

Simon, the Cananite, or Zealot, and Judas Iscariot, the traitor, Matt. x. 2, Mark iii. 16, Luke vi. 14.

Simon Peter is named first in all the lists of the Evangelists, because he was the elder brother of Andrew; and for the same
reason, James is put before John. Matthew is put before Thomas, by Mark and Luke; though after, by Matthew himself. James the less, Thaddeus, or Jude, and Simon, were brothers, and the cousin-germans of Christ, Matt. xiii. 55; and were among the last that were chosen, probably to repress their presuming upon their kindred; or because they were slower in their faith; as may be collected from the account of the unbelief of our Lord's family and friends, noticed immediately after their appointment, by Mark iii. 20, 21.

THE CURE OF DEMONIACS.

Of all the miraculous cures wrought by our Lord, unquestionably the most extraordinary, astonishing, and awakening, are those of Demoniacs, or of patients possessed by wicked or impure spirits, called Demons, (δαμωνες, δαμωνια.*)

It has been the fashion to decry and ridicule the doctrine of demoniacal possessions, and to represent the patients merely as lunatics or madmen. And there is some countenance for it in the calumny of the unbelieving Jews concerning Christ, “He hath a demon, and is mad,” John x. 20. Both possession and madness often producing the same symptoms with lunacy, of convulsions, &c. Matt. xvii. 15—18. But that they were distinct diseases, may be collected from the following considerations.

1. The Evangelists, enumerating the various description of patients, distinguish demoniacs, (δαμωνιες,) lunatics, (σεληνιας,) and paralytics, (παραλυτικος,) from persons afflicted with other kinds of diseases, Matt. iv. 24, Mark i. 34, Luke vi. 17, 18.

2. That a real dispossession took place, seems to follow from the numbers of these impure inmates; Mary, of Magdala, or the Magdalene, was afflicted with seven demons, Mark xvi. 9, &c. “A legion” besought Christ's permission to enter into a numerous herd of 2000 swine; which they did, and drove the whole herd down a precipice into the sea, where they were all

* These technical terms are improperly rendered “Devils,” which is the appropriate rendering of δαμωνις. They should not be confounded. According to the primitive Pagan and Jewish notions, demons were "the spirits of deceased men," good or bad, Acts xvii. 18.; and Hesiod's account of the former, Vol. I. p. 243; and of the latter Josephus says that they entered into the living, and often killed them, unless expelled; which they might be, he says, by virtue of a root called baaras. Bel. Jud. VII. 63.
drowned. This remarkable case is noticed by the three Evangelists, Matt. viii. 28, Mark v. 1, Luke viii. 26, most circumstantially.

3. The testimony of the *demoniacs* to Christ, was not that of madmen or idiots. It evinced an intimate knowledge both of his person and character, which was hidden from the wise and prudent of the nation, the chief priests, scribes, and Pharisees*. Their language was, "Ah! what hast thou to do with us, Jesus of Nazareth! Art thou come to torment us before the time? —Art thou come to destroy us? I know thee who thou art, the Holy One of God;—thou art the Christ, the Son of God,—the Son of the most High God, Matt. viii. 29, Mark i. 24, iii. 11, Luke iv. 34—41. And they repeatedly "besought him, not to torment them, not to order them to depart into the abyss," Luke viii. 28—31. Thus did "the demons believe and tremble," James ii. 19. Not surely, the persons possessed, who were merely passive instruments on such occasions, totally ignorant of Jesus of Nazareth, or of Christ. See Campbell's excellent observations on Διαβόλος, Δαιμόνιος, and Δαιμόνιον. *Dissertations on the four Gospels*, Vol. I. p. 182—206. Jesus himself disdained and abhorred such profane testimony: "He rebuked, and suffered them not to speak, because they knew that he was the Christ," Mark i. 34, Luke iv. 41. He silenced and expelled them in the strongest and most authoritative terms, φύμωσει, και ἔξελας ἐξ αὐτοῦ, "Be muzzled, and come out of him," Mark i. 25, Luke iv. 25. It is remarkable that our Lord used the same term, and in a more energetic form, when he quelled the storm on the lake, raised perhaps by "the prince of the jurisdiction of the air," to sink the vessel in which he slept:—"And he rebuked the wind, and commanded the sea," saying to the former, σιωπᾷ, "Hush!" to the latter, πρέπει μουσσάνο. "Be muzzled instantly!" And immediately, "the wind ceased, and there was a great calm [of the sea]," Mark iv. 39†.—This most sublime oracle could scarcely be addressed to

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* Cicero uses the same argument, among others, to prove the reality of divination, and of the spirit of prophecy in Cassandra, who foretold the destruction of Troy. Quid deinde causæ est, cur Cassandra furens futura propiciat? Priamus sapiens hoc idem facere nescat? De Divin. I. 19.

† The other Evangelists, Matthew and Luke, have also recorded this stupendous miracle; but Mark more circumstantially. He probably had his account from Peter, an eye-witness.
the inanimate elements themselves, but rather to that "potent spirit," who did "ride in the whirlwind, and direct the storm*," Mark iv. 39, Job i. 9.  

5. When the damsel at Philippi, possessed by "a spirit of Python," (the old Serpent, or Devil,) who brought great gain to her masters, by divining; for several days followed Paul and his assistants, saying, "These men are servants of the Most High God, who declare unto us the way of salvation!" Paul, wearied at length, turned and said to the spirit, "I command thee, in the name of Jesus Christ, to come out of her!" and it came out the same moment, Acts xvi. 16—18. It is truly remarkable, that all the heathen Oracles at Delphi, &c. were silenced † from the time of Christ's ministry, which gives

* From the variation of the tenses suited to each occasion, we may presume that Jesus spoke, on both, in Greek; as he certainly did to John, "I am Alpha and Omega," &c. Rev. i. 8. How infinitely superior is "the imperatorial brevity" of this command, to that of Neptune chiding the winds, in Virgil: Quos Ego;—sed motos prastat componere fluctus, as much superior, indeed, as reality is to fiction.

† The following extraordinary relation is furnished by Plutarch, to which he attaches much credit, and endeavours thereby to account for the fact of the cessation of oracles in his time, by supposing that the demons who conducted those oracles, though longer lived than men, were now dead. De defectu oraculorum.

"In the time of Tiberius, [in whose reign Christ was crucified] some persons, embarking from Asia for Italy, towards the evening, sailed by the Echinades, [five little islands in the Ionian sea,] where being becalmed, they heard from thence a loud voice, calling one Thamus, an Egyptian mariner among them, and after the third time, commanding him, when he came to the Palodes, to declare that the Great Pan was dead. With the advice of his company, he resolved, that if they had a quick gale when they came to the Palodes, he would pass by silently, but if they should find themselves becalmed there, he would then perform what the voice had commanded. But when the ship arrived thither, there was neither any breeze of wind, nor any agitation of the water. Whereupon Thamus, looking out of the stern, toward the Palodes, pronounced these words with a loud voice, ó μεγάς Πάν τιθνηκε, "the Great Pan is dead!" which he had no sooner done, than he was answered by a chorus of many voices, making a great howling and lamentation, not without a mixture of admiration." Cudworth's Intellect Syst. p. 345.

Plutarch says that Tiberius took pains to ascertain the fact, and enquired among his learned men who this Pan could be.

Whether the story be true or not, in the name Pan, and the aerial demon's application to an Egyptian mariner alone of all the crew, there seems to be a marked allusion to the celebrated inscription on the temple of Neith, or the goddess of Wisdom, at Sais, in Egypt.

Εγώ είμι παν το γεγονός, και ον και εσπερον.
Και τον εμον πεπλους ουδες πω θυτος απεικαλψω.

"I am all that hath been, and is, and shall be; And my vail no mortal yet uncovered."
some foundation to the opinion, that they were not entirely im-
postures. See the foregoing observations on the witch of Endor,
1 Sam. xxviii. 7; and the Appendix to the fourth volume, On the
Primitive Theology, and its corruptions.

6. When, soon after this, some Jewish exorcists at Ephesus,
attempted to "exorcise a wicked spirit in the name of Jesus,
whom Paul preached," it answered, "Jesus I know, and Paul
I am acquainted with, but who are ye? And the man in whom
the wicked spirit was, leaped upon them, and overcame them,
and prevailed against them, so that they fled out of that house

These striking instances, adduced by the sacred historians as
plain matters of fact, divested of all allegory, seem to support
and establish the unfashionable doctrine of demoniacal posses-
sion, at least in our Saviour's days; when it was the pre-
vailing opinion of the Jewish nation, from the highest to the
lowest, and indeed of the whole world. What right, then, infi-
dels and philosophizing divines have to explode a doctrine,
because they cannot comprehend it at the present day, as
visionary, any more than the existence and influence of Satan
himself, does not appear*. Strong traces, perhaps, of diabolical
influence and agency, in some of the prime actors on the present
theatre of the world, seem to be discoverable by those who
watch the signs of the times; and who reason, from analogy,
from what has been, to what may be; and cannot otherwise
account for many extraordinary revolutions, and "passing
strange" occurrences, that baffle all political calculation, and set
even the spirit of conjecture at defiance!

BLASPHEMY OF THE PHARISEES.

To repel the force of this testimony from the cure of demo-
niacs, the reality of which was too notorious to be denied, or
even questioned; the Pharisees, artfully and malignantly, took
advantage of these favourable confessions of the demoniacs to
the person and character of Jesus as the Christ, to defame

Here Pan, "all," or "the universe," appears to have denoted the Supreme God,
or his associate, Neith, or Wisdom, Prov. viii. 22; the Orata Le of the Hebrews,
John i. 1.

* Beware what spirit rages in your breast:  
For ten, inspired, ten thousand are posses!  Roscommon.
him to the people; as if he dispossessed demons by collusion or confederacy with the devil himself!

“When a demoniac was brought unto him, both blind and dumb, Jesus healed him, so that the blind and dumb both spoke and saw. And all the multitudes were amazed, and said, Is not this THE SON OF DAVID, or THE CHRIST?

“But the Pharisees and the Scribes, who came down from Jerusalem," in order to watch and counteract him, said, repeatedly, “He casteth out demons through Beelzebub, the chief of the demons,” Matt. ix. 33, 34, xii. 22—24, Mark iii. 22, 23, Luke xi. 14, 15.

Our Lord, then “calling to him the Pharisees,” with authority, exposed the absurdity and wickedness of their calumny, in the following masterly argument, Mark iii. 23.

1. “How can Satan expel Satan?” By thus acting against himself, he would only promote the downfall of his own kingdom; for a “house, or kingdom divided against itself, cannot stand.” Such collusion, therefore, on his part, would be absurd and ruinous.

2. "Your sons," the exorcists, profess to expel demons: your argument is equally hostile and injurious to them: therefore, shall they be your judges, or accuse you of slandering them also; and acquit me, as acting, not by the power of Satan, but by "the power of God;" thus clearly evincing the sudden arrival of his kingdom among you, by the downfall of Satan's kingdom, Matt. xii. 27, Luke xi. 19, 20.

3. This victory over Satan, proved Christ's superiority. Though he is strong, a stronger bound him, and ravaged his house and goods; or rescued those who were under his dominion heretofore, Matt. xii. 29, Mark iii. 27, Luke xi. 21, 22.

4. In Christ's warfare with Satan, none can stand neuter *, "he that is not with, or for Him †," as a friend, “is against him,” as an enemy: he is either “a child of God, or a child of the Devil," for there is no medium, (1 John iii. 10.) The Pharisees, therefore, by their opposition to Christ, proved themselves, as he boldly reproached them, “a generation of vipers;”

* Solon, the Athenian, by a wise law, declared neutrality infamous in civil commotions; in order to compel the well-affected citizens to take an active part; and thereby to quell the disaffected. Plutarch.

† Our Lord elsewhere expresses the reverse of the proverb: “He that is not against Us, is for Us,” Mark ix. 40, Luke ix. 50.
(so John the Baptist had described them before,) whose opposition proceeded from an evil heart of unbelief, Matt. xii. 30—34, Mark xi. 23.

5. He warned them of the unpardonable sin of blasphemy against the Holy Spirit, neither to be forgiven in this world nor the next, but liable to eternal damnation. Such as that of "lying unto the Holy Spirit," (Acts v. 3.) Or knowingly and wilfully perverting the truth, in ascribing the power of God to the power of the Devil; resisting the evidence of their senses, and of their reason, or conscience, by which they could not but be self-condemned, (John viii. 9, Tit. iii. 11.)

And to impress more strongly on them the dangers of such malignant calumnies as this, of which they were now guilty, he warned them that for "every idle * assertion," (παν ημα αργον) men should be called to account, in the day of judgment. Such was that which they afterwards suborned the guard of Roman soldiers at the holy sepulchre to use, "His disciples came by night, and stole him away while we were asleep," (Matt, xxviii. 13.) which being propagated among the Jews, occasioned, that "every where Christianity was spoken against," and Christ represented as a deceiver and impostor, (Matt. xxvii. 63, Acts xxviii. 22.) Matt. xii. 36.

* Among the Greek philosophers this was called λογος αργος, which Cicero renders Ignava Ratio, "Idle argument;" and explains, Genus interrogationis ignavum atque inerm, quod eadem ratione omnis e vita tollatur actio; "a kind of argumentation idle and indolent: because by the same reasoning, (as was brought to prove an overruling fate or destiny, and an inevitable necessity,) all active exertion would be banished from the world." De fato, § 12. And the great English philosopher, Bacon, among the grand causes of error, reckons, Nimia et praeoptera mentis festinatio ad conclusiones temere deductandas, "an excessive and over hasty precipitance of mind, to draw conclusions rashly," from false, imperfect, or insufficient premises: without taking the necessary pains and trouble to examine their validity. The opposite effects of this indolent disposition of mind in producing both dogmatism and scepticism, are well expressed by Pope, Essay on Man.

" Or indolent, to each extreme they fall,
* To trust in every thing, or doubt of all."

"The same dread of labour attending the search of truth, which makes the dogmatist presume it to be always at hand, makes the sceptic conclude it is never to be found. The only difference is, that the laziness of the one is sanguine, and the laziness of the other not sanguine." Warburton's Note.

Hence our Lord so repeatedly warned the Scribes and Pharisees, to "search the scriptures,"—"to judge, not according to appearance, but to judge just judgment,"—"yes, even of yourselves, why judge ye not what is just?" John v. 39, vii. 24, Luke xii. 57.
6. Nearly connected with this crime, was that of requiring further evidence of his divine mission, after sufficient evidence had been afforded them; namely, of repeatedly demanding the sign from heaven, foretold by the Prophet Daniel, "tempting him," by a distrust of his power to give it; as is evident from their subsequent conduct, when they derided him as he hung upon the cross, and required him to give them the sign of coming down from thence, that they might believe in him, (Matt. xxvii. 42.) Matt. xii. 38, Luke xi. 16.

7. He contrasted their rejection of his superior preaching and authority, with the Ninevites' attention to Jonah, and the queen of Sheba's to Solomon; who should rise up against them, as witnesses, in the day of judgment, and convict them of obstinacy and incredulity, in shutting their eyes against the light while the light that was within them, as they supposed, was darkness; mental darkness, the most dreadful and deplorable, because it was incurable, Matt. xii. 41, 42, Luke xi. 32—36, John ix. 40, 41.

8. He concluded with an admonition to the demoniacs, who had been cured, to beware of relapsing into sin*, lest they should be possessed again in a higher degree, so as to render their case desperate, Matt. xii. 43—45, Luke xi. 24—26, according to the excellent comment of Archbishop Cranmer: "Albeit the house of your conscience be once made clean and the foule spirit be expelled from us in baptism or penance, [repentance;] yet if we wax idle, and take not heed, he will returne, with seven worse spirites, and possess us agayne." And our Lord extended the admonition to "that wicked generation" in general; whose deplorable catastrophe, for their obstinate impenitence, he had tacitly intimated, in "the sign of the Prophet Jonah;" which had a two-fold reference, to himself, and to them: and as Jonah's continuance of three days in the fish's belly, was prefigurative of his own entombment for the same time, so was Jonah's denunciation, "ere forty days, shall Nineveh be overthrown;" (which was suspended upon their repentance,) critically fulfilled in the destruction of Jerusalem, "ere forty years were past," from the date of this sign, when last given by our Lord, after the third passover, A.D. 30, Matt. xvi. 4.

* — — — O toties servus ! que bellua ruptis,
Cum semel effugit, reddit se prava catenis ! Hor.
UNBELIEF OF OUR LORD'S FAMILY.

This was still more remarkable and extraordinary than that of the Pharisees, or of the Jews in general. But the same worldly-minded notions of the temporal power and grandeur of the Messiah's kingdom, which infected even his own Apostles, until the regeneration on Whitsunday, infected them also. Hence, they wished to check his exertions to instruct the people, which they conceived to be extravagant and enthusiastic. For when he and his disciples were so thronged by the multitude, that they had not time to take bread, or their ordinary meals, "his friends, when they heard it, went out to lay hold on him; for they said, he is beside himself*," Mark iii. 20, 21. And so again, during his argument with the Pharisees, apprehending, perhaps, that he might commit himself too far with that malignant and powerful sect, and exasperate them by the severity of his reproofs; even "his mother and his brethren," or cousins, wished to interrupt his discourse; and when they could not reach him for the crowd, they sent a message to him that they wanted to speak with him abroad. But he reprimanded the intrusion, and declared, that the connexion of disciples, whom he was then instructing, weighed more with him than the ties of kindred: "Who is my mother, and who are my brethren?"—And looking round on his disciples, who were sitting in a circle about him, and stretching forth his hand to them, he said, "Behold my mother and my brethren! For whosoever shall do the will of my Heavenly Father, the same is my brother, and sister, and mother," Matt. xii. 46—50; Mark iii. 31—35; Luke viii. 19—21. And when a woman of the company, transported with delight, during this interesting conversation, lift up her voice, and said, with admiration, "Blessed is the womb that bare thee, and the paps which thou hast sucked!" he answered, "Yea, rather, blessed are they that hear the word of God, and keep it," Luke xi. 27, 28, thus equally repressing enthusiastic transports, as religious indifference. Even at a more advanced period, at the feast of Tabernacles, before his crucifixion, he

* Thus when Paul was taxed by Festus, with being mad, he denied the charge; "I am not mad, most noble Festus, but speak the words of truth and soberness," Acts xxvi. 25; and alluding thereto, he says, to the Corinthians, "For whether we be beside ourselves, it is for God's sake; or whether we be sober-minded, it is for your sake," 2 Cor. v. 13.
repressed the ambition of his brethren, wishing that he would shew himself in Judea, and display his miracles there, upon a more public theatre than in Galilee; "The world," said he, "cannot hate you; but they hate me, because I testify of their works that they are wicked. Go ye up to this feast: I will not go up yet,"—and when he did go, afterwards, it was not openly, as they wanted, but as it were, "in secret," John vii. 2—10.

PARABLES.

Having thus vindicated his divine mission from the calumny of his enemies, in the foregoing discourse, he quitted the house, and went to the sea side, whither he was followed by the multitude, eager to listen to his divine instructions; and getting into a ship, or boat, that he might not be incommoded by the throng, he taught the people from thence, who stood on the shore, within hearing, ranged as in an amphitheatre. The mode of instruction he confined himself to on this occasion, was by parables, or "similes," for several wise and benevolent reasons.

1. It was a popular and interesting mode of instruction, adapted to all ranks, from the highest to the lowest; in which the meanest capacity might find entertainment; and the most intelligent information, if not at the very time, yet afterwards, as the application of the parable might happen to be unfolded by succeeding events, Judg. ix. 8—20; Psalm lxxviii. 2, &c; Matt. xiii. 85.

2. It was peculiarly well calculated to veil offensive truths, or "hard sayings," in figurative language, until, in due season, they should be disclosed with greater evidence and lustre, when they were able to hear and bear them, Mark iv. 22, lest they should revolt at a premature disclosure of the mystery, Mark iv. 38; John xvi. 25.

3. It was a necessary screen from the malice of his inveterate enemies, the chief priests, Scribes, and Pharisees, who would not have failed to take advantage of any express declaration which they might turn to his destruction, John x. 24; but yet could not lay hold on the most pointed parables, which they were clear-sighted enough to perceive were levelled against them, Matt. xxi. 45; Mark xii. 12; Luke xx. 19.

4. It was peculiarly fitted to awaken the curiosity of his disciples, and lead them to apply for more particular information
in private, afterwards; when he graciously furnished them with the key to the mysterious parables delivered in public, Matt. xiii. 10—36; Mark iv. 34.

This discourse consists of seven parables; four of them were addressed to his hearers in general; the three last to his disciples in particular.

THE SOWER.

This is the first and preliminary parable; inculcating attention to his divine instructions, as the prophet like Moses, whom they were required to hear, or hearken to, under pain of incurring God's displeasure, Deut. xviii. 15—19, as intimated in its awakening conclusion, "He that hath ears to hear, let him hear," or hearken; an admonition peculiarly necessary for a careless and inattentive, a gross and sensual people, as they were described by Moses and the Prophets, Deut. xxxii. 15; Ezek. ii. 7; Isai. vi. 9, 10; and by our Lord himself, citing the last, Matt. xiii. 9—15; and as Isaiah encouraged attentive hearers, "The eyes of them that see, shall not be dim, and the ears of them that hear, shall hearken," Isai. xxxii. 3: so our Lord declares, "Whosoever hath, to him shall be given, and he shall abound: but whosoever hath not, from him shall be taken away, even what he hath *," Matt. xiii. 12, or "what he seemeth to have," Luke viii. 13.

The parable itself, in simple and familiar imagery, exhibits the most profound knowledge of human nature, and the most philosophical survey of the hearts or dispositions of the various classes of hearers, of which the mixed multitude was then, and is always composed. As in ground there is great diversity of soils, some bad, and some good, in different degrees and shades; so in mankind there is an equal diversity of hearts or dispositions, some bad, more or less, some comparatively good. But as the ground cannot produce any thing of itself, without culture, but briers, thorns, and weeds, even in the best soils; so neither can mankind produce, merely by themselves, without divine

* This seeming paradox is explained in the parable of the Talents, Matt. xxv. 28, to denote, that whatever talents or advantages a man hath received from God, if he improve them, to him more shall be given; but whosoever hath not improved them, from him shall be taken away the talent he hath received; or seemeth to have in his possession. Annul hath a parallel phrase, Nil habuit Codrus:—et tamen illud Perdidit infelix totum of Sec. III. 206.
cultivation, any spiritual fruit*, acceptable to God. All, in the state of nature, are alike barren and unprofitable, until the good seed is sown in the former, by the careful husbandman; and the word of God, in the latter, by Christ, his Apostles, and ministers.

1. The first, and the worst class, are compared to the beaten high way, which is so hard and impenetrable, that the seed, falling alike on all, can make no impression on this, but lies exposed on the surface, and is either trampled by the passengers, or devoured by the birds, so that no trace of it remains. Such is the hard and callous heart of some hearers; they understand not, because they mind not, the word; and it is either trodden down by evil company, or their commerce with the world, or else consumed by their rapacious appetites and lusts, which the wicked one, Satan, or the Devil †, uses as his instruments, to take away the word out of their hearts entirely. Of this irreclaimable class were those Pharisees who blasphemed Christ, as casting out demons through Beelzebub; those mockers, who, on the memorable day of Pentecost, represented his Apostles as drunk, Acts ii.13; and those Epicureans, who derided Paul's preaching at Athens, Acts xvii.32. And at the present day, those obstinate atheists and infidels, who scoff at all religion, and the Christian religion in particular.

2. The next are compared to the stony ground, where the soil is shallow. On this the falling seed makes some impression, and even penetrates below the surface, and it quickly springs up, or vegetates, but is soon scorched by the sun's meridian heat, and "withers away for want of root," or due nourishment, as soon as it reaches the rock at bottom. Such are the light and fair weather converts, who no sooner hear the word, than they receive it with joy and gladness, and for a while believe, so long as circumstances continue favourable for its reception, but "when tribulation or persecution ariseth, because of the word, immedi-

* This is intimated in another beautiful agricultural parable, signifying the spontaneous growth of the seed sown in the ground, the husbandman himself knoweth not how; and its gradual vegetation and increase, first the blade, then the ear, then the full corn in the ear, then the ripeness of the grain, until the harvest, Mark iv.26—29.  
† Matthew xiii. 9, calls him ὁ πώμηρος, "the wicked one," by way of bad eminence; as does our Lord, in his inimitable form of prayer, Matt. vi.13, but to guard against ambiguity, Mark iv.15, ascertains him by his Hebrew title, ὁ Σατανᾶς, "Satan," or "the adversary," and Luke viii. 12, by his Greek title,—ὁ Διαβόλος, "the devil," or "calumniator," "the accuser of the brethren," Rev. xii. 10.
sacred chronology. 115

stely they are offended,” and in “a season of fiery trial, fall away,” or apostatize. Of this description there were many in the days of Christ and his Apostles: Herod, for a time, “heard the Baptist gladly, and did many things” in obedience to his sage admonitions, until the question of Herodias and his concupiscence arose; then he was instantly offended; he imprisoned, and at length beheaded that “just and holy man,” knowing him to be such, Mark vi. 20; and thus the rich ruler, who came to Christ eagerly and respectfully, to learn what was necessary for Christian perfection, in addition to keeping all the commandments from his youth, could not bring himself to part with his ruling passion, when he was required to go and sell all that he had, and give to the poor, and follow Christ as a disciple, but went away sorrowful, because he had great possessions, and could not prevail on himself to relinquish them, and lead a life of poverty and hardship, contempt and persecution, Matt. xix. 22. Such was a large portion also of the multitude, who at first became Christ’s disciples, “for the loaves and fishes” which they had eaten, and expected more abundantly, but who could not bear the idea of a crucified Saviour, but seceded, and walked no more with him, John vi. 66. Such were the fickle multitude, who, in the course of four days, converted their Hosannas to the Son of David! into clamours, “Crucify him! Crucify him!” Such was Felix, that cruel, libidinous, and rapacious Roman governor, who “trembled” at Paul’s preaching of righteousness, temperance, and judgment to come, for the time, but put off his conversion for a convenient season, which never arrived, Acts xxiv. 25. And such are those lukewarm Christians of the present day, who are “ashamed of Christ and his Gospel,” and dare not “hold fast the profession of their faith,” amidst the scoffs of infidels, the gainsayings of heretics, the evil example of degenerate and corrupt Christians, and the united opposition of a vain selfish world.

3. The third are compared to the thorny ground, in which the seed sown took root in a greater depth of soil, and grew, but was choked gradually by the thorns that sprang up more luxuriantly along with it, so that it bore no fruit. Such are the worldly-minded, who hear indeed the word, and it sinks deeper into their hearts than in those of the preceding class, but the cares of this world, the deceitfulness of riches, and the pleasures of life, choke or stifle the word, so that it becometh unfruitful. In
the age of Christ, the former class was more numerous; in the present, this persecution, because of the word, is not now so frequent as formerly; rather, perhaps, from the lukewarmness or religious indifference of the rulers, than from increase of genuine liberality of sentiment, and of the mild spirit of Christian toleration. Now, worldly interests of grandeur and ambition, and, above all, increasing luxury, keeping pace with increasing wealth, so weaken and stifle the word every where, that there is abundant cause to dread, that when Christ cometh again, he will scarcely find His faith established in its purity any where upon earth, according to his own foreboding, Luke xviii. 8.

4. The last are compared to the good ground, who in an honest and good heart, having heard the word, keep it, and "bring forth fruit with patience:" and also with the same variety as the bad soils, "some thirty fold, some sixty fold, and some a hundred fold," according as they possess, more or less, the foregoing qualifications; first of "hearing the word with an honest and good heart," or a candid and virtuous disposition, which was wanting in the first class; next of "keeping," or retaining it, which was wanting in the second; and lastly, of "bringing forth fruit with patience," or perseverance in well doing, which was wanting in the third.

From this instructive parable we learn not to vilify or defame human nature in the gross, as bad, totally degenerate, and altogether "devilish," with some gloomy sectarists. Though unhappily, "the heart of man is deceitful above all things, and

* This is the order of the produce in Mark iv. 7; who judiciously reverses the order of Matthew xiii. 8, to furnish a regular climax from the worst soil to the best.
† This agricultural imagery is frequent in the heathen classics:

_Cultor enim Juvenum, purgatas inseris aures_  
Fruc Cleanthed._——_  

"'Tis thine, the soil of youthful minds to weed;  
First clear the ground, then sow the stoic seed."  
_Brewster's Persius, Sat. V._

_Cultura animi PHILOSOPHIA est, quam extrahit vitia radicitus, et preparat animos ad satus accipiendos; esse mandat his, et, ut ita dicam, seris, quae adulta fruges uberrimos ferant._  

"The culture of the mind is PHILOSOPHY, which eradicates the vices, and prepares the heart for receiving seed; and infuses, and, as I may say, sows [seeds,] which, when come to maturity, may bear the most abundant fruits."  
_Cicero, Tuscul. II._ This may more truly be said of the Gospel.
desperately wicked, who can know it?" (Jer. xvii. 9,) in too many instances; yet He who knew it best, and who originally "made it in the image and likeness of God," kindly and consolingly admits, that "an honest and good heart" may still be found among "the lost sheep of the house of Israel," amidst the prevailing errors and corruptions of the world, where "the spirit, indeed, may be willing," or disposed to good, though the flesh is weak, or frail, and easily seduced to evil, Matt. xxvi. 41. See the foregoing scriptural account of human nature, p. 3—5.

THE TARES.

In this second parable, according to our Lord's master-key of interpretation, the field is the world, the good seed the sons or heirs of the kingdom of heaven, or "children of God;" the sower, the Son of Man, or Christ; and the servants, the ministers of the Gospel: the tares are children of the Devil, who is the enemy of Christ, that sows them, or seduces them into sin; the harvest is the general judgment at the end of the world, and the reapers the angels.

The drift of this parable is, 1. to shew, that notwithstanding all the care and vigilance of Christ's ministers, "offences must needs come into the world," through the craft and subtlety of the Devil, working at unseasonable hours, "while men slept," in the dead of night, to sow his mischief in the hearts of his children, or those incorrigible sinners, of whose repentance and amendment there is no hope. For tares, let them grow ever so long, will still be tares; they can never turn to wheat by any care or skill in the cultivation. And 2. to "vindicate the ways of God to man," and his long sufferance to such sinners, by furnishing a satisfactory answer to the intemperate zeal of some "sons of thunder" among his servants, who would fain "root up the tares" directly, or "call down fire from heaven to consume them" without delay; "not knowing of what manner of spirit they ought to be," that spirit of "forbearance," which our gracious Lord, and our heavenly Father daily exercise toward the wicked, in compassion to the good: "Nay, lest while ye gather the tares, ye root up also the wheat." For, in the field of this world, the righteous and the wicked are so closely connected, united, and intermixed in their interests, like the wheat and the tares, that in the present state the wicked could not be everywhere extirpated, without involving the righteous in his
doom*; for his children, his family, his relations, and his
friends may be innocent, and not partakers of his sins; and
therefore "the righteous Judge of all the earth," in mercy
to them, spares the guilty; while, 3. to silence the cavils of in-
fidels, " Why do the wicked prosper in this world?" which are
as old as the days of Job, xxi. 7, Psalm lxxiii. 12, Jer. xii. 1,
or, "There is one event to the righteous and the wicked! but
one event to all!" Eccl. ii. 14, viii. 14, ix. 2, 3, from the days of
Solomon to the present; the parable predicts a future discrimina-
tion, at the general judgment, when Christ shall say to his
reapers, Gather first the tares, and bind them in bundles to be
burned, but gather the wheat into my granary; when he shall
send forth his angels to gather out of his kingdom all offences,
and cast them into a fiery furnace, where shall be wailing and
gnashing of teeth, but shall collect the righteous into the king-
dom of their heavenly Father, where " they shall shine forth as
the sun" for evermore.

He that hath ears to hear, let him hear.

THE MUSTARD SEED.

This third parable was designed to represent the wonderful
progress of the kingdom of heaven, or Church of Christ, from
a small and inconsiderable beginning, as the kingdom of the
" stone" in Daniel; until it shall become the kingdom of the
" mountain," and fill the whole earth; so that "all nations
shall finally flow" to "the mountain of the Lord's house," to
receive spiritual instruction from the fountain head. The ulti-
mate conversion of the Gentiles to Christianity, which was
the chief drift of the parable, was a mystery so revolting to the
bigotry of the Jews, even of our Lord's own disciples, (Acts x.
34, 35, xi. 1—3,) that it could not be early proposed to them.
It was, therefore, of necessity to be veiled under a parable, of
which he then waved the interpretation; because they could not
bear it now, (John xvi. 12.) It was obscurely intimated by "the
birds of the air lodging in the branches of the mustard tree,"
when arrived at its full growth; and finding there shelter, pro-
tection, and nourishment. The Talmud mentions a mustard tree

* This was Abraham's plea for Sodom, "Far be it from thee to slay the righteous
with the wicked!—Shall not the Judge of all the earth do right?" Gen.
xviii. 25.
so large, that one of its branches covered a tent. See Lightfoot. We should, indeed, be much mistaken, if we judged of the size of vegetables in the east, from those of the same species in our colder climate.

THE LEAVEN.

This fourth parable expresses the influence of the Gospel upon the minds of mankind, under the imagery of a little leaven, which, by its fermentation, leavened three measures of meal, the usual quantity that was kneaded at once; signifying that "the word of God, which is lively and powerful" in its operation, would "leaven," improve, and meliorate "the whole heap" or mass of which man is composed, his spirit, soul, and body, with the affections, appetites, and passions, (1 Thess. v. 23.)

THE HIDDEN TREASURE, &c.

This and the two following parables are addressed peculiarly to the Apostles, and seem to represent the various dispositions of the converts they would make to the Gospel; some would embrace it with joy, when found as it were by accident, like treasure hidden in a field; others when found after long and diligent search, like the merchant seeking precious pearls, both purchasing the field and the pearl of great price for all their substance. The last represents them (in conformity with their usual occupation of fishermen) as casting a net into the sea, and "catching men" indiscriminately of all sorts, good and bad, to compose the visible Church of Christ, or "all who profess and call themselves Christians:" of whom a selection should be made, when "the net should be drawn ashore," or in the general judgment at "the end of the world," when "the good should be gathered into vessels," in heaven, but "the bad cast away," and thrown into hell-fire. The former parable of the tares seems to describe the final lot of mankind in general, under all the dispensations; this of the net, under the Christian, in particular.

When Jesus had finished these parables, he asked his disciples, "Whether they understood all these?" And upon their answering in the affirmative, "Yea, LORD," he told them that every "scribe," or Jewish teacher, who should be "disciplined," and made a Christian teacher, should bring out of his treasures or stores of knowledge, "fruits new and old," or the modern
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mysteries of the Gospel, in addition to the ancient, of the Law, Matt. xiii. 51, 52.

And now when our Lord had sufficiently trained or disciplined his Apostles in the rudiments of Christianity, by his public discourses and parables, and by his fuller explanations and interpretations to them in private, he graciously expressed his tender compassion, (σπλαγχνῷς ἡμῖν) for the multitudes, as "sheep without a shepherd," who were too numerous, and too "scattered," to receive the benefit of his divine instructions, and were too much neglected by their own teachers, the scribes. Then said he to his disciples, "The harvest indeed is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he would speedily send forth (ἐκβάλη) labourers into his harvest," Matt. ix. 36—38.

MISSION OF THE TWELVE APOSTLES.

Accordingly, Jesus sent forth the twelve Apostles, in pairs, to proclaim the approach of Christ's spiritual kingdom, "The kingdom of heaven is at hand," at first exclusively to the Jews, or "the lost sheep of the house of Israel," but neither to the Samaritans, nor to the Gentiles; and to secure credit to their preaching, he invested them with miraculous powers, gratuitously to expel demons, and cure disorders*; and gave them several wise and prudent rules for the regulation of their conduct, as itinerant preachers. 1. Not to provide superfluities, of money or clothing, but to depend upon the bounty of the city, village, or house, to which they preached, for their support, for the labourer is worthy of his hire. 2. To salute the owners civilly, and depart quietly, if they were not entertained, but to shake off the dust of their feet, in token that they were to be considered in future as heathens, who despised or rejected Christ and his Gospel, as practised afterwards by Paul and

* Matthew, x. 8 inserts a clause, νικροῦς εἰρίστη, "raise the dead," which is wanting in the parallel places, Matt. x. 1, Mark vi. 7, and Luke ix. 1, 2; and also in the subsequent commission to the seventy disciples, Luke x. 1—17; and which, in fact, the Apostles do not now appear to have exercised, Mark vi. 13, Luke ix. 10, nor until after they had received the baptism of the Spirit at the day of Pentecost. Accordingly, it is omitted by several MSS. and versions. See Griesbach's second edition, and Wetstein. Still, however, it may be retained as an anticipation of their future larger commission, Mark xvi. 15—18, Matt. xxviii. 20, especially as the present commission predicts their future sufferings and persecutions from the Jews, and from kings and rulers, Matt. x. 16—23. But the arguments for its rejection seem stronger.
Barnabas, (Acts xiii. 51.) 3. To unite the wisdom or prudence of the serpent, with the innocence or harmlessness of the dove, and not to expose themselves rashly or unnecessarily to dangers, nor to court persecution, like enthusiasts. 4. When they should be brought to trial before synagogues, rulers, and kings, not to be anxious about their defence, for that they should be inspired with eloquence and wisdom from above, which their adversaries should not be able to gainsay or resist, as our Lord afterwards repeated, Luke xxii. 15. 5. Think not, said he, that I came to sow peace upon earth, at my first coming. I came not to sow peace, but a sword, or “rather division,” Luke xii. 51. Intimating that the profession of Christianity would naturally excite divisions in families, and provoke the unbelieving part to ill-treat and persecute the believing, and excite the general hatred, both of Jews and Heathens, against Christians. 6. But be encouraged them still undauntedly to preach the Gospel, regardless of immediate consequences, from the prospect of a future reward in heaven. For that whosoever should confess him before men, he would also confess as a disciple before his Father in heaven, and the holy angels at the day of judgment, but whosoever should deny him before men, he would deny as a disciple before his Father in heaven; that whosoever should seek to save his life, by denying Christ, should lose it hereafter, both soul and body, in hell; but whosoever should lose his life here, for confessing Christ, should find it hereafter restored to him in the mansions of bliss, Matt. x. 5—42, Mark vi. 7—11, Luke ix. 1—5.

By a usual historical anticipation, Matthew connects the mission of the twelve Apostles with their former appointment, as if it followed immediately after, just as he connects the death of John the Baptist with his imprisonment by Herod, Matt. xiv. 3—11, although there was a twelvemonth’s interval, if not more, between them in the latter case. In this case, there was probably an interval of half a year, or more, from their appointment, shortly after our Lord’s second return to Galilee, in order to qualify them for their important office; and accordingly, both Mark and Luke, judiciously, though tacitly, correct this ambiguity in Matthew, by separating the two events, and interposing several of the preceding occurrences between them.
CHRIST'S SECOND VISIT TO NAZARETH.

While his Apostles were employed on their mission, Jesus seems to have visited his own town of Nazareth a second time, his regard for his townsmen overcoming their ill-treatment of him before. But though they were astonished at the wisdom of his instructions, and his miraculous powers, they were still offended at him as before, on account of his occupation, and his family: Is not this the carpenter, the son of Mary? &c. And he marvelled at their unbelief, and therefore did not many miracles there, except healing a few sick*, Matt. xiii. 53—58, Mark vi. 1—6.

Matthew places this visit after the discourse on the parables; Mark immediately before the mission of the Apostles. We are warranted, therefore, in following the latter, and supposing it to have been about the time of the mission, toward the close of the second year.

RETURN OF THE APOSTLES.

This took place not long before the third passover, and about the time of John the Baptist's death, Matt. xi. 1, Mark vi. 30, Luke ix. 10, when John's disciples came and told Jesus the fate of their master, Matt. xiv. 12, and probably attached themselves to him in future. After this, he retired by ship to a solitary place, across the lake, in the desert of Bethsaida, not from any apprehension of danger from Herod, as Matt. xiv. 13, might seem to intimate, but in order to get some rest from the multitudes of visitants coming and going, so that they had not even leisure to eat, Mark vi. 31, Luke ix. 10, John vi. 1.

THE FIVE THOUSAND FED.

This grand and important miracle, recorded by all the Evangelists, took place shortly before the Passover, as we learn from John, inserting this valuable, natural as well as chronological character, incidentally, that "there was much grass in the place;" a circumstance that could not have happened at an earlier or a later season than the beginning of Spring, in that

* "It is reasonable to believe that our Saviour never performed a miracle, but where he foresaw it might have a good effect in a religious light, either on the person on whom it was performed, or on the spectators, thus making one act of mercy lead to another."
— Gilpin, note, Matt. xiii. 58.
warm climate. It serves also as a middle point of agreement to harmonize the four Gospels before and after it; while it furnishes internal evidence the most satisfactory, that each succeeding Evangelist consulted his predecessors, in order to remove ambiguities, and to supply circumstances omitted by them. The last account, by John, is the most circumstantial. It is indeed the only miracle that he relates, in common with the rest.

Though Jesus had retired from the multitude by sea, his motions could not be concealed: they followed him by land* from the cities, and he graciously received them, and healed their sick, being moved with tender compassion toward them, (εὐλογεῖσαν ὑμῖν τὰς νίκαις αὐτοὺς) Matt. xiv. 14, Mark vi. 34, and began to teach them many things concerning the kingdom of God, Mark vi. 34, Luke ix. 11.

And "when the [former] evening was come," Matt. xiv. 15, about the ninth hour, or third after noon†, the twelve Apostles came to him, and recommended, that as the place was desert, and the hour late, and the multitude without provisions, he would dismiss them, that they might depart to the surrounding villages and farms, (ἀγγείον) to buy provisions, or find food. But he answered, they have no need to depart, give ye them to eat. And this he said to try them, for he himself knew what he intended to do, when he first saw the great multitude coming to him. And they said, We cannot, except we go to buy provisions for all this people. Philip said, Two hundred denarii worth of bread would not be sufficient for them, that each may take a little. Then he said unto them, How many loaves of bread have ye? Andrew answered, There is a lad here, who hath five barley loaves, and two small fishes, but what are they among so many? And he said, "Bring them hither to me;" then "Make the men sit down on the green grass, by companies," of fifty each ‡. And they sate down in ranks, of a

* This is a more correct rendering of πεζή, than "on foot." A person might travel πεζή, and yet either on horseback, or in a carriage. Πάντες ἔστησαν πεζόν, παρά τοι δόξος.—
"If you choose to go by land, a chariot is ready for you." Hom. Odys. iii. 325. And Zahn contrasts an expedition (naussēn) "by sea," with (πεζή) "by land." Contr. Crit. p. 43.

† To correct the ambiguity of Matthew, who expresses the former and latter evening by the same phrase, οἵνας γενομένης, Mark substitutes, "when the hour was far advanced," vi. 35; and Luke, "when the day began to decline." See Vol. I. p. 15.

‡ If each company of fifty sate ten in front by five in depth, there would be a hundred such companies; ten companies in front by ten in depth; and consequently, a hundred men in the whole front line, and fifty men in the whole depth.
hundred in front, by fifty in depth; five thousand in all, besides women and children. Then Jesus took the loaves, and looked up to heaven, and blessed, and brake and gave to his disciples, and the disciples to the multitude, and likewise of the fishes, as much as they desired; and they all ate, and were satisfied. And when they were filled, he said to his disciples, Gather the remaining fragments, that nothing be lost; so they gathered them, and filled twelve baskets with the fragments that remained of the loaves and fishes.

Then those men when they had seen the miracle which Jesus did, said, “Truly this is that prophet who was to come into the world,” like Moses, struck with the resemblance of this to the manna in the desert, Matt. xiv. 15—21, Mark vi. 35—44, Luke ix. 12—17, John vi. 5—14.

JESUS WALKS ON THE SEA.

The former miracle was finished before the [latter] evening was come, at sun-set. And then Jesus knowing the intentions of the multitude, that they meant to seize and make him king, or proclaim him Messiah, probably next day, he sent away his disciples by sea, to make Bethsaida, on their way towards Capernaum, on the further side of the lake, intending to meet them by land at Bethsaida, and embark with them, after he had dismissed the multitude, who were satisfied, since he stayed behind. And having given directions to his disciples, he retired alone to a mountain to pray, Matt. xiv. 22, 23, Mark vi. 45—47, John vi. 14—16.

And when the dusk (or twilight) had already come, and Jesus had not gone toward them, the wind became contrary; the ship, after they had rowed about twenty-five or thirty stadia, was tossed by the waves. And Jesus saw them. And at the fourth watch of the night, or at day-break, he set out to them, walking upon the sea, and came up to them, but seemed disposed to pass by them. And the disciples all saw him walking on the sea, and they were affrighted, saying that it was an apparition, and they cried out for fear. And immediately he spake to them, and said, “Take courage, it is I, be not afraid.”

Then Peter answered, and said to him, “LORD, if it be thou, bid me come to thee upon the waters.” And he said, “Come.” And Peter having descended from the ship, walked upon the waters to go unto Jesus. But seeing the wind strong, he was
afraid; and beginning to sink, he cried out, saying, "Lord, save me!" And Jesus immediately stretched out his hand, and took hold of him, and saith unto him, "O thou of little faith, why didst thou waver*?" And when they had entered into the ship, the wind ceased; and they were greatly amazed in themselves beyond measure, and wondered; for "they considered not," or had not been sufficiently affected by the miracle of "the loaves," which demonstrated a higher, even a creating power, "because their heart was hardened," or slow of understanding. But now they were fully convinced, and came and worshipped him, saying, "Truly thou art the Son of God!" And immediately the ship came across the lake to the land of Gennesareth, on the western side, whither they were bound, in the neighbourhood of Capernaum.

Here the people of the country, well knowing him, brought unto him all their sick and diseased persons, and these besought him that they might only touch the hem of his garment, and as many as touched were thoroughly cured, Matt. xiv. 24—36, Mark vi. 48—56, John vi. 17—21.

HIS CONVERSATION WITH THE PEOPLE WHOM HE FED.

The next morning after his departure, the multitude, disappointed not to find Jesus, took boat, and followed him to Capernaum, and found him by the sea-side, and expressed their surprise how he got there. Instead of gratifying their curiosity, Jesus told them that they followed him for the sake of the loaves and fishes, the worldly advantages which they expected from him; and exhorted them to labour not for temporal, perishable food, but for that which was spiritual and eternal, which the Son of Man would give them, John vi. 22—27.

This they supposed to be the manna which Moses had given them, and required as a sign that he would give them the same. But our Lord undeceived them, intimating, that his father, not Moses, gave them manna; and that even manna was greatly inferior to his spiritual food, as affording only a temporary support, whereas his would nourish them for ever, ver. 28—33.

* The verb δισαραξω, to "waver," or "hesitate," intimates a slighter degree of doubt, not amounting to positive disbelief. Like some of the five hundred to whom our Lord appeared in Galilee, after his resurrection, who "hesitated" whether they did not see a spirit only, Matt. xxviii. 17.
The Jews not yet understanding him, he told them plainly that his divine doctrine was the spiritual food he meant; and that by faith in him as the Son of God, they should have eternal life, and be raised at the last day, and that he came down from heaven to teach them this doctrine, ver. 34—40.

They now murmured, objecting his earthly parentage, "Is not this Jesus the son of Joseph, whose father and mother we know? how then doth he say, I came down from heaven?" Jesus answered, that he was that divine teacher foretold by the prophets, "They shall all be taught of God," Isa. liv. 13, Jer. xxxi. 33, 34, that he was his Father's representative, to reveal his will to mankind, ver. 41—50.

He then informed them that he was the bread of life, not only on account of his doctrine, which would give eternal life to believers, but also because he would give his flesh, or his life, to procure the life of the world, verse 51.

This gave them greater offence. How can this man give us his flesh to eat? And when Jesus continued to explain himself in the same figurative style, "It is the spirit that quickeneth, the flesh profiteth nothing, the sayings which I speak unto you they are spirit and life," many of his disciples seceded, and walked no more with him, ver. 53—66.

Then said Jesus to the twelve, Will ye also withdraw? Peter saith unto him, in their name, "Lord, to whom shall we secede? thou hast the sayings of eternal life. And we believe, and know, that thou art the Christ, the Son of the living God," ver. 66—69.

To repress, however, their confidence in the strength of their faith, and attachment to him, he remarked, "Have not I chosen you twelve? and yet one of you is a devil." He meant Judas Iscariot, who was to betray him, being one of the twelve, ver. 70, 71.

THE THIRD PASSOVER.

Jesus did not attend this passover at Jerusalem, because the Jewish rulers sought to kill him, but remained in Galilee, John vii. 1. His fame, however, was now so great, that they thought it necessary, if possible, to put a stop to it. They sent

* The year assigned to this passover, A.D. 30, is confirmed by the sign of the prophet Jonah, given in the course of it, respecting the destruction of Jerusalem, 40 years after, A.D. 70. Matt. xvi. 4.
therefore a party of Scribes and Pharisees from Jerusalem to watch him, who first attacked him on the ground of traditions, which they strictly observed themselves, and objected that he encouraged the breach of them in his disciples, in order to diminish his popularity, Matt. xv. 1, Mark vii. 1.

"Why do thy disciples transgress the traditions of the elders, for they wash not their hands before meals?" Matt. xv. 2, Mark vii. 2.

1. But Jesus retorted, "Why do ye also transgress the commandment of God by your tradition?" And he instanced a case in point: The fifth commandment required them to honour, and, if necessary, support their parents, under pain of death to those undutiful children, who cursed them, or refused to do so, Exod. xx. 12, xxi. 17, Deut. v. 16, Levit. xx. 9. But their tradition encouraged vows, or consecration of their substance to religious uses, which they called corban, "a gift," or oblation, vowed to the treasury of the temple. And this vow, of corban, even though it never was executed, was considered as sufficient to supersede the law of honouring their parents with any part of their substance, Matt. xv. 4—6, Mark vii. 10—14.

This was the doctrine of the sect called Rabbanites, who held oral tradition, and supposed that God dictated many things by word of mouth to Moses on Mount Sinai, which were propagated by tradition of the elders, and long after were put in writing, lest they should be forgot. Hence those maxims of their school, "the words of the scribes are lovelier than the words of the law, the words of the elders are weightier than the words of the prophets.*"

But there was a different sect of the scribes, called Karaites, or "Scripturians," who rejected traditions, and adhered strictly to the written law. They also rejected the cabalistical or allegorical interpretations of Scripture, and contended for the literal sense. And if the literal was inadmissible, they endeavoured to discover the figurative meaning, by careful comparison of Scripture with itself in parallel places. See an account of their sound principles, Chandler's Vindication of his Defence of Christianness, p. 351. To such, our Lord's doctrine must have been acceptable; and such, we may presume, was that intelligent

* The Rabbanites and the Romish doctors were remarkably alike, both "teaching for doctrines the commandments of men;" as our Saviour reproached the former, Matt. vi. 9.
scribe, who gave credit to Jesus, and was pronounced by Him, “not to be far from the kingdom of God,” Mark xii. 28—34.

2. Our Lord next reproached them for their hypocrisy; and applied to them Isaiah’s censure, “This people draw nigh unto me with their mouth, and honour me with their lips; but their heart is far from me,” (Isai. xxix. 13,) Matt. xv. 7, 8, Mark vii. 6.

3. He then shewed the multitude, that the heart was the chief seat of impurity, Matt. xv. 11—20, Mark vii. 15—23.

4. He reproached the Pharisees as “blind leaders of the blind,” who would be involved in the same common destruction with their deluded followers, “both shall fall into the ditch:” for “every plantation, or doctrine, which my Heavenly Father hath not planted, shall be rooted out,” Matt. xv. 13, 14.

Thus did the insidious attack of the Scribes and Pharisees only turn to their own confusion and disgrace. And “they were offended,” not less at the superiority of his arguments, which silenced them, than at the diminution of their reputation with the multitude, as “blind guides,” who cavilled indeed at trifles, and were zealous for external purity; while, by their captious questions and calumnies, they were plotting against his reputation and his life! In order, therefore, to get rid of such evil-minded visitants, he retired to the regions between Tyre and Sidon, to conceal himself in a heathen country, “not wishing to be known,” until their departure, Matt. xv. 12—21, Mark vii. 24.

THE SYROPHENICIAN WOMAN.

But here he could not conceal himself, though he declined preaching in public, or working miracles, beyond the limits of his mission, as Shiloh, or the peculiar Apostle of the Hebrews.

An opportunity, however, immediately offered, of contrasting the exalted faith of a heathen, with the obstinate unbelief of his own household. A Syrophenician woman knew him, who had probably heard of the two signal miracles wrought at Cana, in her neighbourhood, particularly the latter, of healing the nobleman’s son at Capernaum; and was therefore persuaded that Jesus was the promised Messiah, or Christ, the Son of David, expected by the Jews, Samaritans, and the neighbouring Gentiles.
She addressed him, therefore, as a believer: "Pity me, Lord, thou Son of David, my daughter is grievously possessed with a demon!" But our Lord, wishing to shew the firmness of her faith, under repeated denials, "answered her not a word." Then she followed, and besought his disciples; and even they, to get rid of her importunity, interceded for her: "Dismiss her, or grant her request, for she crieth after us." But he refused, "I am not sent but unto the lost sheep of the house of Israel." My mission is not to the Gentiles. Still the woman persevered with patience, and "came, and threw herself at his feet, and besought him, Lord, help me!" But he refused her again, in stronger terms, "It is not meet to take the children's bread, and cast it to dogs;" it is not right to waste on the unworthy heathens, those miracles appropriated to the Jews. Not even repulsed by this, she calmly and humbly replied, "Truth, Lord, yet the dogs eat of the children's crumbs that fall from their master's table." It is true, we heathens are no better than dogs in comparison of thy children, the Jews; still we are thy servants, and should be considered as an inferior part of thy household; and as such, entitled to a pittance of thy bounty to them: the fragments will suffice for us. Perhaps she might have heard also of "the table which his bounty had spread for the five thousand in the wilderness," and alluded thereto in her pointed reply. Admiring her ingenious answer, and seemingly vanquished by her humble and patient importunity, our Lord commended her faith, and instantly granted her petition: "O woman, great is thy faith! be it unto thee even as thou willest!" And her daughter was cured from that hour. For when the woman returned, she found the demon expelled, and her daughter laid on the bed," quiet and composed, and in her right mind, Matt. xv. 21—28, Mark vii. 24—30.

THE FOUR THOUSAND FED.

Departing from thence, Jesus visited the region of Decapolis, on the eastern side of the lake of Galilee, formerly the settlement of the half tribe of Manasseh, a country which abounded in Gentiles. There he also wrought several signal miracles; and among others already noticed, that of supplying limbs to the "maimed," by a new creation; which wrought the conversion of many, who glorified the God of Israel. Mark ix. 43, Matt. xv. 31. And here our Lord, moved with tender
compassion also for this mixed multitude of Jews and Heathens, fed four thousand men, beside women and children, with seven loaves of bread, and a few small fishes, which multiplied, as before, under his creating hands; and left seven baskets full of the fragments that remained after they were all filled, Matt. xv. 29—38, Mark vii. 31—37, viii. 1—9.

MAGDALA.

Immediately after this signal miracle, he dismissed the multitude, not wishing to attract public notice, and went by sea, southwards, to Magdala, on the confines of Dalmanutha; where he had cured Mary Magdalene, who had been possessed with seven demons, Matt. xv. 39; Mark viii. 10; Luke viii. 2; Mark xvi. 9.

Here he was again assailed by those troublesome and malignant visitors, the Pharisees, from Jerusalem, reinforced by the Sadducees, who, though at variance, yet cordially conspired to compass his destruction. And tempting him, or disbelieving his power to give it, they required of him the sign from heaven of the prophet Daniel, to prove his Messiahship; which he refused those hypocrites, as observed before, and gave them, for the last time, the sign of the prophet Jonah. Then he left them, and crossed the lake, and retired northwards into Philip the Tetrarch’s territories, and went to Cesarea Philippi, near the springs of the Jordan, formerly called Leshem, Josh. xix. 47, and Laish, Judges xviii. 27, which Philip had rebuilt magnificently, and made it his residence, Matt. xvi. 1—13; Mark viii. 11—27.

CAESAREA PHILIPPI.

While they were crossing the lake in their way thither, Jesus warned his disciples to beware of the leaven, or doctrine of the Pharisees or Sadducees; as he explained it; after rebuking them for their slowness of apprehension in understanding it literally, as if he could want to buy bread, after the two stupendous miracles of the loaves and fishes.

When they had reached the villages of Cesarea Philippi, He called on his disciples for an explicit profession of their faith, which they gave him, by their leader, Peter, “Thou art the Christ, the Son of the living God,” Matt. xvi. 5—16; Mark viii. 13—21.
THE APOSTLES' PROFESSION OF FAITH.

In return for this noble and explicit profession, Jesus pronounced Peter "blessed," or "happy," in being favoured with a divine revelation, which flesh and blood, or man, could not give him; and alluding to his surname, Peter, (Πέτρος,) as belonging to the rock *, Christ, (Χριστός,) promised that on "this rock," (pointing, we may presume, to himself,) He would build his Church; which should endure for ever, and the gates of Hades should not prevail against it, to destroy it. He then promised Peter the keys of heaven, as the first who should open the door of faith to both Jews and Gentiles. As Peter actually did on the day of Pentecost, Acts ii. 14—38; and to Cornelius afterwards, Acts x. 6, xv. 7. He also promised him the power of binding and loosing, or of declaring the terms of salvation; that whatsoever things (διά) he should declare to be lawful or unlawful, on earth, should be ratified in heaven; and this privilege was extended to the rest of the Apostles afterwards, Matt. xviii. 18, and seems to correspond to the power of remitting and retaining sins in general, conferred on them jointly after our Lord's resurrection, John xx. 23, according to the Gospel terms of salvation; by which only, mankind shall be acquitted or condemned at the day of judgment. For the expression, whose soever sins, &c. (ἐκ τῶν) is plural, relating to men in general; not singular, (ἐκ τοῦ,) as if to guard against absolution of individuals, practised by the Church of Rome. For "who hath power on earth to forgive sins" to individuals, but God and Christ alone? Mark ii. 5—10. This was a power never assumed by the Apostles: Peter himself exhorted Simon Magus to "repent of his wickedness, and pray to God for forgiveness," Acts viii. 22, but did not grant him absolution.

As Peter, on this occasion, was the foremost to give a noble

* Peter could not be the rock meant, according to the misinterpretation of the Romanists, from the difference of the Greek terms which our Lord probably used, Πέτρος, and Χριστός. Nor his confession of faith, with some Protestant divines, Christ himself is the rock, or main foundation, both of the Jewish and Christian Church, Deut. xxxii. 15; Psalm xviii. 31; Isa. xxviii. 16; 1 Cor. x. 4; 1 Cor. iii. 11. "The Prophets and the Apostles" were "the architects," or "master builders," who laid thereon the foundation stones of the edifice of the Church, of which Christ was also the chief corner stone, that bound together, and crowned the partition walls of the whole edifice, Ephes. ii. 20; 1 Cor. iii. 10; "the Alpha and Omega, the beginning and the end of the whole." See Lightfoot on Matt. xvi. 18.
specimen of his faith, and to gain a distinguished blessing, so was he the first to give a lamentable instance of his frailty, and to draw down on himself the severest censure.

Immediately after the foregoing profession, Jesus took occasion, for the first time, to warn his Apostles openly of his approaching sufferings, death, and resurrection on the third day, at Jerusalem. Shocked at this, Peter, taking him aside, began to rebuke him, saying, *God forbid!* this shall not happen to thee, Lord! But Jesus turning, said to Peter, before the disciples, "Begone from my sight, Satan, thou art an offence to me, for thou mindest not divine, but human things."

He then took occasion to correct their worldly-minded prejudices respecting the nature of his kingdom, informed them of the necessity of self-denial, and taking up their cross as his followers in this world; but that they must look to their reward in the next, at the general judgment, when he should come in the glory of his Father, with his angels, to repay everyone according to his practice. And as an earnest thereof, he promised in the lifetime of some of the bystanders, to come in judgment on Jerusalem, as foretold by Moses, the Prophets, and John the Baptist, Matt. xvi. 21—28; Mark viii. 31—38, ix. 1; Luke ix. 22—27.

**CHRIST'S TRANSFIGURATION.**

For the fuller evidence of his Divine mission, and confirmation of their "faith, eight days after," (according to Luke,) or "six entire days," excluding the extremes, (according to Matthew and Mark,) Jesus took with him his three confidential disciples, Peter, James, and John, apart, to a high mountain, to pray; and while he was praying, he was transfigured before them. "His face shone as the sun, his garments became resplendent, white as the light, very white, as snow, such as no fuller on earth can whiten. And lo, two men, Moses and Elijah, appeared to them, conversing with Him; who also appeared in glory, and spoke of his decease, which he was to accomplish at Jerusalem. But Peter and his companions were [at first] oppressed with sleep, but being afterwards thoroughly awake, (Διαγρηγορησαντες,) they saw his glory, and the two men standing

* Ἰλεως σου, put elliptically for Ἰλεως σοι γ Ὁ Θεος, "God be merciful to thee," and forbid such an evil!
with him. And it came to pass, while they were departing from Him, Peter said to Jesus, Lord, it is good for us to be here. If thou willest, let us make three tabernacles, one for thee, and one for Moses, and one for Elias; not knowing what he said *, for they were scared. While he was yet speaking, lo a bright cloud overshadowed them, and they were affrighted on entering into the cloud; and a voice came from the cloud, saying, This is My Son, the beloved, in whom I am well pleased. Hear ye him. And when the disciples heard, they fell on their face, for they were sore affrighted. And Jesus came and touched them, and said, Arise, and be not affrighted. And when they lift up their eyes, they saw none, but Jesus only, with them."

Such is the collective account of this stupendous scene, furnished by the three Evangelists, Matt. xvii. 1—8, Mark ix. 2—8, Luke ix. 28—36; vouched also by two of the eye witnesses, Peter, 2 Pet. i. 16—18, and John, i. 14.

As they descended from the mountain, Jesus forbade them to mention the vision to any, until after his resurrection from the dead. And they observed his directions, but questioned among themselves, what "the resurrection from the dead meant."

Mount Tabor, in Galilee, is usually supposed to have been the scene of this wondrous transaction, in which Jesus unveiled a portion of his divine glory, even in the flesh, as the only genuine Son of God. But there is reason to doubt the correctness of the tradition. It seems rather to have been some mountain near Cesarea Philippi; for Jesus did not re-

* The faith of Peter seems to have been subjected to various paroxysms. On his public profession, it was raised to a great height; when Christ foretold his sufferings and death, he was offended, and it sunk. Now it rose again, at the sight of this glorious vision; when he was transported with rapture, and rashly proposed to make three tabernacles, for the worship of him and his two glorified companions, Moses and Elijah, "not knowing what he said," or the infinite superiority of Christ, as the Son of God, above Moses and Elijah, his servants, Heb. iii. 3—6, so signified, indeed, immediately after they had disappeared, by the voice from the cloud. Again it sunk to the lowest when Jesus was apprehended, and tried before the council; so that he even denied his Lord: but was pardoned upon his speedy repentance. Thus the Apostles themselves, as well as meaner Christians, had occasion frequently to cry, Lord, encrease our faith! Luke xvii. 5. Even theirs was not fully established till they received the baptism of the Spirit, and became regenerate, on the day of Pentecost. Happy those believers, whose faith and trust, surmounting all obstacles and trials, is firmly and invariably built and secured upon the Rock, Christ, "the Rock of ages," the same, yesterday, and to-day, and for ever! Matt. vii. 24, 25; Isaiah xxvi. 4; John xiv. 1; Hebrews i. 12, xii. 8.
turn to Galilee until some time after this transaction, Matt. xvii. 22, Mark ix. 30. Lightfoot on Mark ix. 2, ingeniously conjectures, that it was the highest mountain of that country, according to Josephus, hanging over the springs of Jordan, at the foot of which Cesarea Philippi was built, which had been the scene of the early idolatry of the Danites, but now of the presence of the eternal Son of God.

CURE OF THE LUNATIC AND DEMONIAC.

During the absence of Christ and his three prime Apostles, a patient was brought to the rest, labouring under a complication of disorders, deafness, dumbness, lunacy, and possession, from his infancy, but they could not cure him, for want of faith, to work the miracle; and when he returned from the mountain next day, he saw a great multitude about them, and the Scribes, as usual, questioning with them, and scoffing at them for their failure.

And when the multitude saw him, they were excessively amazed (ἐξεθαμβήθησαν), probably because his face and raiment still shone after his transfiguration, like the face of Moses after his descent from Mount Sinai, Exod. xxxiv. 29—35; still they ran to salute him. Jesus then asked the Scribes about what they were questioning his disciples? Upon this, the father of the sick child came out of the crowd, fell at his knees, and besought him to cure his son, whom he had brought during his absence, and applied to his disciples to cure, but they could not.

Jesus answered, "O faithless and perverse generation! how long shall I be with you? how long shall I bear with you?"—or, How long shall I endure your obstinate infidelity?—The edge of this rebuke seems to have been principally levelled against the Scribes, yet the Disciples escaped not altogether untouched. Then said he to the father, "Bring hither thy Son," and they brought him in the agony of a violent convulsion. The father, considering the case as well nigh desperate, said, If thou art able [to do] any [thing,] assist us, and have tender compassion on us. Jesus said unto him, "If thou art able to believe, [I am able:] all things are possible [to be done] for him that

* This supposition, Mark ix. 15, is warranted by the application of the same verb to the women who saw the second angel in our Lord's tomb. Mark xvi. 5, εὐθείας ἐξημβάλοντο marks a higher expression of fear and astonishment than φοβήσομαι, Matt. xxviii. 5, when they saw the first angel.
beliceth; and immediately the father of the child cried out with tears, I do believe, Lord, help thou mine unbelief!"

Jesus then seeing the crowd closing together upon him from every part, rebuked the impure spirit, and said, Thou deaf and dumb spirit, I order thee to come out of him, and enter no more into him. And the demoniacal spirit, having screamed, and rent him sorely, came out of him, and left him for dead, so that many said he was dead; but Jesus, taking him by the hand, raised him, and cured the child from that hour, and delivered him to his father. And all were struck with astonishment at the mighty power of God, Matt. xvii. 14—21; Mark ix. 14—29, Luke ix. 37—43.

CHRIST RETURNS TO GALILEE.

Immediately after this signal miracle, Jesus left Cesarea Philippi, and returned to Galilee privately, where he appears to have remained till the ensuing feast of tabernacles, about the beginning of autumn. On the way, he took occasion, a second time, to inform his disciples more particularly of his approaching sufferings, death, and resurrection on the third day. And they were greatly grieved, but they understood not the saying of his resurrection, for it was hidden from them, but they feared to enquire of him its meaning, Matt. xvii. 22, 23, Mark ix. 30—32, Luke ix. 43—45.

MIRACULOUS SUPPLY OF THE TRIBUTE MONEY.

When they had reached Capernaum, the tax-gatherers of Herod and of Pontius Pilate, the Roman governor, (the former for Galilee, the latter for Judea and Samaria,) came to enquire before hand from his disciples, whether their master was disposed to pay the capitation tax of two drachmas *? suspecting

* The exact frugality of this miracle and prophecy combined, still more surprising than the superfluity of the loaves and fishes, has been greatly obscured by our translators, for want of retaining, or paraphrasing the technical terms of the original, and mistaken by most commentators, supposing that it was the capitation tax of half a shekel, (about fifteen pence of our currency,) was the "census" here mentioned, or the capitation tax paid to Caesar, Matt. xxii. 17. And the sameness of the amount probably occasions this confusion of the Roman with the sacred tax. The shekel was an Attic silver coin, equal in value to the sacred shekel, four drachmas, or four
that, as the reputed Messiah, he would revolt against it, like Judas of Galilee, and the zealots of his party, in the days of the taxing, Acts v. 37. Peter, knowing his Master's principles of obedience to the ruling powers, answered "yes," and went into the house to inform him. But Jesus prevented, or anticipated him, by a pertinent question: "What thinkest thou, Simon? From whom do the kings of the land take tribute, or census? From their own children, or from strangers? Peter answered, From strangers. Jesus saith unto him, Then are the children free. Thus intimating that as the Christ, the Son of God, the true sovereign of the land under the theocracy, He and his disciples were exempt. "Nevertheless," proceeded he, "that we may not offend them, (Herod and Pontius Pilate,) Go thou to the sea, cast a hook, and take up the fish that riseth first, open his mouth, and thou shalt find a stater. That take, and give them (the publicans), for me and thee." This miracle is recorded only by Matthew, the publican, xvii. 24—27.

AMBITION OF THE DISCIPLES.

The distinguished favour which Jesus had lately shewn to Peter, James, and John, and the glorious scene of the Transfiguration, which they only had witnessed, seems to have awakened their ambition. This produced a debate among them, in the way to Capernaum, which of them should be greatest in the glorious kingdom, which they expected Christ would shortly establish, in which Peter, the most forward, and the bro-

denarii, and the precise amount, therefore, of the tax for two persons, our Lord and Peter.

Why Jesus chose to pay it rather in this coin than in the Jewish or Roman, may perhaps be conjectured to have arisen from the description of "the stater, which on one side had Minerva's face, on the other her owl." See Hesychius, Art. Παλλαδος προσωπον. But Pallas, or Minerva, was the heathen goddess of Wisdom, the spurious representative of our Lord himself. The stater, therefore, bore "his image," and He reclaimed it as his own coin.

It is strange how so respectable a commentator as Gilpin, in his New Testament, could so greatly undervalue this signal and most astonishing miracle, evincing that Christ was Lord of the creation, as to "rank it among those of the lowest class.—A miracle adapted to fishermen, which might tend greatly to increase their faith!"—Or thus fancifully and irreverently account for it: "It would be difficult to say how Jesus could with more propriety have obtained a supply; if he had created it on the spot, it might have had the appearance of a sort of legerdemain; or it might have laid him open to the accusation of counterfeiting the current coin of the country!" "The kings of the land" were "Herod and Pontius Pilate," Acts iv. 26, 27.
thers James and John, the most violent of the disciples, appear to have taken the lead, and from the ensuing application of their mother, that they should sit the one on his right hand, and the other on his left, in his kingdom, or be made his prime ministers, which excited the indignation of the rest, Matt. xx. 20—24, it is likely the contest was chiefly between them and Peter, for he was foremost to state the claims of the Disciples in general, and certainly did not undervalue his own in particular, Matt. xix. 17.

At first they had confined the dispute to themselves, and were silent, or ashamed to avow it, when Jesus enquired into the subject, and checked it, by saying, "If any of you wish to be chief, let him be last of all, and minister of all," Mark ix. 33—35, Luke ix. 46, 47.

Soon after it broke out afresh, and the whole set came to Jesus to decide the point, which of them should be greatest in the kingdom of heaven?

To correct their ambitious views in general, and instruct them by example, Jesus called to him a little child, and set him in the midst, beside himself, and said, "Unless ye be converted, and become as little children, [in their leading characteristics of humility, simplicity, innocency, and docility,] ye shall by no means enter into the kingdom of heaven." Thus sensibly illustrating to them the figurative nature of that "new birth," which he had more briefly stated to Nicodemus, as an indispensable requisite for admission; of which the principal ingredient was humility. "Whosoever, therefore, shall humble himself as this little child, he shall be greatest in the kingdom of heaven," Matt. xviii. 1—5, Mark ix. 36, 37, Luke ix. 47, 48.

He then repressed the officious zeal of John, who had forbidden an exorcist to cast out demons in the name of Jesus, because he was not of their company; by observing, that such a person must be a friend, and not an enemy. He that is not against us, is for us, Mark ix. 38—40, Luke ix. 49, 50.

This led him to warn them against offending one of the least of his disciples, by despising or ill-treating them. For 1. It would draw down on them the heaviest doom. 2. That the least were objects of God's care and compassion. 3. That his Apostles especially, were required to be converted, and to cast away their ruling passions, though dear to them as a right hand or a right eye, under pain of hell fire; because they were to be
the salt of the world, ordained to season it with their sound doctrines, and discipline it by their good examples, Matt. xviii. 6—14, Mark ix. 42—50.

He then proceeded to give them rules for their conduct towards offenders. 1. To admonish the offender prudently, in private; not to expose him. 2. If he would not listen to reason, to state the offence between two or three witnesses, and call on him for reparation. 3. If these gentle methods failed of converting him, then to complain to the church or congregation to which they belonged; and 4. If he refused to submit to the authority of the Church, then to hold no intercourse with him. Let him be unto thee as a heathen and a publican, Matt. xviii. 15—17.

But if the offender repented, they were bound to forgive him heartily his trifling offences towards them, as they hoped for forgiveness of their heinous offences towards God, upon their sincere repentance; as illustrated in the parable of the debtors, the one who owed his lord the immense sum of ten thousand talents, the other, who owed his fellow-servant one hundred denarii, with which this interesting conversation concludes, Matt. xviii. 21—35.

In the parable of the Labourers in the Vineyard, hired at different hours of the day, and all paid alike their stated wages, our Lord appears to have resumed the subject, and to have given a further check to the pride of the first-called disciples, setting themselves above, and undervaluing the last-called; after he had informed the claimant, Peter, that the "twelve Apostles in the regeneration, should sit on twelve thrones, judging, or instructing, the twelve tribes of Israel," Matt. xix. 28—30, xx. 1—16. This seems to be the chief drift of the parable; which is usually applied to the Jews, murmuring at the admission of the Gentiles into the Gospel covenant, but rather, perhaps, irrelevantly.

THE FEAST OF TABERNACLES.

Not yet believing the spiritual nature of his kingdom, his brethren, or kinsmen, who had, at the last, become his disciples, and expected promotion, not less than the rest, advised him to exhibit his miracles in Judea, as a more public theatre than the despised Galilee; but he rebuked them for their worldly-mindedness and ostentation, and refused to accompany them to the
sacred chronology.

feast; but he afterwards followed them privately, and came to Jerusalem, in the middle of the festival week, and taught openly in the temple, John vii. 1—14.

Astonished at his doctrine, the unbelieving Jews said, "How understandeth this man learning, not having been educated?" Jesus answered, "My doctrine is not my own," or acquired by human education, "but His that sent me;" for it is immediately inspired by God. "Whosoever is desirous to do his will," with an honest and good heart, "shall understand concerning my doctrine, whether it be from God, or whether I speak from myself;" for God will enlighten his mind to form a right judgment of its divine origin; as he had signified to them before, (John vi. 44, 45,) ver. 15, 18.

He then entered into a further vindication of the miracle of curing the cripple at Bethesda, on the Sabbath, which had given them so much "surprise," or offence, that they sought to kill him, at the second passover; by stating the case of circumcision, which they themselves performed on the sabbath day, in obedience to the law. "Why then," said he, "are ye angry with me, for healing a man on the sabbath day? Judge not according to appearance, judge upright judgment," ver. 19—24.

Still the old objection returned, "We know this man whence he is, his birth-place and parentage; but when Christ cometh, none knoweth whence he is."

Jesus replied, "Do ye know me, and whence I am?" intimating the reverse. "Yet I am not come of myself, but He that sent me is true; whom ye know not. But I know Him, because I am from Him; and He hath sent me.—Many then of the multitude believed on him, and said, When the Christ cometh, will he do more miracles than this man hath done?" ver. 27—31.

Alarmed at his increasing popularity, the Pharisees and chief priests sent officers to apprehend him. Jesus knowing this, intimated his approaching decease: "Yet a little while and I am with you; but I am about to withdraw unto the Father. Ye shall seek me, but shall not find me; for whither I go ye cannot come."

The Jews, not understanding this, said among themselves, "Whither is he going to depart, that we shall not find him? Is he going to depart to the dispersion of the Greeks, to teach the Greeks?"—or the Jewish colonies, settled in Pontus, Gala-
ANAYSIS OF

tia, Cappadocia, Asia Minor, and Bithynia, by the kings of Syria, 1 Pet. i. 1. See the foregoing period, ver. 32—36.

On the last, and the great day of the feast, Jesus avowed himself to be the CHRIST more explicitly, by applying to himself the prophetic invitation of CHRIST in Isaiah, "Ho, every one that thirsteth, come ye to the waters," lv. 1, which was usually repeated by the priests on that day, when they drew water from the fountain of Shiloh, or with a Greek termination, Siloam, to be poured out as a libation to God, in the temple, for a memorial of the miraculous supply of water in the wilderness: for he said, "If any thirst, let him come unto me, [the true fountain of Siloam, Isai. viii. 6,] and drink;" adding, "He that believeth on me, out of his belly shall flow [streams] of living water; as saith the Scripture." This he said in allusion to the copious effusion of the Holy Spirit on the first fruits of the Christian Church, at the ensuing Pentecost, after his ascension in glory, foretold by the Prophets, especially Joel, ii. 28, 29, and cited by Peter, Acts ii. 16, 18. Ver. 37—39.

The grace and dignity of his discourse, persuaded many of the people that He was indeed the prophet like Moses, whom they expected. Even the officers sent to apprehend him, were charmed; they could not execute their commission, and pleaded in excuse, before the council, never man spake like this man! ver. 40—49.

There was a schism, however, among the people, because he came from Galilee, and was supposed to have been born at Nazareth, whereas they contended that Christ was to be of the house of David, and born at Bethlehem, according to Micah's prophecy, ver. 2. Nor were they unanimous even in their council. Nicodemus boldly censured their proceedings, in condemning Jesus without trial, as illegal. But they reproached him with being a disciple of the Galilean, and even asserted that no prophet had arisen from Galilee; blinded by passion, and not recollecting Jonah. At this time, however, they broke up, without coming to any determination against him, ver. 43—53.

THE WOMAN TAKEN IN ADULTERY.

Jesus retired that evening to Bethany, where he lodged, and returned early next morning to the temple, and taught the people, who all assembled early to hear him. But he was soon
interrupted by the Scribes and Pharisees, who "tempting him," brought a guilty adulteress before him, taken in the fact; and not improbably, in the courts of the temple itself, which were usually converted into a scene of revelry, the last night of the feast of Tabernacles; respectfully in appearance, requesting his decision as "a teacher," whether she should be stoned, in obedience to the law of Moses, or not? Deut. xxii. 22—24; designing, if he condemned her, to accuse him to the Roman government, for invading their prerogative of inflicting capital punishment, which was now taken away from the Jews, John xviii. 31; or if he declined, to injure his character with the people, as encouraging a breach of the law.

From this dangerous dilemma, our Saviour extricated himself with wonderful address, and to the utter confusion of his adversaries. Giving them no answer, He stooped down, and wrote with his finger on the ground; and when they pressed him for a decision, he raised himself up, and pronounced, Let him that is guiltless among you cast the first stone at her. And again he stooped down and wrote on the ground; but they, when they heard, being convicted by their own consciences, withdrew one by one, beginning from the eldest to the last; until Jesus was left alone, and the woman standing in the midst. When Jesus had raised himself up, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no one [legally] condemned thee? She said, No one, LORD. He saith unto her, Neither do I [legally] condemn thee. Go, and sin no more, John viii. 1—11.

This mysterious action of our Lord, twice repeated, was designed, perhaps, the first time, to record the sins of the woman, and afterwards, the sins of her accusers, in the symbolic language of prophecy:

"O LORD, all that forsake THEE shall be ashamed,
They that depart from THEE shall be written in the earth;
Because they have forsaken THE LORD,

To be "written in the earth," denotes, not to be registered in heaven, nor in the book of life, like his true disciples, Luke x. 20. Nothing, surely, could be more apposite to both, than such

* This reading, instead of "Me," and the rendering of the whole passage, is supported by all the ancient versions, and required by the context.
an awful prophecy; which, like the hand writing on the wall, if traced in the dust, might well confound and appal the guilty readers. The former writing on the ground, might have recorded the woman's guilt, as explained by our Lord's decision, *Let him that is without sin,* &c. while the latter writing might have recorded that of the informers themselves; as interpreted by their conduct in retiring. Indeed, if we suppose that the writing, in the latter case, especially, was legible to them, which is not improbable, no wonder that "they were ashamed," and "convicted by their own consciences," when thus probed to the quick, and standing in the presence of him who had declared himself, the day before, "the fountain of living waters," whom they had so grievously and notoriously "forsaken" and apostatized from. Our gracious Lord, however, finding that the woman had not been legally condemned, did not assume the office of a judge, which he elsewhere declined, Luke xii. 14; "Neither do I condemn thee;" but he recognized her crime in her dismissal; "Go, and sin no more." Never was there a triumph more complete; these sanctified sinners and hypocrites were self-convicted, confounded, and disgraced before the multitude.

It is truly remarkable, that at this period adulterers were become so numerous, that by the advice of Rabban Johanan ben Zaccai, the practice of trying women suspected of adultery, by the waters of jealousy, according to the law, Numb. v. 12—31, was abolished; the trial being only effectual when the husband was guiltless himself; according to the rabbinical comment *. And the abolition was grounded upon a perversion of prophecy: "I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery," Hos. iv. 14. See Lightfoot's Works, Vol. II. p. 563, 1080. When our Lord, therefore, styled the Jews of his age "an adulterous generation," it was true both carnally and spiritually.

In a subsequent conversation in the temple, our Lord asserted still more plainly, 1. His descent from heaven, and return to God, his Father, after they should set up, or crucify him. 2. His spotless purity, in doing always those things that please God; and indignant appeal to his innocence, and de-

* "If ye be adulterers yourselves, the bitter waters will not try your wives." Bemidbar Rabba, p. 235.
fiance of his accusers, which of you convicteth me of sin? 3. That they were of their father the Devil, whose works they did and would do, as murderers, liars, and unbelievers; and unlike Abraham, in whom they boasted as their father, who believed in Christ, longed to see his day, and saw it in prophetic vision, and was glad. 4. He stated his own pre-existence as the God of Abraham," Exod. iii. 14—16, "Verily, verily, I say unto you, Before Abraham was born, I am." Then they attempted to stone him for his supposed blasphemy; but he made himself invisible, and went out of the temple, passing through the midst of them, John viii. 12—59.

SIGHT GIVEN TO THE MAN BORN BLIND.

This most significant and characteristic miracle, and the most fully examined and authenticated by his enemies, the Jewish council, demonstrated their blindness and infatuation, in the strongest light, and left them without excuse for their obstinate rejection of Christ. It is therefore detailed most circumstantially by the Evangelist, chap. ix.

1. The inquiry of the disciples, "Rabbi, which sinned, this man, or his parents, that he was born blind?" was founded on their prejudices, that disease of every kind was intended as a punishment of sin: which indeed, our Lord himself seemed to have supported, in remitting the sins of the cripple at Bethesda, John v. 14; he might, they thought, have been punished either for the sins of "his parents," or for "his own," in a former body; for that they held the transmigration of souls, is evident from Herod's supposition, that John the Baptist, whom he slew, might have revived in Jesus, Matt. xiv. 2. But our Lord corrected their mistake, by stating that this man's malady was not designed as a punishment for either, but as an instrument of God's glory in the hands of Christ, who was sent into the world for that purpose, during the short period of his mission, ver. 1—5. And the giving sight to the blind, was one of the characteristic miracles of Christ, Isai. xxxv. 5, which made the Pharisees so desirous of disproving it, and denying its consequence.

2. The circumstances of the miracle were also remarkably significant; 1. the anointing his eyes with clay, of the Messiah, or Christ, (signifying "anointed;") 2. sending him to the Pool of Siloam, signifying "sent," which was emblematical...
also of Christ, as the Shiloh of Jacob's prophecy, the peculiar "Apostle of the Hebrews;" and "the fountain of living waters," Gen. xlix. 10, Heb. iii. 1, Isai. ix. 6, Jer. xvii. 13. The account of the cure is remarkable for its energetic brevity. "He departed, and washed, and returned, seeing," ver. 6, 7.

2. This miracle was performed on the sabbath day. And the supposed breach of the sabbath, counteracting the natural operation of the stupendous miracle, produced a schism among the Pharisees respecting Jesus; some believing his divine mission, others not. But the latter party, the bigots, prevailed in the council. So after they had repeatedly examined the man himself respecting his cure, and also his parents, to prove his identity; when the man would not "glorify God," as they required him, by ingenuously confessing the truth, (like Achan, Josh. vii. 18, 19,) and admitting that Jesus was a sinner, for this supposed breach of the sabbath; but full of that noble and undaunted spirit, which truth and gratitude inspire, boldly answered, "Herein is a marvellous thing, that ye know not whence he is; and yet he opened mine eyes! we know that God heareth not sinners; but if any one be a worshipper of God, and do his will, him he heareth. From the beginning of the world was it not heard, that any one opened the eyes of one born blind. If this person was not from God, he could do nothing."

What answer did the council make to this honest and spirited reply? That which bigotry and prejudice always oppose when confuted; "Thou wast altogether born in sin," and dost thou teach us! and they excommunicated him," ver. 13—34.

Jesus hearing this, found the man, and asked him, Dost thou believe in the Son of God? He answered, Who is he, Lord, that I might believe in Him? Jesus said, I, your benefactor, am he. Then he answered, I do believe, Lord, and he worshipped him. Here was a remarkable instance of religious worship, given to, and accepted by Christ, ver. 35—38.

In a subsequent conversation with the Jews, Jesus said,

* The man's description of the rapidity of his cure, in the original, απελθὼν ἐκ τῆς νεκραμενος, ανεβλεψα, ver. 11, rivals Caesar's, of the rapidity of his victory, so admired by classical readers, reni, vidi, vici.
† This reproach proceeded from the same general principle that occasioned the enquiry of the disciples before, ver. 2.
‡ So Gilpin excellently explains our Lord's answer: "Thou hast both seen him, and the person speaking with thee is he," John ix. 37.
evidently alluding to this miracle, and its different effects on the people, and on their rulers; “For discrimination (κριτική) am I come into this world, that they who see not, [through ignorance,] might see; and that they who see, [or think they see, through pride or prejudice,] might become blind.” Some of the Pharisees who heard these words, immediately applied them to themselves, and said, *Are we blind also?* Jesus answered, “If ye were blind, [through ignorance,] ye would not have sin; but now ye say, *We see,* [blinded by your pride and prejudice,] therefore your sin remaineth,” because ye wilfully shut your eyes against the light of Truth, ver. 39—41.

Our Lord then proceeded, with severity, to contrast his teaching with former pretenders, Judas of Galilee, &c. calling himself the good Shepherd, the true door of admittance into the sheepfold, or the only way to salvation; while they were no better than false shepherds, hirelings, thieves, and robbers, who neglected, or pillaged the flock, or basely left it to be destroyed by wolves. 2. That he came freely to lay down his life for the sheep *, [and to resume it again, by the divine grant,] and 3. not only for this fold, but also for other folds, the Gentiles; that all, in the fulness of time, *might become one fold, under one Shepherd,* Himself, John x. 1—18.

This enigmatical speech was not understood at that time by the people, among whom the schism respecting him still continued, ver. 19—21.

Shortly after this feast of Tabernacles, Jesus returned again to Galilee, about autumn.

**THIRD RETURN TO GALILEE.**

Jesus did not long remain in Galilee after his return. Having completed his ministry there, when the days of his ascension drew nigh, he devoted the remainder of his time to the instruction of Samaria and Judea, and the rest of the Holy Land; and steadily set his face to quit Galilee, where he had

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* This passage may be more closely rendered thus: “I am the good shepherd: I know my own, and am known by them: (even as the Father knoweth me, and I know the Father,) and I lay down my life for the sheep,” John x. 14, 15. The English Testament has given an incorrect and disjointed rendering: separating the illustration from the 14th verse, to which it belonged, and attaching it to the 15th. Perperam estra distinctius sit hic versiculus. Bess. The translators should here have followed him.
so many friends, and go towards Jerusalem, to encounter enemies, Luke ix. 51, Matt. xix. 1, Mark x. 1.

And now laying aside all reserve, he proceeded thither, not as before, in private, at the feast of Tabernacles, but in public, unto the ensuing feast of Dedication, in winter, which he meant to attend openly, John x. 22.

CHRIST VISITS SAMARIA.

On his former visit, Christ only spent two days with the hospitable Samaritans of Sychar, but now designing to make some stay among them, he sent messengers before his face to a Samaritan village, to make preparation for him. But when they understood that he was on his way to Jerusalem, they refused to entertain him. Provoked at this inhospitality, James and John demanded permission to call down fire from heaven, like Elijah, to destroy them. But Jesus turned and rebuked them, saying, "Ye know not what manner of spirit ye are of;" — yours is hostile to the spirit of the Gospel;— "for the Son of Man came not to destroy men's lives, but to save. And they [meekly] departed to another village." In his progress through Samaria, our Lord probably made disciples; as we may collect from two instances noticed by Luke, ix. 52—62, to whom we owe this short account of his ministry in Samaria.

SEVENTY DISCIPLES SENT TO PREACH.

During our Lord's stay in Samaria, he sent forth seventy disciples, in succession to the Apostles, as his immediate harbingers, to proclaim, in pairs, his approach, unto the several cities and places which he meant to visit in his way to Jerusalem. This was a special notification to those cities, "The kingdom of God is approaching unto you," more confined in its range, than the former, by the Apostles. And the disciples were required to make no delay, "Salute no one by the way," see 2 Kings iv. 29, because the Jewish salutations were remarkably tedious. In other respects, the two commissions were nearly the same; and this began with a similar exhortation to the disciples:

"The harvest indeed is plenteous, but the labourers few; pray ye therefore the Lord of the Harvest, that he would speedily send forth, (ἐκβάλλω,) labourers into his harvest." This second commission we learn only from the Evangelist
Luke, x. 1—16. This number was probably chosen in imitation of the seventy elders of Israel, Exod. xxiv. 9.

After executing their commission, which required no long time, distributed among so many, the seventy returned again, with joy, and said, "Lord, even the demons are subject to us, in thy name," Luke x. 17.

Here our Lord, anticipating the future triumph of the Gospel over the powers of darkness, said, "I beheld Satan fallen, like lightning, from heaven." This interpretation seems to be confirmed by our Lord's subsequent declaration, "Now is the judgment of this world; now shall the ruler of this world be utterly expelled," (καὶ ἐξελεηθή ὁ διάβολος αὐτῶν ἐξ αὐτοῦ), John xiii. 31, and also by the enlargement of their commission:

"Lo, I give you authority to trample upon serpents and scorpions, and upon all the power of the enemy, (Satan,) and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rejoice, rather, that your names are written in heaven;"—by a glorious contrast with those that are "written on earth," ver. 18—20.

In the same hour Jesus exulted in spirit, and said, "I thank thee, O Father; Lord of heaven and earth, that thou hast hid these [mysteries] from the wise [in their own eyes,] and prudent [in their own sight, Isai. v. 21,] and hast revealed them to babes [in humility, and docility:] yea, because [thou art] the Father, thus was it well-pleasing in thy sight," (Matt. xi. 25, 26, Luke x. 21.)

These mysteries, respecting the nature of the Father and of the Son, and the universal authority committed to the Son, and revealed to his disciples only, are next stated:

"All things were committed to me by my Father: and

* The participle πέμψα, is properly future, Matt. iv. 9, xxii. 44, Luke xx. 18, 1 Cor. xiv. 25, &c, but here, by an elegant anticipation, is considered as past; like Mark ix. 30. Luke v. 12, viii. 14—41, as distinguished from the present, πέμπει, Luke xvi. 21.

† This was a prophetic privilege of the Messiah. "Thou shalt tread upon the lion and adder, the young lion and dragon shalt thou trample under thy feet," Psalm xci. 13, derived from the first covenant, Gen. iii. 15.

ο Πατήρ is the vocative case, "O Father;" but διά Πατήρ, afterwards, the nominative, "the Father;" which surely is not to be confounded with the preceding. The latter seems to be elliptical, put for δια Πατήρ συν [εἰς] διά τοῦ ἐν πάντα ὁ διάβολος ἐνέβαλεν συμπολίτητα συν; assigning as a reason, that "such was his good pleasure," "because He saw the Father of all;" and would distinguish his worthy from his unworthy children. The same ellipsis occurs John xx. 28, [Συν εἰς] διά κυρίος μου, και διά Θεός μου, "[Thou art] my Lord and my God."
none knoweth who the Son is, but the Father; and who the Father is, but the Son; and he, to whom the Son may be willing to reveal [both,] ver. 21, 22. Then turning aside to his disciples, he said, "Blessed are the eyes which behold what ye behold: for I say unto you, that many prophets and kings wished to see what ye behold, and did not see, and to hear what ye hear, and did not hear," ver. 23, 24,—to see the miracles, and hear the doctrine of Christ.

It is remarkable that our blessed Lord broke forth into the same rapturous expression of praise and thanksgiving to God, upon the former occasion also of the return of the twelve Apostles from executing their commission, Matt. xi. 25—27 * . And well may Christians of the present day, "blessed" with the glorious light of the Gospel, who "have not seen, yet have believed" in Christ, as "Their Lord and Their God," (John xx. 29,) express their exultation and gratitude to God and Christ, in the similar language of the great Apostle of the Gentiles:

"O the depth of the riches both of the wisdom and knowledge of God [the Father:] How unsearchable his judgments, and untraceable his ways!" Rom. xi. 33. "Who, now, hath revealed to his saints, the mystery which was hid from the ages, and from the generations [past,"] Col. i. 26—"of God in Christ, reconciling the world unto Himself," 2 Cor. v. 19; that "great mystery of Godliness: God [the Son] manifested in the flesh, justified by the Spirit, seen by angels, preached among Gentiles, believed in by the world, taken up in glory!" 1 Tim. iii. 16. "In whom are hid all the treasures of wisdom and knowledge!" Col. ii. 2, 3. To whom, with the Father, be glory and dominion, for ever and ever. Amen!

CHRIST VISITS JUDEA.

This interesting conversation appears to have taken place after Jesus had left Samaria, and gone into Judea, where the seventy found him on their return, proceeding on his way to Bethany, Luke x. 38. But a Jewish scribe, or doctor of the law, who was present thereat, having heard our Lord's reply

* The only difference between the two Evangelists is, that Matthew says οὐδεὶς οἰκονομεῖ τον νιόν, &c. "None intimately knoweth the Son," &c. (the compound verb being intensitive, 2 Cor. vi. 9,) and Luke, in explanation thereof, οὐδεῖς γινώσκει τὸν υιόν, &c. "None knoweth the nature of the Son," &c.
to the seventy, and his thanksgiving, and ranking himself probably among “the wise and prudent,” whose ignorance of the divine mysteries had been noticed, took offence thereat, and “tempting him,” determined to try his knowledge of the law, with the insidious design, perhaps, to accuse him of heresy, if he should answer contrary to the decision of the doctors. He proposed, therefore, as a leading question, “Teacher, what shall I do to inherit eternal life?” Jesus, alluding to his profession, said, “What is written in the law, how readest thou?” He answered by repeating the first great commandments of the law, the love of God, and the love of our neighbour. Our Lord commended him for answering rightly, and told him that the observance of these would procure him eternal life. “But he wishing to justify himself,” in a narrow interpretation of the word “neighbour,” which the Scribes confined to their own countrymen, the Jews, in exclusion of the Samaritans and of heathens; again asked, “And who is my neighbour?”—This was a nice and delicate question; a direct answer to which might have committed our Lord with the Scribes and Pharisees. He therefore veiled his answer in the

PARABLE OF THE HUMANE SAMARITAN.

This most instructive parable might have been founded in fact. It represents a Jewish traveller who was robbed and wounded by banditti, on the road from Jerusalem to Jericho, through the desert, which, from the frequency of the murders committed thereon, was called the bloody way. This Jew was left half dead on the road, and was passed by unheeded, first by a priest, and then by a Levite, (many of whom resided at Jericho,) until a Samaritan passenger took compassion on him, dressed his wounds with oil and wine, set him on his beast, brought him to an inn, and took care of him, and even left money with the host for his support, with a promise of repaying any further expense that might be incurred, on his return. Our Lord then left the Scribe to decide which of the three, the priest, the Levite, or the Samaritan, was neighbour to the wounded Jew? and when he could not avoid deciding in favour of the last, “He that shewed mercy on him,” Jesus directly pointed the application to himself, “Go, and do thou likewise,” and for the future, count the despised Samaritan your neigh-
bour, which hitherto you have not done. He departed, therefore, censured rather than justified.

From this admirable parable we learn the true, enlarged, and Christian import of the word "neighbour;" any person with whom we have any concern or dealings, in the usual intercourse of society, however different he may be from us in country or tribe, religion, or sect*. This also is in the true spirit of the Mosaic law, (see the foregoing article,) and also of the patriarchal, as expressed in the Latin aphorism,

Homo sum; nihil humanum a me alienum puto.

"I am a man; I count no human being an alien."

Such too was the Hindu; "Whether this person be of my tribe or of another, is a consideration of the narrow-minded, but that of the noble-minded is to hold all the world related to them." See Pancha Tantra, or "five explanations of their morality."

MARTHA AND MARY.

In his progress through Judea, our Lord was entertained at the village of Bethany, near Jerusalem, by the sisters of Lazarus. Martha, the elder, as mistress of the house, was cumbered with much serving, or busied in preparing for the entertainment of their illustrious guest, while Mary, the younger, was sitting at the feet of Jesus, in the posture of a disciple, listening to his heavenly conversation. Jealous at this, Martha said, LORD carest thou not that my sister hath left me to serve alone; bid her then to assist me. But he repressed her domestic cares with a gentle and affectionate rebuke; "Martha, Martha, thou art careful, and troubled about many things, but one thing is needful, [the care of the soul;] and Mary hath chosen that good part, which shall not be taken away from her," Luke x. 38—42. This pious and hospitable family were honoured with the friendship of our Lord, John xi. 5.

The Evangelist Luke has recorded several of our Lord's sayings, doctrines, parables, and miracles, in the course of this

* Thus our evangelical Liturgy prays, that "God would have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of his word, and so fetch them home to his flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd. Jesus Christ our Lord." Easter Collect.
circuit from Galilee and Samaria through Judea, xiii. 22, xvii. 11, to Jerusalem, xiii. 34, omitted by the other Evangelists, in a miscellaneous form, without exact attention to time or place, from chap. xi. to xviii. 14 *. If inserted here, these chapters harmonize most easily and naturally with the rest.

**THE FEAST OF DEDICATION.**

This festival was instituted by Judas Maccabæus, to record the new dedication (eisvagia) of the temple, after he had purged it from the profanation of Antiochus Epiphanes, on the 25th of the ninth month, Casleu, near the winter solstice, 1 Mac. iv. 59, John x. 22. Jesus, all whose actions were significant, closed his circuit, by honouring this festival, though of human institution, with his presence, as typical, perhaps, of that

* The principal contents of these chapters, unnoticed by other Evangelists, are

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There are also some sections in common with Matthew, but in different order and expression.

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higher purification of the temple, and of its service, which he
came to introduce, and which the sure word of prophecy informs
us will be established in the regeneration of all things, at his
next coming in glory. In order to avoid the inclemency of the
weather at this season, we may presume he was walking in
Solomon's porch, or the royal portico of the temple, built by
that prince, over a part of the valley, between the temple mount
and Sion, on the south-east side, which Solomon had filled up
to enlarge the area of the temple. On the flat roof of this was
probably the scene of our Lord's second temptation by Satan.
See Vol. I. p. 480, and the preceding article.

Here our Lord underwent a similar temptation from the un-
believing Jews, resuming their former conversation in the tem-
ple, at the feast of Tabernacles, for "they flocked round him,
and said, How long dost thou torture us [with suspense*] If
thou be the Christ, tell us expressly." They wanted an open
acknowledgment from him, in order that they might accuse him
to the ruling powers. Jesus answered them, "I told you be-
fore, [in effect,] by the miracles which I do in my Father's
name; [and by styling myself "the good Shepherd," which was
a title of Christ, Gen. xlix. 24, Psalm lxxx. 1,] "but ye be-
lieve not, for ye are not of my sheep." On the contrary, "My
sheep hear my voice, and I know them, and they follow me, as
I told you," (ix. 14,) and I give them eternal life, and they shall
by no means perish for ever, and no one shall wrest them from
my hand: For my Father who gave them to me is greater
than all, and none is able to wrest them out of my Father's
hand: The Father and I are one, † John x. 22—30.

* 'Eως ποτε την ψυχήν ἡμῶν αἰρεῖς; "How long dost thou take away our life,"
or "'kill us," torturing us with ambiguous and enigmatical speeches. The same
phrase occurs in Terence, Cur me enecas? and in Horace, Candida Meecenas, occidís,
*spare rogando.

† Εγὼ καὶ ὁ Πατὴρ εν σωμα. According to the ancient idiom of Hebrew, Greek,
and Latin, the speaker ranks himself first, but according to the courtesy of modern lan-
guages, English, French, &c. ranks himself last. This most important passage, there-
fore, should be rendered, "The Father and I are one." Not τις, "one person," but
ἐν, "one thing:" or supplying the ellipsis, ἐν πνευμα, "one spirit," or disposition; as
supported by several parallel passages, ὁ κολλώμενος τῷ κυρίῳ, ἐν πνευμα σωμ., ["the
disciple] united to the Lord is one spirit [with him],"] I Cor. vii. 17; and so our
Lord prays the Father for his disciples, ἵνα σω̇ς ἐν ἑαυτῷ ἡμᾶς ἐν σωμα, "That
they may be one, according as we are one;" ἵνα σω̇ς τετελεσμένους εἰς ἑν. "That
they may be perfected into one," John xvii. 22, 23. And so prays Paul, ἐν ἑν τῷ
πνεύματι, μιᾷ ψυχῇ συναδελφους τῷ πιστεύων του εὐαγγελίου, "with one spirit, one soul,
This is an admirable description of the good sheep, of their reward, and of their security against all assaults of the Devil or man, working against them, while under the providential care of Christ and of God, united for their preservation. Christ's flock hear his voice by faith; He knows, or approves them, and they follow him, or keep his commandments. And in return, He gives them eternal life, as heirs of salvation, and they shall not perish for ever, at the general judgment, if they continue faithful and obedient unto the end; and no one, not even the Devil himself, shall rob him of them; because he is supported by the Father, who is all powerful, and united in spirit, or sentiment, with the Son.

Then the Jews took up stones again, as they had done before, at the feast of Tabernacles, to stone him. Jesus said, "Many good works have I shewed you from MY Father, for which of these do ye stone me?" The Jews answered, For a good work we stone thee not, but for blasphemy, even because thou, being a man, makest thyself a God*, ver. 31—33.

This charge of blasphemy our Lord refuted, by shewing the latitude in which the term "God" was taken, even in the law itself; where it is applied to the Jewish judges, as sitting in the tribunal of God, and administering justice as his vicegerents;

* Θεός here, should be rendered "A God," as contrasted with ἄνθρωπος, "a man," Acts xii. 22. The Jews evidently did not mean "God [the Father], which would be absurd; but ὁ δευτέρος Θεός, the second God," as Philo the Jew styled the Logos, or "the Oracle." They meant the same before, John v. 18. Compare John i. 1; 1 Cor. vii. 5.
“I said, ye are gods,” Psalm lxxxii. 6. “If then,” said he, “the Scripture named them gods, to whom the word of God was addressed, and the Scripture cannot be set aside, [as exceptional,] How say ye to Him whom the Father sanctified, [or ordained] and sent forth into the world, Thou blasphemest: because I said, I am the Son of God?” ver. 34—36.

Our Lord then appealed again to his miracles, as affording full proof of the intimate union subsisting between him and the Father. “If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me, and I in Him.”

Then the Jews sought again to seize him, but he passed out of their hand, (probably rendering himself invisible, as before, John viii. 59,) and departed again from Judea to Bethabara, beyond Jordan, where John at first baptized; and in the neighbourhood of which, he himself had spent some time before, on the western side, in Judea, when his disciples baptized in his name, John iii. 22—26; and in that neighbourhood he remained, probably near two months, until the death of Lazarus recalled him to Judea, ver. 37—40; Matt. xix. 1; Mark x. 1*.

CHRIST VISITS PERSEA.

This country, (so called by Josephus, Jewish War, III. 3, 3,) on the confines of Judea, eastward of Jordan, was the original settlement of the tribes of Gad and Reuben. Jesus, therefore, having visited all the rest of the holy land, namely, the two Galilees, upper and lower, Cesarea Philippi, Decapolis, and Dalmanutha, Samaria, and Judea, occupied formerly by the ten tribes, reserved this for the last; that this also might have the benefit of his divine instructions. And great multitudes came to him, and followed him, and believed on him, when they saw his miracles of healing, confirming John’s testimony to him as THE Christ, John ix. 41, 42; Matt. xix. 2; Mark x. 1.

* Matthew and John state expressly, that Jesus, after he had finished his ministry in Galilee and Judea, visited the country beyond Jordan eastwards; but the present text of Mark intimates the reverse, that he came from the latter to Judea westwards, which could not be the case. There appears to be an interpolation in Mark: ερχεται εις θρα της Ιουδαιας [δια του] περαν του Ιορδανου. And omitting δια του, (which injures the construction) with the Latin, Syriac, and Gothic versions, Mark perfectly harmonizes with the others.
Here our Lord was again “tempted,” or assailed by his inveterate and persevering foes, the Pharisees, with a nice legal case for his decision, as a teacher of the law; “whether it was lawful for a man to divorce his wife for any cause?” or, at discretion. This case he had before decided in Galilee, Matt. v. 31, and in Judea, Luke xvi. 18, expressly in the negative; and they now hoped, either to ruin his popularity in Perea, if he adhered to his decision, or to charge him with inconsistency if he did not. Aware of their malice, Jesus referred them to the primitive institution of marriage in Paradise, after God had made the first pair, male and female; and by the law of wedlock declared that they twain should be one flesh. Therefore, said he, “what God joined together, let not man put asunder.” To this authoritative decision, the Pharisees opposed the law of divorce, commanded, as they said, by Moses, Deut. xxiv. 1. But our Lord replied, that Moses did not command, that he only suffered, or tolerated divorces, because of the hardness of their hearts, to prevent worse consequences. And he authoritatively decided against the law of Moses, that dislike alone, was not a sufficient ground; that nothing short of fornication or adultery, on her part, warranted divorce: and that otherwise, if she married again, which was permitted by the law, Deut. xxiv. 2, she and her second husband were guilty of adultery, Matt. xix. 3—9; Mark x. 2—12.

This was, indeed, an unpalatable doctrine to a sensual, licentious people. Even our Lord’s disciples expressed dissatisfaction thereat: “If the case of a man be so with his wife, that he must bear with all her infirmities or imperfections short of fornication, it is not good to marry” at all, said they, or it is better to remain single. But our Lord disapproved of their reasoning, from the abuse of the sacred institution, against its use, as required both by God and nature; by observing, 1. that

* Mark states the conversation with a slight variation, representing Jesus as first asking the Pharisees, when they proposed the case, how the law of Moses stood? and then referring them to the more ancient law in Paradise; this gives more weight to their objection, after Jesus himself had appealed to the law of Moses. Mark also notices a case omitted by Matthew, of a woman divorcing her husband, which was not permitted by the Mosaic law; but was practised at that time by Salome, the sister of Herod the Great; and by Herodias, the wife of Philip, who married Herod Antipas, &c.
all men are not able to receive this saying of celibacy, or to live continently in a single state; whence the Apostle observes, “it is better to marry than burn,” 1 Cor. vii. 9; and, 2. that celibacy was to be tolerated only in the three following cases; 1. of natural coldness of constitution; 2. of deprivation of virility; or, 3. of a firm resolution of living continently in a single state*, in order more effectually to promote the interests of religion, as in St. Paul’s case, 1 Cor. vii. 7, 8. In such cases, says our Lord, he that is able to receive, let him receive the saying of celibacy, which in times of distress and persecution, might not be unadvisable, (as he afterwards remarked, Matt. xxiv. 19, and St. Paul, 1 Cor. vii. 26;) Matt. xix. 10—12.

CHRIST BLESSES LITTLE CHILDREN.

Then, some persons, through a high opinion of his sanctity, brought little children to Jesus, intreating that he would lay his hands upon them, and bless them; his disciples, however, rebuked them that brought them, for their unseasonable intrusion. But our Lord reprimanded his disciples, and said, “Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven [attainable:] Verily, verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, shall by no means enter therein. And he took them up in his arms, laid his hands upon them, and blessed them,” Matt. xix. 13—15; Mark x. 13—16; Luke xviii. 15—17. Here Luke resumes the common narrative, with this interesting apprehension, by example, of the ambition and prejudices of the disciples, in public, which our Lord had done before in private.

THE RICH YOUNG RULER.

This “forward” young man, who seems to have “trusted in himself that he was righteous,” and professed that “he had kept all the commandments, (of the second table,) from his youth,” seems to have addressed Jesus with faith, acknowledging him to be the Christ, both by his respectful manner of “kneeling to him,” and by the high title he gave him of “Good Teacher,” which is scarcely to be found elsewhere in the Scriptures. To check his self-complacency, it seems, our Lord observed,

“Why callest thou me good? there is none good but God alone;” there is none else, in whom goodness is an original, essential, and underived principle. That he was sincere, however, in his profession of obedience from his childhood, may be collected from our Lord’s “loving him,” or being pleased with his behaviour, which would not have been the case, had not his conduct corresponded with his profession. He possessed, therefore, the two main requisites for “eternal life,” namely, faith and obedience. But he aimed at Christian perfection, as appears from his next question, “What lack I yet?” Jesus said, “If thou desirest to be perfect, Go, and sell all that thou hast, and distribute to the poor; and thou shalt have treasure in heaven; and come, follow me, [as a disciple,] taking up the cross. But he was sad at that saying, and went away grieved, for he was very rich.” His attachment to Mammon overcoming his attachment to Christ, Matt. xix. 16—22, Mark x. 17—22, Luke xviii. 18—23. Compare Matt. vi. 24.

And Jesus, seeing that he was grieved, looked round on his disciples, and said, How hardly shall they that have riches enter into the kingdom of God! And his disciples were amazed at his words. But he again said unto them, in explanation, Children, how hard is it for them that trust in riches, to enter into the kingdom of God! For it is easier that a camel should go through the eye of a needle*, than that a rich man should enter into the kingdom of God. And they were exceedingly astonished, saying, Who then can be saved? And Jesus, looking upon them, said, With men this is impossible, but with God all things are possible, Matt. xix. 23—36, Mark x. 23—27, Luke xviii. 24—27. For, even the rich, who repent, and trust in God, will be enabled, by the divine aid, to overcome the world, if they watch and pray against the temptation, and dangerous “snare” of Mammon, or riches. Such was the penitent Zacchæus, Luke xix. 9, and such those rich and respectable disciples of our Lord, we may presume, Nicodemus, Joseph of Arimathea, Lazarus, and his sisters, Mary Magdalene, Joanna, the wife of Chuza, Herod’s steward, &c. who either ministered to our Lord’s necessities of their substance, or anointed and embalmed him with costly ointments and spices.

* The camel was the largest animal known in the holy land, Matt. xxiii. 24. A similar expression occurs in the Talmud. “No Elephant passes through the eye of a needle.”
to shew their veneration for him, living and dead. Happy they who were so circumstanced, and who made such a desirable use of their "good things!" Luke viii. 2, 3, John xi. 3, xix. 39—42, Luke xxiii. 56.

CHRIST RETURNS TO JUDEA.

While our Lord was employed on his ministry in Perea, a message was sent to him from the sisters of Lazarus, that their brother, his friend, was sick. To which he returned for answer, that "this sickness should not be unto death, (irrecoverably,) but for the glory of God, to the end that the Son of God might be glorified thereby," John xi. 1—4.

After this, he remained two days longer in the same place, till Lazarus died. Then he proposed to his disciples to return again to Judea. But they said, with surprise, "Rabbi, the Jews lately sought to stone thee, and art thou going thither again?" Jesus answered figuratively, that during the day, a person is not apt to stumble, while he walks in the light, until the darkness of night arrives; intimating, that during the allotted period of his ministry he was safe, until its close, when the appointed time of his sufferings should come. After this, which they understood not, he said unto them, Lazarus, our friend, is asleep. Then said his disciples, still ignorant, "Lord, if he sleep, he shall recover." Then said He plainly to them, "Lazarus is dead! and I am pleased, for your sakes, that I was not there, in order that ye might believe. Nevertheless, let us go unto him." Then said Thomas, apart, to his fellow disciples, "Let us go also, that we may die with him," (Christ,) or share his fate! John xi. 6—16.

LAZARUS RAISED TO LIFE.

Jesus, therefore, went to Bethany, where he found that Lazarus had been interred four days. His interview with the sisters of Lazarus, is inimitably interesting and affecting.

"When Martha heard that Jesus was coming, she went to meet him, and [plaintively] said, Lord, if thou hadst been here, my brother would not have died; but now I know that whatsoever thou shalt ask of God, God will give thee.

"Jesus saith unto her, Thy brother shall rise again:" She, not understanding that he meant "immediately," said, "I know that he shall rise again in the resurrection, at the last day."
"Jesus saith unto her, I am [the author of] the resurrection and the life: He that believeth on Me, though he die [here,] yet shall live [hereafter:] and every one that liveth [hereafter,] and believeth in Me, shall die no [more] for ever*. Believest thou this? She saith unto Him, Yea, Lord, I do believe that thou art the Christ, the Son of God, who should come into the world."

After this noble and explicit confession of faith, referring, in part, perhaps, to his former answer to her message, John xi. 4, she went to call her sister Mary, privately;—who, when she came where Jesus was, and saw him, fell at his feet, repeating, LORD, if thou hadst been here, my brother would not have died! [and she wept.]

When Jesus, therefore, saw her weeping, and the Jews that accompanied her, also weeping, he groaned in the spirit, and troubled himself†; and he said, Where have ye laid him? They say unto him, Lord, come and see.

Jesus wept †.

Then said the Jews, See how He loved him!

But some of them said, [disparagingly,] Could not this person, who opened the eyes of the blind man, (John ix. 6,) have caused that this man also should not have died?

Jesus, then groaning again in himself, cometh to the sepulchre. It was a cave, and a stone lay upon it. Jesus said, Remove the stone ‡. Martha, still weak in faith, and struggling with doubt, thought that the body would be too offensive to be approached by Christ, being now in a state of putrefaction, after an interment of four days; which in that hot climate usually took place sooner. "Lord, said she, he now smelleth, for he is the fourth day buried."

Jesus, gently rebuking her, answered, "Said I not unto thee, that if thou believest, thou shouldst see the glory of God? (ver. 4.) Then, after they had removed the stone ‡, Jesus lift up his eyes, with thanksgiving to his Father, for hearing him always, and giving proof of his divine mission to the people;

* See the foregoing article of Job, for this correcter translation of the passage, p. 79.
† εροταὶς λαυρο. From this remarkable expression, it appears that our Lord's affections were in his own power. He voluntarily sustained sorrow now, as he voluntarily embraced death afterwards.
‡ Jesus could as easily have removed the stone, as he raised Lazarus. This seems to be done to ascertain the fact of the putrefaction of Lazarus, by those who descended to the vault.
and cried with a loud voice, *Lazarus, come forth!* Then *he that had been dead, came forth*, whose feet and hands *had been bound* with grave-clothes; and his face *was still bound about* with a napkin. *Jesus* said unto them, *Loose him, and let him go!*—His feet and hands had been miraculously loosed; and *Jesus* desired his friends to loose the napkin also from his face. If the *Jews* buried like the *Egyptians*, the napkin did not entirely cover the face of *Lazarus*, but only went round his forehead, and over his chin, so that he might easily see his way out of the sepulchre*.

Thus, by a closer translation of the original, and by reference to the *Jewish* mode of interment, is the deistical objection removed, "How could *Lazarus*, either walk or see, when *bound* in his *grave-clothes* and *napkin*?" for as ὁ ἐξημνως, must signify "he that had been dead," so must ἐξεμνως, by the same analogy, signify "he that had been bound," John xi. 17—44.

Many then of the [principal] *Jews*, who came to condole with *Mary*, and beheld what *Jesus* did, believed on Him. But some of the unbelievers went off to the *Pharisees*, and informed them of what *Jesus* had done. The chief priests and *Pharisees* therefore, assembled a council, and said, *What shall we do, for this man doeth many miracles. If we let him thus alone, all will believe on him; and the Romans will come and take away our [Holy] place and nation.*—And from that day forth, they conspired together to kill *Him*.

On this occasion, *Caiaphas*, who was high priest that memorable year, to quiet the scruples of several of the rulers, who privately believed on *Christ*, (John xii. 42,) and were not consenting to his death, (Luke xxiii. 51.) on the score of his miracles and his innocence, (John vii. 51,) treated them with contempt, as ignorant politicians, who did not understand, that regard to the public safety warranted private injustice. "Ye know nothing at all; nor do ye consider, that it is expedient

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* The sepulchre is thus described by Maundrell, p. 78. "At the bottom of a small descent, not far from the castle of Lazarus, (supposed to have been the mansion house of that favourite of our Lord,) is shewn the sepulchre out of which he was raised to a second mortality, by that enlivening voice of Christ, *Lazarus, come forth!* You descend into the sepulchre by twenty-five steep stairs; at the bottom of which you arrive, first in a small square room; and from thence you creep into another lesser room, about a yard and half deeper, in which the body is said to have been laid. This place is held in great veneration by the Turks, who use it for an oratory, and demand of all Christians a small caphar for their admission into it."
for us, that one man should die for the people, and that the whole nation perish not." Thus, he unwittingly uttered a prophecy, that Jesus should be sacrificed for the Jewish nation; and of much wider import than he imagined; not only for them, but for "the children of God" in general, or the faithful "scattered" throughout the world, who were to be collected into one [fold] by Him, John xi. 45—53.

CHRIST RETIRES TO EPHRAIM.

Knowing their machinations against him, Jesus no longer walked openly among the Jews; but departed thence into a city called Ephraim, in the mountainous country near the wilderness of Judea, on the borders of Benjamin, in the tribe of Ephraim, about fifteen miles north from Jerusalem; where he abode with his disciples, John xi. 54.

HIS LAST JOURNEY TOWARDS JERUSALEM.

His stay at Ephraim was but short. The fourth passover approached; and his time was come. He departed from thence, leading the way, with firmness, and followed by his dejected and dismayed Apostles. On the way, he foretold to the twelve, still more minutely, his prophetic sufferings at Jerusalem: "1. That he should be betrayed unto the chief priests and Scribes; 2. that they should condemn him to death; and 3. deliver him up to the Gentiles, [Romans] to mock, to scourge, spit upon him, and crucify him; but 4. that he should rise again the third day. But they understood none of these things, and the saying was hidden from them, and they knew not the meaning of what he said," Matt. xx. 17—19, Mark x. 32—34, Luke xviii. 31—34.

CHRIST PASSES THROUGH JERICHO.

Our Lord did not go the direct way to Jerusalem, he took a circuit eastwards, through Jericho, then a considerable city, which he does not appear to have visited before. There he probably staid a few days.

On his departure from Jericho, he performed that remarkable miracle of giving sight to two blind beggars by the way side, one of whom was Bartimaeus, who petitioned him, with faith,
as the Son of David, or Christ, that he would have mercy on them, and open their eyes, Matt. xx. 29—34, Mark x. 46—52, Luke xviii. 35—43.*

ZACCHEUS.

This was a rich chief publican, or collector of taxes, who, anxious to see Jesus as he passed by, had climbed up into a sycamore tree, because he was of small stature. Our Lord, when he came to the place, looked up and said, Zaccheus, hasten down, for I must lodge in thy house to-day. So he hastened down, and entertained him joyfully. This gave great offence to all our Lord's attendants, that he should invite himself to be the guest of such a notorious "sinner." Zaccheus, who probably heard their murmurs, "stood forth," and made a public profession of his conversion: "Lord, I am about to give half my goods to the poor; and if I have wronged any man in any respect, to restore it fourfold." This was a most ample restitution of his exactions; the law requiring only the principal, and a fifth part over, Levit. vi. 2—5; and where he could not make restitution, he promised to make amends, by giving half his goods, or substance, to the poor. Thus furnishing a remarkable contrast to the rich young ruler; and enabling Our Lord to extend salvation to a rich man, in return for his repentance, his attachment to Christ, and a rejection of Mammon. For he said to the by-standers, concerning him †, openly, "This day is salvation come to this house; forasmuch as he also is a son of Abraham," or admitted into covenant with Christ. And to silence their murmurs for going uninvited to his house, He represented the grand design of his divine

* There is a considerable variation in the accounts of this miracle by the three Evangelists. Mark and Luke notice only one blind man, Matthew two; Luke represents the miracle as performed "when Jesus was drawing nigh to Jericho," before he entered it; Matthew and Mark, after he had left Jericho. The joint testimony, however, of Matthew and Mark, as to the time, seems to outweigh that of Luke; who is not so observant of chronological order; and as all agree, that Christ was then attended by a "multitude," who "led the way," and who "followed him" towards Jerusalem, it is more probable, that the incident took place after he left Jericho, where this multitude seems to have been collected. For He came privately from Ephraim to Jericho, attended only by the twelve.

† προς αυτων, must be rendered "concerning him," as in Luke xx. 19, Heb. i. 7, &c. it could not be "to him," because he is spoken of in the third person—"He also is a son of Abraham."

And in order to correct the error of his followers in supposing that “the kingdom of God would immediately appear,” in all its glory, and that He was now actually on his way to “Jerusa-
lem which was nigh,” to assume it openly as the Messiah in that royal city; “he added” the following mysterious para-

PARABLE OF THE NOBLEMAN.

The “nobleman” represented Christ; who leaving this world at his ascension, “travelled to a far country,” heaven, “in order to receive a kingdom” from His Father; “and to return” to this world after a good while. “The ten servants,” among whom he distributed ten minae, (or pounds,) to be put to interest against his return, represented the Apostles and preachers of the Gospel. “His citizens, who hated him, and rejected him for their king,” were the Jewish and other apostate nations. On his second appearance in glory, to establish his kingdom upon earth, He is to reward or punish his servants according to their deserts, and to slaughter his enemies.

This awful prophecy, which was necessarily vailed in a para-
ble, not then to be understood, began to be fulfilled at the de-
struction of Jerusalem by the Romans, and will be concluded “in the days of vengeance,” destined to precede his next ap-
proaching appearance. As explained more fully in our Lord’s prophecies to his disciples, in the sequel.

HE ARRIVES AT BETHANY.

Six days * before the passover, our Lord reached Bethany, John xii. 1.

The day of his arrival, is generally supposed by Harmonists, to have been the Saturday before his crucifixion; but it seems rather to have been Sunday, the first day of the Passion, or “suffering” week; which was the sixth *, before his crucifixion on Friday.

ANALYSIS OF HARMONY OF THE PASSION WEEK.

1 Sund. Jesus arrives at Bethany. Mary anoints his feet at supper.
2. Mond. His public procession to Jerusalem. He teaches the people.
3. Tues. He curses the barren fig-tree. He purges the Temple again. He returns to Bethany.

— — — — — — xii. 1.
— — — — — — — 3.
xxi. 1. xi. 1. xix. 29. — 12.
— — — — — — — 23.
— 18. — 12.
— — — — 19.
— — — — 20.
 — 41. — 35. — 41.
xxiii. 2. — 38. — 45.
xxiv. 1. xiii. 1. xxi. 5.
xxvi. 2. xiv. 1. xxii. 1.
— 3 — 2 — 2
— — — — — 30.
— — — — — 31.
 — — — — — xv. 1.
 — — — — — xvii. 1.
— 36. — 32. — 40. xviii. 1.*
— 37. — 33. — 41.
— 47. — 43. — 47. — 2.
— — — — — 13.
xxvii. 1. xv. 1. xxiii. 1. xviii. 28.
The Harmony of this short, but most interesting period of the Gospel history, and therefore most circumstantially detailed by all the Evangelists, has been considerably embarrassed and perplexed hitherto, partly by the mistakes of Harmonists, in arranging events; partly by some remarkable inversions of chronological order in the narratives of Matthew and Luke; and partly from some apparent differences of place and time, between John and the other Evangelists.

1. The Harmonists in general, Newcome, &c. assume, that Christ foretold his approaching crucifixion two days after, (Matt. xxvi. 2; Mark xiv. 1,) on Wednesday morning; whereas the context evidently shews that he foretold it on Wednesday evening, immediately after his prophecies on Mount Olivet, and before he went to sup at Bethany with Simon the leper. By tracing backwards, therefore, the series of events, he necessarily came first to the house of Lazarus at Bethany, on Sunday, instead of Saturday, as generally imagined, on the former supposition. It is re-

* The received hypothesis, however, that Christ came to Bethany, on Saturday, is thus supported by a learned friend.

"Your objections to the old opinion, are principally drawn, 1. From the time of our Lord's foretelling his death; and, 2. From our having no account of any thing that passed in the course of Wednesday. With respect to the time when the prediction was delivered, μερα δυο ἡμερας, I readily join with you, that it should be rendered, "two days after," or, "two days hence" i. e. "the day after to-morrow. Now, what was then to take place? 'Ο νυς του ανθρωπου παραδίδοτας εις το σταυρωθηναι. The circumstance, therefore, foretold, was not his crucifixion, but his being delivered up to be crucified. But this was on the Thursday: the words must, therefore, have been spoken on Tuesday.

"But you will say, What occurred on the Wednesday? The Evangelists are altogether silent on that head. May I then be allowed to conjecture, that our blessed Lord spent the day in retirement, preparing to meet his approaching fate.——This conjecture is countenanced by the πρα της ἱορτης του πασχα of St. John (xiii. 1,) 'the day before the passover;' which, by the bye, shews what that Evangelist meant by πασχα."

Specious as this argument may seem, its conclusiveness may be questioned:

1. The phrase, η ἱορτη του πασχα, is not confined to "the day of sacrificing the passover," but includes the whole "feast of the passover," which lasted a week, corres-

| Jesus sentenced by Pilate | Matt. xxvi. 26 | Mark. xv. 15 | Luke. xxiii. 23 | John. xix. 1 |
|—— crucified at the third hour | — — — | 25. — — — 14.* |
| Darkness from the sixth to ninth hour | 45. — 33. — 44. |
| The body granted to Joseph of Arimathea | 57. — 42. — 50. — 38. |
| 7 Satur. The sepulchre secured with a seal and Roman guard | 62. — — — — |
markable also, that Sunday was the tenth day of the month, the legal day on which the paschal lamb was to be chosen and set apart for sacrifice, until the fourteenth, Thursday, the correct day, Exod. xii. 3—6. Christ our passover, in this circumstance also, minutely “fulfilling all legal righteousness,” as he professed, Matt. iii. 15.

2. If we look only to Matthew, the purging of the temple happened on Monday, the day of public procession thither, xxi. 12, and preceded the cursing of the barren fig-tree, on the same day, xxi. 18. Whereas Mark, more critically, states, that Christ only surveyed the temple on Monday, and purged it on Tuesday; and that the fig-tree which had been cursed on Tuesday morning, was found withered on Wednesday morning; Matthew concisely connecting both together, the sentence with its execution.

3. If we look only to Luke, it should seem that the paschal supper, which he alone records, xxii. 15—18, was followed by the institution of the Lord’s Supper, ver. 19, 20; and this, by the detection of the traitor Judas, ver. 21—23; and this again, by the ambitious contest for precedence between the disciples, and our Lord’s ensuing exhortation to humility, ver. 24—30; ponding to ἡ ἱερὰ τῶν αὐτῶν, “the feast of unleavened bread,” Luke xxiv. 1. And, accordingly, the Jewish council, when plotting against Jesus, objected to putting him to death, εἴ τι ἱερά, “during the feast,” or paschal week, if they apprehended him on any day of that week, “lest there should be a disturbance among the people,” Matt. xxvi. 5; Mark xiv. 2. The English Bible, in both passages, incorrectly renders τῇ ἱερᾷ, “at the feast.” The preposition πρὸ may signify “shortly before,” in the course of Thursday.

2. The expression παραδίδοται, is not to be separated from εἰς τὸ σταυρώσημαι. The treachery of Judas on Thursday evening, was another, and a subordinate consideration. Jesus was first delivered up by the High Priest and Jewish Council to Pilate, on Friday morning, John xix. 11; Matt. xxvii. 2; Mark xv. 1; Luke xix. 16; John xviii. 30; and after sentence passed, “delivered up,” by Pilate, “to be crucified,” Matt. xxvii. 26; Mark xv. 15; Luke xxiii. 25; John xix. 16. Thus was the prophecy literally fulfilled; and the fulfillment most carefully recorded by all the Evangelists.

3. As the Evangelists are so remarkably particular, and even minute, in recording the occurrences of the passion week, their total silence renders the conjecture highly improbable, that our Lord spent Wednesday in retirement; (and the conjecture has been anticipated by Bishop Newcome, in the Harmony, Notes, p. 43.) The apparent continuity also of their narratives, without a break, seems to leave no room for it; and our Lord’s zeal “to work his Heavenly Father’s work, while it was called to-day;” and his active employments on the three days before his crucifixion, as announced in his prophetic message to that fox, Herod, Luke xiii. 38, (which seems to have been delivered on Wednesday morning, see this vol. p. 176): all together tend to invalidate the conjecture, and incline me to adhere still to the proposed harmony of the passion week.
whereas, by comparing the accounts of the other Evangelists, this last event of the contest, must have happened first, in order of time; and probably took place while the two favourite Apostles, Peter and John, xxii. 13, were preparing the passover. And if so, the passage should be rendered, "Now there had been* an ambitious contest between them, which of them should be accounted greater," ver. 24. For surely, it could not possibly have happened after they were all perplexed and sorrowful at the disclosure of the treachery of one of their company, and of their master's impending death, as we learn from the other Evangelists, Matt. xxvi. 21—24; Mark xiv. 18—21; John xiii. 22. And the detection of Judas actually preceded the institution of the Lord's Supper; because it happened at the second course of the Paschal Supper, when he dipped his hand with Jesus in the dish of sallad; and when Jesus pointed him out to John, by giving him a morsel dipped in the sauce, after which he immediately departed, as we learn from John himself, xiii. 23—30. And the Lord's Supper was then instituted, in the place of the third course of the Paschal Supper.

4. John differs from the rest, in representing Peter's second denial, as happening in the judgment-hall, at the fire, John xviii. 25; which, according to them, happened in the porch; but the difference is only apparent; for he concisely omits the circumstance of Peter's quitting the hall, after the first denial, noticed by the rest.

5. The present text of John xix. 14, states that Jesus was led away to crucifixion at the sixth hour, in contradiction to Mark xv. 25, saying, that he was actually crucified at the third hour; as confirmed by the whole tenor of the narrative before and after; and in contradiction also to the preternatural darkness, which only began at the sixth hour, according to the joint testimony of the rest. The present reading, therefore, appears to be corrupt†. The original autograph of John's Gospel read ὑπηρετέων, "third," according to the Chronicon Alexandrinum;

* See a similar transposition in John xviii. 24, which is rightly rendered, "Now Ammon had sent him bound to Caiphas, the high-priest;" properly following ver. 13, and another, Matt. xxviii. 2.

† In support of the present reading, "the sixth hour," it has been conjectured, that John reckoned, according to the Roman usage, the hours from midnight. But this is incorrect; for the Jews and Romans both reckoned the hours of the natural day, from one-rise; and John reckoned like the rest of the Evangelists.
which is followed by some ancient manuscripts of Griesbach's collation. And Eusebius, Theophylact, and others, satisfactorily account for the error, by supposing that the symbol τ', (6) was substituted for γ', (3) by mistake, in some early copies. Nonnus, the poet, renders, rightly, the text, Ὑν δὲ τιτανωμενη τριτανη σαμαρφωρος ὃρα. "It was the third deadly hour after sunrise."

**Christ's feet anointed.**

On Sunday, while he was at supper, the pious, virtuous, and grateful Mary, the sister of Lazarus, anointed his feet with costly and fragrant spikenard, and wiped them with the tresses of her hair, in token of the profoundest veneration. The same homage was formerly paid to Christ at the beginning of his ministry, at Capernaum, when he supped with Simon the Pharisee, by a penitent sinner, (a harlot, perhaps,) whose sins our Lord graciously forgave, because she loved much, Luke vii. 36—49. Both, indeed, were tokens of extraordinary love and humility; as if they did not think themselves worthy to anoint his head, which was a customary ceremony to kings, priests, and other distinguished personages, Psalm xlv. 7, cxxxiii. 2, cxli. 5, civ. 15, Luke vii. 44—46.

But Judas Iscariot censured this pious act of Mary, as misplaced and wasteful, Why was not this ointment sold for three hundred denarii, and given to the poor? This he did, not from regard to the poor, but because he was a thief, and carried the stockpurse. Jesus therefore openly rebuked him, and others of the disciples who seemed also to approve of his conduct: "Let her alone, she hath kept it for the day of my embalmment*: for ye have the poor with you always, but me ye have not always," John xii. 1—8. This gave the first offence to that sordid disciple.

**Public procession to Jerusalem.**

When the multitudes who came from all parts to celebrate the passover, found that Jesus was at Bethany, they went thither on Monday morning, both to see Lazarus, the fame of whose restoration to life was divulged by the Jews who had wit-

* This is the proper rendering of εναμασμος, as distinguished from ordinary "burial," with which it is confounded in our public translation. See Vol. I. p. 435 of this work.
nessed the miracle, and to attend Jesus in public procession to Jerusalem, and proclaim him as their undoubted Messiah, or Christ the king of Israel, John xii. 12—18.

Nor did Jesus any longer decline their proffered homage, we may presume, from the following reasons: 1. It was necessary that he should be solemnly inaugurated by the voice of the people, to fulfil the ancient prophecies of Jacob, David, Zechariah, &c. 2. To awe and curb the malice of the high-priests for a while; who not only had issued a proclamation against himself, John xi. 57, but had plotted to put Lazarus to death, because many of the people forsook them on his account, and believed on Jesus, John xii. 10, 11; and, 3. To enable him to act with all due authority, in purging the temple, in publicly instructing the multitudes, and in their hearing, and under their protection, openly rebuking, confounding, and censuring those haughty and arrogant rulers, the chief priests, Scribes, and Pharisees, the Sadducees, and Herodians, Matt. xxi. 45, 46; xxvi. 3—5.

As soon, therefore, as he had reached Bethphage, a village midway, on the eastern side of Mount Olivet, he sent forward two of his disciples to the village of Gethsemane *, perhaps, near the city, to bring him from thence an ass' colt, which they should find tied there, and, probably, to a vine, as in Jacob's prophecy of Shiloh, Gen. xlix. 11, (see Vol. II. p. 151—156.) On this, though unbroken, he rode, in the style of the ancient judges and prophets, as "the meek and lowly King of Israel," described by Zechariah, ix. 9, (see Vol. II. p. 476.) On the descent, fronting the city, he was met by the palm-bearing multitude, emblematical of the Messiah's tabernacling in flesh, Levit. xxiii. 40, 2 Mac. x. 7, Rev. vii. 9, many of them spread their garments in the way, and strewn branches, as a carpet, which was customary at the coronation of a prince, 2 Kings ix. 13, while the whole multitude of disciples, before and behind, shouted Hosannas to the Son of David. Blessed be he that cometh in the name of the Lord, &c. repeating the grand Halleluiah, Psalm cxviii. 26.

Some of the Pharisees, from among the crowd, then said, Teacher, rebuke thy disciples, but he refused, "If these, said he,

* See the site of these two villages in the map of Jerusalem and its environs, Vol. I. p. 437.
were silent, *the stones* would cry out,* or even the inanimate creation proclaim it, in the language of prophecy, (Habak. ii. 11,) Luke xix. 39, John xii. 19. And now, while his followers rejoiced, JESUS wept over the approaching calamities of the city, "which he beheld; saying, O that thou hadst known, even thou, [ungrateful as thou art,] at least, in this thy day [of merciful respite,] the things that belong to thy peace, but now are they hidden from thine eyes!* For days [of vengeance] shall come upon thee, when [the Romans,] thine enemies, shall cast a trench around thee, and shall encompass thee, and hem thee in on every side, and raze and thy children within thee to the ground, and shall not leave in thee one stone upon another, in return for thy not knowing the season of thy visitation*!" Luke xix. 41—44.

In this tender and pathetic mourning of the Tutelar God of Israel over his rebellious city, there seems to be an elegant allusion to its name, JERUSALEM, signifying "they shall see peace," which, on the contrary, was now "hidden" from their eyes, not to be "seen" any more, until after "the long continued" period of desolation, foretold by the prophets, Moses, Isaiah, Daniel, &c. because they obstinately and wilfully shut their eyes against THE LIGHT OF THE WORLD, John xii. 40.

On his arrival, "the whole city was agitated, saying, *Who is this?* And the multitude said, *This is Jesus, the prophet, from Nazareth of Galilee," or the expected prophet like Moses, whom the prejudiced, and his enemies, denied could

* See this explained, Vol. I. p. 426. Tertullian has well explained "the season of visitation:" Cum tempus medium a Tiberioque ad Vespasianum non posnentiam intellexissent; facta est terra eorum deserta, civitates eorum exutas igni.

† The following eloquent passage occurs in Bishop Hall's Contemplations, p. 133, on Christ's procession to the Temple, Matt. xxi.

"The attending disciples could be at no loss for an answer. Which of the Prophets have not put it into their mouths?—*Who is this?*—Ask Moses, and he shall tell you, the seed of the woman who shall bruise the serpent's head. Ask your father Jacob, and he shall tell you, the Shiloh, of the tribe of Judah. Ask David, and he shall tell you, the King of Glory. Ask Isaiah, and he shall tell you, Immanuel—Wonderful, Counsellor, mighty God, Father of the age to come, the Prince of Peace! Ask Jeremiah, and he shall tell you, the righteous branch. Ask Daniel, and he shall tell you, the Messiah. Ask John the Baptist, he shall tell you, the LAMB OF GOD. If you ask the God of the Prophets, He hath told you, *This is my beloved Son, in whom I am well pleased.* Yea, if all these be too good for you to consult with, the very Devils themselves have been forced to confess, *I know thee who thou art, the Holy One of God.* On no side hath CHRIST left himself without a testimony."
The king of glory's first visit was to his temple, fulfilling prophecy, Psalm xxiv. 7—10. There he wrought his signal and appropriate miracles of curing the blind and the lame, which excited the admiration even of the children, who joined in the general acclamation of Hosanna to the Son of David; thus hailing him as the Messiah. And when the chief priests, blind to such evidence, but not daring to stop them for fear of the multitude, insinuated that Jesus ought to do so, he approved their action in the language of prophecy, "Out of the mouths of babes and sucklings hast thou perfected praise," (Psalm viii. 2,) Matt. xxii. 14—16.

And now some Greeks, or "Jews of the dispersion," (John vii. 35,) who attended the feast, expressed to Philip of Bethsaida, one of his disciples, a wish to see and hear Jesus, which He probably granted, from his gracious invitation, (Matt. xi. 28,) John xii. 20—22.

He then obscurely signified to the assembled multitude his approaching sufferings and ensuing glory, under the imagery of a grain of corn, sown in the ground, which dies before it vegetates, and produces much fruit. And he warned his disciples likewise of the sufferings they were to expect in his service, and their future reward in heaven. And struck with a lively sense of his approaching death, he said, "Now is my soul troubled, and what shall I say? [Shall I say] Father save me from this hour? [By no means;] but [rather] for this cause came I unto this hour," John xii. 23—27.

And now, for the last confirmation of his disciples' faith, he said openly, "FATHER glorify thy name;" then there came a voice from heaven, in the hearing of the multitude, saying, "I have glorified it already, and will glorify it again." Some present, probably the Greeks, who knew not the language, said it thundered, but others, the Jews perhaps, who knew it, that an angel had spoken to him. John xii. 28—30.

After this last solemn attestation from heaven, which was verified at his resurrection, our Lord figuratively intimated the conversion of the whole world, in consequence of his crucifixion. "And I, when I shall be lifted up from the earth, [on the cross,] will draw all men to myself."

Perplexed at this doctrine of a suffering Messiah, the
multitude answered, "We have heard out of the law, that Christ endureth for ever." And so they might have collected from 2 Sam. vii. 13; Psalm lxxxix. 30—37, cx. 4; Isa. ix. 6, 7; Ezek. xxxvii. 25; Dan. ii. 44, vii. 14—27. How then sayest thou, [as before, John viii, 28.] that the Son of Man must be lifted up? Who is the Son of Man? or what sort of a suffering, mortal Messiah, do you profess yourself? John xii. 32—34.

This indeed was a real difficulty which they were not prepared to conceive or relish at the present. He therefore declined answering it, and only exhorted them in general, to believe in the light, during the short time of his continuance among them, that they might become children of light, or heirs of his kingdom. With this saying, He disappeared from them, leaving them greatly disappointed at his description of the Son of Man, or Messiah, and his refusal to accept the temporal dominion, which they expected, and offered to him; and therefore, in a fit temper of mind to be worked upon to his prejudice, as an impostor, by his inveterate and insidious foes, the chief priests and rulers of the Jews, John xii. 35, 36.

THE BARREN FIG-TREE CURSED.

Early on Tuesday morning, Jesus, going from Bethany, where he lodged, to Jerusalem, according to tradition, by the lower road, saw, at a distance, a fig-tree in leaf, now in the spring season, (Matt. xxiv. 32,) and being hungry, he went to it, if perhaps, he might find some fruit thereon, (but when he came to it he found nothing but leaves,) for it was not fig season. And he answered, and said unto it, "Let none eat fruit of thee henceforth for ever! And his disciples heard," Matt. xxi. 18; Mark xi. 12—14.

The Palestine fig-tree regularly bears two crops in the year, and occasionally a third: the boccore, or early fig, (noticed by Isaiah, xxviii. 4.) which comes to perfection in the middle or end of June; then the kermez, or summer fig, begins to be formed, though it rarely ripens before August. About the beginning of autumn, the same tree not seldom throws out a third crop, of a longer shape and darker complexion than the kermez, called the winter fig, which hangs upon the tree after the leaves are shed, and ripens, provided the winter proves mild; and is gathered, as a delicious morsel, in spring. This natural history of the fig-tree in Judea, taken from the accurate Shaw's Travels,
p. 370, happily removes the ambiguity of the foregoing passage in our English Bible, by the help of the parenthesis, judiciously introduced by Archbishop Newcome. Jesus being hungry, and seeing leaves thereon, which shewed that the tree was alive, though it was not a regular fig season, either for early or summer figs, yet went to it, in a reasonable expectation of finding, perhaps, some winter fruit thereon; but when he came he was disappointed, for he found nothing thereon but leaves. Whereupon he doomed it to perpetual barrenness, in the hearing of the disciples. This curse instantly took place; for when they passed by again, on Wednesday morning, they saw the fig-tree, not only stript of its leaves, "but withered from the roots." And Peter remarked it, Mark xi. 20, 21.

This was the awful sequel, and significant interpretation of the foregoing parable of the barren fig-tree, Luke xiii. 6—9. The fig-tree represented the Jewish nation, which was barren, or unproductive of good works, during the foregoing dispensations of the Law and the Prophets, and the Baptist, expressed, perhaps, by "the three years;" and when sentenced to be cut down, as cumbering the ground *, was spared, on the intercession of the Gardener, Christ, for a further season of trial and respite, during his own and his Apostles' ministry; but when they continued irreclaimable, and failed of producing even the last crop, after his resurrection, and during the ministry of his Apostles, to the whole world, beginning with them; then the sentence, which had been suspended, was carried into execution by those ministers of divine vengeance, the Romans.

THE TEMPLE PURGED AGAIN.

This second significant act of authority, as the Reformer of their religious worship, was accompanied by a severer rebuke than the first, and in the language of prophecy; it is written, "My house shall be called the house of prayer," (Isa. lvi. 7,) "But ye have made it a den of thieves," (Jer. vii. 11,) Matt. xxii. 13; Luke xix. 46.

PHARISEES AND HERODIANS SILENCED.

This dignified and just censure, delivered in public, joined to our Lord's open declaration of the Gospel, or glad tidings of his
coming, and his teaching the people, without reserve, that he was "the light of the world," and that he came at present, not to judge the world, but to save the world, [by the sacrifice of himself.] Luke xx. 1: John xii. 44—50, so exasperated the chief priests, Scribes, and elders of the Sanhedrin, that they sent a deputation of Pharisees and Herodians, to entangle him in his talk; who, though at variance between themselves, cordially conspired to work his destruction, the former with the Jewish people, the latter with the Romans. Accosting him with a hypocritical semblance of respect and deference to his opinion, as a firm and undaunted teacher of the law, they proposed, as a case of conscience, at that time much litigated between the different parties, whether it was lawful to give tribute to Caesar, or not? But our Lord completely baffled the malignant proposers of this dangerous dilemma, affecting his reputation, or his life, if he either authorized or denied the payment of the Roman tribute, by taking advantage of their own concession, that "the denarius bore the emperor's image and superscription," and also of their own tradition, that wherever any king's coin was current it was a proof of that country's subjection to his government; for he significantly warned these turbulent and seditious demagogues, the Pharisees, "to render unto Caesar the dues of Caesar," which they resisted; and these licentious and irreligious courtiers, the Herodians, "to render unto God the dues of God," which they neglected; thus publicly reproving both, but obliquely, in a way that they could not take any hold of. "And they marvelled at his answer, and were silent, and departed;" Matt. xxii. 15—22; Mark xii. 13—17; Luke xx. 20—26.

SADDUCEES SILENCED.

The same day he was encountered also by the atheistical Sadducees, who denied a resurrection. They attempted, in mockery of the resurrection, to puzzle him with a common-place objection, found in the old Jewish writers, of a woman, married successively to seven husbands, who were brothers, in default of issue by the preceding, according to the law of Moses, Deut. xxv. 5, enquiring whose wife of the seven she should be reckoned at the resurrection? But our Lord reproved their ignorance on a double account:—"Ye do err, not knowing the Scriptures, nor the power of God." Their first error consisted in denying the existence of the soul after death, though it was clearly implied
in the books of Moses, which they held to be canonical; when God declared, "I am the God of Abraham, Isaac, and Jacob," not I was the God, &c. intimating that they were still living, and that He was still their God, in their separate state of existence, in Hades; and their second, in their sensual and carnal notions of a resurrection; for that in the regeneration, the just shall neither marry nor be given in marriage, as males and females, in this life; but shall be immortal, like angels of Heaven, when they become children of the resurrection, by the power of God. Thus were the Sadducees also silenced, and the multitude, astonished at the clearness and cogency of his doctrine, Matt. xxii. 29—33; Mark xii. 18—24; Luke xx. 27—38.

Hearing the discomfiture of their rivals, the Sadducees, the Pharisees assembled together, and perhaps, not insidiously, but as a further trial of his skill, proposed to him a question that was much litigated at that time among themselves, which was the great commandment of the law? Some of their doctors held it to be the law of sacrifices; others the law of circumcision, or of the sabbath, or of meats and purifications, peculiar to the Jews. But Jesus decided in favour of the love of God, as the great commandment of the law, and the second, the love of our neighbour, as like it in the principle, and derived therefrom; that "on these depended all the law and the prophets," or their whole religious and moral code. (See Vol. II. p. 233—237.)

Struck with the profound wisdom of this answer, the proposer of the question, who seems to have been a Karaite, commended Jesus, and agreed with him, that these were indeed preferable to any sacrifices, or external ordinances whatsoever. And our Lord, in return, commended him, as being not far from the kingdom of Heaven, or almost a Christian, Matt. xxii. 34—40; Mark xii. 28—34.

And now, Jesus, in his turn, proposed a difficulty to the assembled Pharisees, to try their knowledge of the law; why the inspired David, Psalm cx. 1, called the Messiah "his Lord," whom they themselves acknowledged to be his son? This they were unable to solve*; and from that day forth none

* Tel the Son of Siraeh, if they had understood, furnished them with the true solution, in the divine as well as human nature of Christ, from David's second Psalm. "I called upon the Lord, the Father of my Lord, not to leave me in the day of my trouble." &c. Eccles. II. 13.
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durst question him any more, Matt. xxii. 41—46, Mark xii. 35—37, Luke xx. 41—44.

Here we seem warranted to introduce a conversation, introduced earlier in Luke's miscellaneous gospel.

"The same day, (Wednesday,) some Pharisees came to him, saying, Depart, and go hence, for Herod desireth to kill thee. But he said unto them, Go ye, and tell that [crafty] fox, [in my name,] Lo, I expel demons, and I do cures to-day, and to-morrow; and the third day I shall be perfected [by sufferings, Heb. ii. 10.] Nevertheless, I must [work] to-day, and to-morrow, and depart on the [day] following: for it cannot be, that a prophet should perish out of Jerusalem!" Luke xiii. 31—33; and this was followed by that inimitably tender and passionate apostrophe in Luke, which is appropriated by Matthew to this very day, (Wednesday.)

"O Jerusalem! Jerusalem! Thou that killest the prophets, and stonest them that are sent forth unto thee, how often would I have gathered thy children together, even as a bird gathereth its brood together under its wings, but ye would not!" Luke xiii. 34, Matt. xxiii. 37.

This malignant advice of these Pharisees, who might naturally wish to get rid of one whom they feared and hated, after he had baffled, silenced, and exposed them before the multitude to scorn and disgrace, furnished a proper occasion and introduction to that finished model of divine eloquence, his last most animated, dignified, and severe censure; in which, no longer acting on the reserve, when his hour was come, he boldly and authoritatively denounced repeated " woes" to the Scribes and Pharisees, for their complicated vices, their hypocrisy, ostentation, pride, arrogance, extortion, rapacity, and long continued persecution of the prophets, from the earliest times to the sacrilegious murder of one of the last and greatest, Zechariah; (see Vol. II. p. 480,) concluding with the prediction of the desolation of their temple, and the withdrawing of his presence, till their final conversion, Matt. xxiii. 1—38, Luke xiii. 35.

OUR LORD'S PROPHECIES ON MOUNT OLIVET.

After this formal close of his public ministry, our Lord communicated to his confidential disciples, Peter, James, John, and Andrew, the signs, or prognostics of, 1. the destruction of Jerusalem by the Romans; 2. his next personal appearance in
glory; and 3. his last, at the end of the world, Matt. xxiv. xxv; the consideration of these most important prophecies is postponed till the close of the period, not to interrupt the course of the history.

Immediately after, our Lord formally announced to his disciples the precise day of his death. "Ye know that two days after, [Friday,] the passover is to be kept [by the chief priests,] and the Son of Man is [then] to be delivered up [to the Romans,] to be crucified," Matt. xxvi. 1, 2. At this very time, it seems, the chief priests and scribes, and elders of the people, were actually assembled in privy council, at the high priest's palace, plotting his destruction! ver. 3—5.

From Mount Olivet our Lord proceeded to Bethany, that evening, to the house of Simon the leper, (whom he probably had cured,) and there he took his last supper with his friends.

CHRIST'S HEAD ANOINTED.

On this occasion, during the entertainment, he received his last unction; when another woman, whose name is not mentioned, poured costly and fragrant spikenard upon his head, completing that of Mary the sister of Lazarus, on the preceding Sunday, ver. 6, 7. If we may be allowed to hazard a conjecture, where the Evangelists are silent, this woman was no other than the rich and respectable Mary Magdalene, who had been indebted to Jesus for the cure of a most grievous malady, Luke viii. 2. and who, according to some commentators, Lightfoot, &c. was the first of the three women that anointed him at Capernaum, the first year of his ministry, at the house of Simon the Pharisee, Luke vii. 36—40. probably confounding Simon the leper with him, and the first unction with the last: whereas they differed in several respects; for the first woman was a notorious sinner, and only anointed the feet of Christ. The tradition, therefore, might have been incorrect only in these respects; and if we substitute Mary Magdalene as the last woman instead of the first, we offer no disgrace to her memory, which was so highly honoured by our Lord himself, on this occasion, with the encomium, that "she had wrought a good work upon him, in

* This announcement was evidently made on Wednesday evening. The generality of Harmonists, Newcome, &c. arbitrarily transfer it to Wednesday morning; and thereby arrange the harmony of the Passion week; leaving the supper of Simon the leper as the only occurrence of Wednesday, after it.
preparing for his *embalmment*; and that it should be recorded to her honour, *wheresoever his gospel should be preached throughout the whole world,*” ver. 10—13.

That Mary Magdalene, indeed, was a woman of the highest rank and respectability, and of the most affectionate attachment to Christ, and therefore the most likely to give this public testimony of her veneration, so grateful to Him, we collect from the sequel: for she is named the first of all the women who attended his funeral, before Joanna, the wife of Chuza, Herod’s steward, and our Lord’s own relations; and on the morning of the resurrection he appeared to her, the first of all his disciples, Mark xvi. 9, as if to signalize her superior worth and attachment, by this distinguished honour. And as it was customary for the Jews to entertain their friends who came to celebrate the passover, more sumptuously on the four preceding days of preparation, or purification, from the tenth to the thirteenth of the month, there is reason to think that Mary Magdalene was among the guests at Bethany, both in the houses of Lazarus and of Simon; and might now have been led to complete the pious unction on the last day, begun by Mary, the sister of Lazarus, on the first, to which she had been witness.

This additional costly tribute of veneration, again excited the indignation of his disciples in general, as before chiefly of Judas,

> “To what purpose is this waste? for this ointment might have been sold for much, and given to the poor.”

And our Lord’s repeated rebuke, involving Judas among the rest, completed the traitor’s resentment, whereby Satan led him (Luke xxii. 8, John xiii. 2.) to retire immediately from the company, and bargain with the chief priests, (whom he probably found still sitting in council,) to deliver up his master to them for thirty pieces of silver, or thirty shekels, the paltry price of a slave, gored by an ox, Exod. xxi. 32, unwittingly fulfilling, on both sides, Zechariah’s prophecy, xi. 12, 13. (See Vol. II. p. 478.)

This unexpected treachery, offered by one of his own disciples, made the chief priests alter their resolution of not seizing and putting him to death during the Paschal feast, for fear of exciting a tumult among the people; “ and from that time Judas sought opportunity to deliver him up,” in the absence of the multitude *, ver. 14, 15, Luke xxii. 1—6.

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* On this occasion the chief priests probably settled the plan with Judas, upon which
CHRIST CELEBRATES THE PASSOVER.

The next morning, (Thursday,) Jesus sent his two favorite disciples, Peter and John, to prepare the passover, on this, the proper day, to a particular householder in the city, whom he knew to be a correct observer of the Paschal law, on the fourteenth day of the month, which the high priest incorrectly appointed for the fifteenth. (See Vol. I. p. 65, &c.) And he gave them a sign whereby they might find him. Ye shall meet a man carrying a pitcher of water, &c. Matt. xxvi. 17, 18, Mark xiv. 12, 13, Luke xxii. 7—12.

It was customary with the citizens of Jerusalem, on this occasion, to accommodate strangers with the free use of their houses and furniture. Our Lord, therefore, availed himself of the ancient hospitality. And we learn from tradition, that the cenaaculum, or "guest chamber," of which he made use on this occasion, was situate in the city of David, and near his sepulchre. See the map of Jerusalem, and its explanation, Vol. I. p. 425, 437.

The Jewish mode of celebrating the passover was as follows.

1. The males of the family or company met together in the evening to eat the passover; then the master of the family, or of the company, who acted as priest on that occasion, according to patriarchal usage, after the company had first washed their feet, and placed themselves at table in a reclining posture*, on couches, first distributed to them pieces of the paschal lamb, and unleavened bread, and cups of red wine, until it was all eaten.

2. After this first repast, they washed their feet again, and placed themselves at table, to eat the second course, consisting of a dish of sald, or bitter herbs, seasoned with a kind of sauce made of bruised palm branches, berries, or raisins, mixed with vinegar. This sauce was called haroseth, (from haras, "a brick,") to represent the tempered clay of which their forefathers made bricks during the Egyptian bondage. Then the master of the

* At the original institution they ate the passover "standing, with their staff in their hands, in haste," like pilgrims setting out on a journey to the promised land, Exod. xii. 11.

they afterwards acted; namely, to seize Jesus privately, at night, to have him condemned by the high priest and Sanhedrin; and then sentenced by the Roman governor, early in the morning, before the people could be assembled: concluding, that if they could put him into the hands of the Roman soldiery, there could be no further fear of rescue. As proved by the event.
family divided the bread into two parts, and laying one part aside, he covered it with a napkin, but he blessed the other part with the following grace, “Blessed be thou, O Lord, our God, the king of the whole world, in the eating of unleavened bread.”

3. Then he took the covered bread, reserved for the third course, and dividing it into as many parts as there were guests, he gave to each a part. And one of the youngest of the company, or a child, asking the meaning of this mysterious rite, according to Exod. xii. 6, he answered by repeating the hagadah, or “shewing forth,” “This is the bread of affliction, which our fathers ate in the land of affliction. Let him that is hungry, come and eat the passover; let him that hath need, come and eat the passover; for this passover is our saviour and our refuge.” Then taking the cup, he first tasted it himself, and presented it to each of them, saying, “Blessed be thou, O Lord, our God, king of the world, who hast created the fruit of the vine.” This last cup, therefore, was usually called “the cup of blessing,” 1 Cor. x. 6, or “the cup of salvation,” Psalm cxvi. 13.

4. The whole ceremony ended with singing the 113th and the five following psalms of praise and thanksgiving, for all God’s mercies; of which the last, the 118th, was peculiarly significant of the coming of Christ. This they called the great Halleluiah.

This account, collected from Lightfoot and Dodd’s Commentaries on Matt. xxvi. 20, Calmet’s Dictionary of the Bible, and Scaliger de emendat. Temp. p. 573, throws considerable light on the concise and intricate accounts of the Evangelists, and tends to detect that remarkable inversion of the historical order of time in Luke’s narrative, noticed before.

1. When the disciples had prepared the passover, or dressed the paschal lamb, in the evening, at the appointed time, Exod. xii. 6, (see Vol. I. p. 15,) Jesus reclined, or placed himself at table, with the twelve, and said unto them, “I have earnestly desired to eat this passover with you before I suffer; for I say unto you, that I will not any more eat thereof, until it be fulfilled in the kingdom of God. And He took the cup, and blessed, and said, Take, and divide this among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come,” Luke xxii. 13—18.

It has been imagined, that this prediction was fulfilled when “Jesus ate and drank with his Apostles after his resurrec-
tion," Acts x. 41. But it is no where said that he drank wine; but rather water, their ordinary beverage at meals*; for this was sufficient to establish the reality of his corporeal presence. It remains therefore to be fulfilled at his second coming in glory, as more explicitly stated in the sequel.

"After the paschal supper," (διενομον γενομενου,) or when the first course was ended, Jesus arose from table, and departing from the usage, prepared to wash the Apostles' feet himself, to set them an example of humility to their inferiors; that as He, whom they justly and emphatically styled "THE TEACHER," and "THE LORD †," washed their feet, so should they likewise wash each other's feet.

Offended at what he deemed a degradation of his Lord, Peter at first refused to let Jesus wash his feet, until Jesus declared that otherwise he should be rejected as a disciple. After this ceremony, our Lord said that "they were pure, but not all," alluding to the traitor Judas, whose intention to deliver him up he knew; and in reference to him, he cited a Scripture prophecy, He that eateth bread with me, hath lifted up his heel against me, Psalm xli. 10, as an aggravation of his treachery; stating further, that he foretold this, before it happened, for the confirmation of their faith afterwards, John xiii. 2—19.

This significant lesson of humility, might have been suggested by the recent ambitious contest between the disciples for precedence; in reference to which, he warned them not to imitate the pride and arrogance of the kings of the Gentiles, who lorded it over their subjects, and assumed the pompous title of benefactors; but rather to imitate his example, who, though their leader, now acted as their attendant at table, Luke xxii. 24—27.

To encourage them for their perseverance in adhering to him during his trials, he promised them a glorious future reward: "As my Father hath granted unto me a kingdom, even so, I grant unto you, to eat and drink at my table, in my kingdom; and to sit on thrones, judging the twelve tribes of Israel;" (as this important passage may be more correctly translated,) Luke

* See Judg. iv. 19, 1 Kings xiii. 9—19, xvii. 6, xix. 6, Amos viii. 11, Matt. x. 42, &c.
xxii. 28—30. This was foretold to be “in the regeneration,” Matt. xix. 28.

But to correct the worldly-minded notions of them all, and especially of Peter, he addressed this emphatic warning to them, through him: “Simon, Simon, Lo Satan hath sought to sift you, (\(\mu\alpha\varsigma\)) as wheat; but I prayed for thee in particular, (\(\pi\epsilon\upsilon\ \sigma\omicron\upsilon\nu\)) that thy faith fail not; and thou, when converted, confirm thy brethren.” But he replied, “Lord, I am ready to go with thee both to prison and to death.” To check his over confidence, our Lord foretold, “this night the cock shall not crow twice, until thou shalt deny Me thrice,” Matt. xxvi. 34, Mark xiv. 30, Luke xxii. 31—34, John xiii. 36—38 *.

2. After they had placed themselves again at table, to eat the second course, Jesus was troubled in spirit, and again testified more plainly than before, “Verily, verily I say unto you, that one of you shall deliver me up. Lo, the hand of him that is to deliver me up, is with me at the table. And they were greatly grieved, and began each of them to say unto him, one by one, Is it I, Lord? and another, Is it I? And he answered and said unto them, He that dippeth his hand with me in the dish [of sallad,] the same shall deliver me up. The Son of Man indeed departeth, as it is written of Him, but woe unto that man by whom the Son of Man is delivered up: it had been well for that man if he had not been born,” Matt. xxvi. 21—24, Mark xviii. 21, Luke xxii. 21, 22.

Judas now asked, in turn, Is it I, Rabbi? and Jesus answered in the affirmative, Thou hast said†. But this was in a low voice, unheard by the rest, Matt. xxvi. 25.

Meanwhile the disciples looked at each other, doubting of whom he spake. Then Peter, the most inquisitive, nodded to John, who reclined on Jesus’ bosom, next to him at table, to enquire whom he meant; and Jesus answered John in a low

* It is not easy to harmonise the four Evangelists in the precise time of this transaction. From Matthew and Mark, we should conclude, that Peter was forewarned, on the way to Mount Olivet, after they had left the Cenaculum, or supper room, Matt. xxvi. 30—33, Mark xiv. 26—29. But Luke gives the warning in the room, and before the institution of the Lord’s Supper, Luke xxii. 14—31; whereas John, although he gives it in the room, yet places it before the institution of the Lord’s Supper, and the ensuing discourses; and long before he went out to Mount Olivet, xviii. 1. I have followed John therefore, the latest, and, as to the order of time, most exact of the Evangelists.

† This phrase implied a decided affirmation. See Matt. xxvii. 64.
SACRED CHRONOLOGY.

voice, He it is, to whom I shall give the morsel, after dipping it [in the sauce.] And when he had dipped it, He gave it to Judas Iscariot. And after the morsel, Satan entered into him again, and took full possession of his heart: for finding that he was now detected by Jesus, and marked out to the whole company, by that significant act, rage and fear prompted him to put his premeditated treachery into instant execution, lest he should be prevented from earning the wages of iniquity.” So he rose from table, as we may collect from our Lord’s saying aloud to him, “What thou doest, do quickly.” Thereupon he immediately went out, and it was night. But none of the company knew why Jesus spake thus unto him: for some thought, because Judas held the purse, that Jesus had commissioned him to purchase necessaries for the feast, or to give somewhat to the poor, John xiii. 23—30.

The departure of the traitor at this stage of the entertainment not only gave him full time to concert matters for apprehending his Lord with the chief priests; but also excluded him from the Eucharist, of which he was unworthy to partake.

INSTITUTION OF THE LORD’S SUPPER.

3. When Judas had departed, (John xiii. 31†,) instead of the third course of the entertainment, our Lord substituted his supper, as it is styled by St. Paul, 1 Cor. xi. 20, of which, indeed, that third course was typical, as the shadow of “a new,” and “a better covenant,” Jer. xxxi. 31; Heb. viii. 6—13.

* The following is the substance of Bishop Hall’s awakening contemplation hereon.

“Favours ill used make the heart more guilty, and capable of further evil; that wicked Spirit commonly takes occasion, by any of God’s gifts, to assault us the more eagerly: after our sacramental morsel, if we be not the better, we are surely the worse. Then Satan took advantage by the sop, of a further possession, who had twice before made a palpable entry into his false heart; first in his covetousness and theft, and next in his damnable plot of conspiracy against Christ: as in every gross sin which we entertain, we give harbour to that evil one, so at every growth in wickedness, new hold is taken by him of the heart. At first Satan entered, to make ‘the house’ of Judas’ heart ‘his own,’ now he enters it as being his. The first purpose of sin opens the gates to Satan; covetousness admits him into the entry: full resolution of sin gives up the keys into his hands, and puts him into absolute possession. What an awakening consideration to every serious heart. ‘Let him that thinketh he standeth, take heed lest he fall.’”

† John entirely omits the institution of the Lord’s Supper, as being already detailed by the other Evangelists, and proceeds immediately to the discourses that followed it at the Cenaculum and at the Mount of Olives.
The form of the institution is thus collected from the joint accounts of the Evangelists and St. Paul.

After the [Paschal] supper*, Jesus took the bread [that had been reserved at the second course, and covered with a napkin,] and blessed, and brake, and gave to the disciples, saying, Take, eat, this is my body, which is to be broken † and given † for you. Do this in remembrance of me.

Likewise, he took the cup, and blessed, and gave to them, saying, Drink ye all of it, for this is my blood of the New Covenant, or the New Covenant [ratified] in my blood, which is to be shed † for you, and for many, for the remission of sins. Do this,

* Metà το δεισπνησαν. This character of the time of the institution is attached by Luke, xxii. 20, to the administration of the cup, but it "likewise" applies to the administration of the bread in the preceding verse 19, as signified by ωσανως, connected with metà το δεισπνησαν. And indeed it appears, from the whole tenor of the history, (as recorded also by Matthew, Mark, and Paul,) that both were administered, in uninterrupted continuation, at the same time; like the bread and wine at the third and last course of the Jewish passover, on which this rite was founded.

Not sufficiently advertent to this apparent transposition of the time, Archbishop Newcome, in his Harmony, has separated the institution of the cup from that of the bread; and arbitrarily inserted between them our Lord's consolatory discourse, John xiv. 1—30, cutting off its conclusion, ver. 31, essentially connected therewith, by the particle αλα, which was spoken, after all was over, in quitting the Cenaculum.

† These participles, κλωμενον, διομενον, εκχυμομενον, though in the present tense, are to be understood in the future, for μιλλον κλασθαι, διοσθαι, εκχυνοсθαι, according to the frequent usage of the Evangelists, and the best classic authors. The propriety of this reasoning is confirmed by the Romish Antwerp Missal of 1571, "published according to the decree of the Council of Trent, by command of Pius V. and revised by authority of Clement VIII.,” which thus renders the words of consecration of the elements into Latin:

Hoc est enim corpus meum— et hic est enim calix sanguinis mei, novi et eterni testamenti, [mysterium Fidei] qui, pro vobis et pro multiis, effundetur, in remissionem peccatorum.

Here the expression qui effundetur, “which shall be shed,” critically renders the Greek of St. Paul, το εκχυμομενον, incorrectly rendered in our English Bible, “which is shed.”

This authority, the very highest in the Church of Rome, is decisive against the monstrous tenet of transubstantiation, or "change" of the elements "into the substance" of the body and blood of Christ, by the priest, in the sacrifice of the mass, by virtue of the words of consecration. For surely these words, uttered by the priest, can signify no more than when uttered by Christ; and He evidently alluded to the approaching sacrifice of himself on the cross; on which his body was to be broken, or pierced, and his blood shed by the nails and by the spear.

Her sacrament of the mass is also contrary to Scripture, and to primitive usage, in withholding the cup from the laity, which she inconsistently grants to the priest. This innovation, introduced by the Council of Constance, and sanctioned by the Council of Trent, was early censured by Pope Leo, in 440, as "a deviation from primitive usage, borrowed from the Manichean Heretics." And by Pope Grisius in 492, who prohi-
as oft as ye drink it, in remembrance of me, [after my departure.] For I say unto you, that I will not drink henceforth of this fruit of the vine, until that day when I shall drink it with you, new, in my Father's kingdom; or in the regeneration, as observed before, Matt. xxvi. 26—29; Mark xiv. 22—25; Luke xxii. 19, 20; 1 Cor. xi. 23—25.

The Lord's Supper, therefore, was instituted for a solemn memorial of "the sacrifice of the death of Christ, and of the benefits we receive thereby," if we participate worthily, with hearty repentance and true faith. "Do this in remembrance of me." And it was to subsist until his next advent in glory, at the regeneration. "For as oft as ye eat this bread, and drink this cup, ye do shew forth the Lord's death, till He come," 1 Cor. xi. 26.

4. To mark the analogy between the two institutions, the Jewish and the Christian, more strongly, our Lord concluded this by singing a hymn with his disciples, ὑμνησαντες, Matt. xxvi. 30; Mark xiv. 26. And the same expression for the Great Halleluiah, is used in the Midrash Tillim, הַמִּדְרָשׁ תוֹלְמִי, Himmum. Lightfoot.

When the whole was ended, Jesus said, "Now is the Son of Man glorified," εοξασθη, [by the discharge of his ministry.] And God is glorified in Him. If God is glorified in Him, God shall also glorify Him in himself; and shall glorify him speedily, [at his resurrection, Psalm ii.7, cx. 1; Rom. i. 4; Phil. ii. 8, 9,] John xiii. 31, 32.

This speedy glorification and exaltation in heaven, at God's right hand, he thus more fully expressed.

Dear children*, I am to be with you but a little longer: ye

bited it as "a sacrilegious communion," violating our Lord's positive command, "Drink ye all of it;" and he thus well explained the true nature and design of the institution: "The sacraments of the body and blood of Christ are a divine thing, because by them we become partakers of the Divine nature, (2 Pet. i. 4,) and yet, the substance of bread and wine does not cease to exist: and the image and resemblance of the body and blood of Christ are celebrated in holy mysteries." De duabus naturis Christi.

N. B. The Antwerp Missal, by the explanatory clause, mystериум Fidei, like Pope Gelasius, evidently considered the mysterious words of consecration to be meant figuratively; as they were also understood by the primitive fathers of the Church, especially Origen and Augustine, the latter, the oracle of the Romish Church. See the Doctrine of Transubstantiation examined, in the Ninth of my Letters to Dr. Troy, published in the Antijacobin Review, September, 1807.

* The diminutive τεκνια is expressive of fondness. So Paul calls the Galatians, iv. 19; and John the Christians, to whom he wrote, 1 John ii. 12, iii. 17, iv. 4, v. 21, &c.
shall seek me, but as I said to the Jews, "Whither I go ye cannot come, so now say I unto you;" or as he explains himself to Peter, "Whither I go thou canst not follow me now, but thou shalt follow me hereafter," ver. 33—36.

He now enacted, as the means of following him,

THE NEW COMMANDMENT.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. Hereby shall all know that ye are my disciples, if ye have love among each other," ver. 34, 35. In what respects this commandment of mutual love was new, will be shewn in the ensuing article of THE SPIRIT OF THE GOSPEL.

These solemn institutions of the peculiar and fundamental laws of CHRISTIANITY were followed by an admirable discourse to his afflicted disciples, breathing consolation, comfort, and encouragement to "trust in God and in Him also," for protection, support, and final reward; concluding with this benediction.

"Peace I bequeath unto you, my peace I give unto you. Let not your heart be troubled, nor afraid. Ye have heard that I said unto you, I go away, and come again unto you; if ye loved me ye would rejoice, because I said I go to the FATHER; for MY FATHER is greater than I," [with whom there is fulness of joy, and pleasure for evermore, Psalm xvi. 11.]

He again referred them to the accomplishment of these his prophecies, for full proof that He was the CHRIST, the SON of GOD: and now I tell you before they happen, that when they happen, ye may believe, ver. 27—29.

And he concluded his discourse by indirectly obviating an objection, drawn from the seeming superiority of the powers of darkness, who were speedily to apprehend, and put him to death.

"I will not speak with you much longer; for the ruler of this world, [the Devil,] is coming, though he hath no claim on me, [because of my innocence.] But [I submit, and lay down my life, of my own accord, x. 17, 18.] that the world may know that I love the FATHER, and [that] as the FATHER enjoined me, even so I do. Arise, let us go hence," ver. 30, 31.

The company now arose from table, but did not immediately
quit the room*. They still remained there, in the more solemn posture of standing, which was customary at prayer, (Luke xviii. 11.) while they listened with reverence to our Lord’s continuation of his divine discourse and intercession, recorded alone by John, in the xvth, xvth, and xviith, most precious chapters of his Gospel.

**HIS LAST DISCOURSE.**

In this parting discourse, he resumes and enlarges on his former topics of comfort and consolation, with a calmness and composure, and a tenderness of affection, worthy indeed of the Son of God.

1. He begins with the parable of the vine. The Jewish Church had often been symbolized in the Old Testament, by a choice vine, planted in the hill country of Judea, after their deliverance from Egyptian bondage, by God himself, as “the husbandman,” Gen. xlix. 11, Psalm lxxx. 8—11, Isa. v. 1—7, Jer. ii. 21. But when this highly favoured vine degenerated,

* There is a considerable difficulty in harmonizing St. John with the other Evangelists in this place. The rest state, that our Lord, when he left the cenaculum, went to the Mount of Olives, Matt. xxvi. 30; Mark xiv. 26; Luke xiiii. 39; and afterwards, to the Garden of Gethsemane, Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 40. Whereas, John takes no notice of the Mount of Olivet, but only of Gethsemane, John xviii. 1. The usual mode of solving the difficulty is, that our Lord and his disciples went first to the Mount of Olives, as he proposed, John xiv. 31, where he delivered his last discourse and intercession; and afterwards, to the Garden. But to this Archdeacon Charton, in his valuable communications, has opposed insuperable objections: 1. that the word εξῆλθον, “they went out,” is properly applied by the three Evangelists, to mark departure from the cenaculum; but would be improperly implied by John to mark departure from the Mount. 2. That in his way from the Mount to the Garden, Christ could not “cross the brook Kidron,” (as John asserts expressly that he did,) because the Garden was “beyond the brook,” or further from the city, and therefore nearer to the mountain. But he has satisfactorily solved the difficulty, by observing, 1. That the expression εξῆλθον εἰς τὸ ορος τῶν ελαιων should rather be rendered “they went out toward the Mount of Olives;” for the preposition εἰς is frequently taken in the sense of toward a place, or in that direction, Luke xiii. 22, where it is so rendered, &c. 2. That the Garden of Gethsemane was within the precincts of the Mount of Olives; and, therefore, that they went to the district of the Mount of Olives in their way to the Garden. To which may be added, 3. That there was no stop or delay at the Mount of Olives; as is evident from Luke’s account, exactly corresponding with John’s. Compare Luke xxii. 39, 40, with John xviii. 1, 2.

Hence it appears, that our Lord and his disciples did not leave the cenaculum after the first discourse; and may not his proposal, εγείροντες, αυξάνων εντεῦθεν, (upon which the supposition of quitting the room is founded) be more correctly rendered, “Rise, let us remove from hence,” i.e. from the supper table, at which they had been sitting. John xiv. 31.
and “brought forth wild grapes and poisonous berries,” or the Jewish Church became corrupt in faith and practice, it was threatened to be rooted up, and to be superseded by the Christian Church, founded in Christ himself, as “the true vine,” of which his disciples were to be “the branches,” or members. But he warns them that the Christian Church was still subject to the same discipline and culture as the Jewish; for that God would cut off every barren branch in Christ, and prune every bearing branch, in order that it may produce more fruit; while they, by his instructions, were now become “pure,” or bearing branches, but must expect to be pruned, xv. 1—3.

2. He warns them against spiritual pride, or self-sufficiency, and reliance on their own strength, and recommends a steady adherence to Him and to his doctrines, as the only means of their “producing much fruit, for without Him they could do nothing.” That this only would prevent their rejection, and secure his Father’s favour, ver. 4—8.

3. He repeats his new commandment, founded on his own example, to love one another, as he had loved them, and gratuitously chosen them to be his disciples, and that as he was ready to lay down his life for them, whom he condescended to style his friends, so long as they observed his commands, so should they do likewise for his sake and the Gospel’s. And he forewarns them of the persecutions they must expect from the world; that it had persecuted him, their chief, without cause, and would persecute them his servants, ver. 9—25.

4. He also repeats his promise of sending them “another Advocate* from the Father,” even the Holy Spirit, (xiv. 16, 17,) That as he himself was “their Advocate with the Father,” (1 John ii. 1,) so he would send them an Advocate also with the world, who should testify of him, by the spiritual gifts and graces miraculously conferred upon them, by the gift of tongues, by guiding them into all the truth of the Christian dispensation necessary for them to know, by bringing all his conversations to their remembrance, and by shewing them things to come, or the future fortunes of his Church. That when the Holy Spirit was come (as on the day of Pentecost), He should, by their mi-

* The word παράκλητος is used in this forensic sense of an “advocate,” who pleads the cause of another, in opposition to καταγγελός, “an accuser,” by Demosthenes, Barnabas, Philo, the Targumists, and Talmudists. See Wetstein, N.T. Vol. I. p. 934, and Schleusner’s Lexicon.
nistry, convince the world of sin, of righteousness, and of judgment. 1. Of sin, for not believing in Christ, after he had done among them the works which no man did, (Matt. ix. 33, John ix. 32.) 2. Of righteousness, or justification through Christ, as proved by his resurrection and ascension to the Father, to be the Advocate of mankind, by the imputation of his own righteousness to them*, (Rom. iii. 26, v. 18, 2 Cor. v. 21.) And 3. Of judgment, or the future general judgment, in which Satan, the ruler of this world, is to be judged, with the world itself, (2 Cor. iv. 4, Rev. xx. 10, Acts xvii. 31,) ver. 26, 27, xvi. 1—15.

5. He next reminds them, enigmatically, of his approaching departure. A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father; intimating, as explained by the event, that he would disappear from them at his death, during three days, and again appear to them after his resurrection, at intervals, during forty days, until his ascension, when they should see him no more on earth. Not understanding this, they debated among themselves what could be its meaning, and wished for an explanation. Our Lord then told them, that he knew their wishes, but waved the explanation, as unnecessary to be given them at that time. Satisfied with this proof of Divinity,—knowing their thoughts,—they declared their belief that He knew all things, and therefore must have come from God. To check over confidence, however, in their faith, he forewarned them of their approaching desertion of him, when each of them should be scattered, and leave him alone in the hands of his enemies; though even then he would not be alone, since the Father was with him. And he thus concluded his consolatory discourse.

“These things have I spoken unto you, that in Me ye might have peace; in the world ye shall have tribulation; but be of good cheer, I have overcome the world, [and will enable you to overcome the world also,]” 1 John v. 5, Rom. viii. 37,] ver. 16—23.

* This interpretation seems preferable to the received, that Christ's righteousness, or merit, was proved to the world, by his ascension to the Father. It was modestly and differently suggested by Gilpin, in his N.T. on the place.
Our blessed, and ever to be blessed High Priest, "fulfilled all legal righteousness," from the beginning to the end of his sacred function, Matt. iii. 15. As Aaron, the first Jewish high-priest, at his consecration, was required to be washed in water, and to have his head anointed with oil, Exod. xxix. 4—7, so Christ was consecrated to be the world’s High-Priest at his Baptism, when he was washed in water, and anointed with the Holy Spirit, descending from heaven, and resting visibly on his head, Psalm xlvi. 7, Heb. i. 9, Acts x. 38. During the course of it, he preached the Gospel to the poor—to the poor in spirit, Isaiah lxi. 1, Matt. v. 3—10, xi. 5. And as the Jewish high-priest, on the day of atonement, was required to make annual intercession for himself, for his household, the Priests and Levites, and for the whole nation, Levit. xvi. 17, (see Vol.II.p.250,) so our all-sufficient High-Priest, once for all, Heb. ix. 26, Rom. vi. 10, on this his great day of atonement, solemnly interceded with God his Father for himself; that he might be received into glory, his original glory in heaven, xvii. 1—5, for his household, the Apostles and Disciples, that God would preserve them in his name, or in the true religion; give them a spirit of unity and concord, and protect them in, and from the wicked world, ver. 6—19; and that, finally, they might partake of his glory in heaven, and also be supported by his love and presence on earth, ver. 24—26; and also for all future believers, through their preaching, that they might be endued with the same spirit of unity and concord, and for the conversion of the whole world, ver. 20—23.

This seventeenth chapter, thus briefly analyzed, as has been observed by commentators, contains the “easiest words, but the deepest sense of any in all the Scriptures.” It unfolds, indeed, in a short compass, that grand mystery of the Gospel, the instituted means of the salvation of mankind, by the Father and the Son, conjointly, from their love to the world.

"Then Jesus lifted up his eyes to heaven, and said, Father, the hour is come [of my passing from this world to Thee, xiii. 1.] Glorify thy Son, [with the Glory which I had with thee, before the world was, ver. 5, Phil. ii. 6,] that thy Son may glorify Thee, [or promote thy glory in his preparatory
kingdom, Phil. ii. 9—11, that God may be all in all, 1 Cor. xv. 28.] according as thou hast given him authority over all flesh, for mankind, to raise them from the dead, John v. 27—29, and] to give eternal life to all [the disciples] that thou hast given Him," John xvi. 2.

"And this is [their way of attaining] eternal life: To know Thee the only true God, and Jesus Christ, whom Thou didst send forth," [to shew them the true way to eternal life, John xiv. 6;] to instruct and save mankind, as "the Apostle and High-Priest of our profession," Heb. iii. 1,] John xvi. 1—5.

This saving knowledge of the Father and the Son, which we owe entirely to the Son, John i. 18, Matt. xi. 27, is not merely speculative, but practical, producing obedience. For "Christ became the author of eternal salvation to all that obey Him," [and to them only,] Heb. v. 9.

When the Father is styled "the only true God," it is not to be understood by way of exclusion of the Son, as if the Son also was not truly God; but only by way of eminence or precedence, κατ’ εξοχήν. For the Son, in a parallel passage, is expressly styled "the true God, and eternal life," or, the God who is the true author of eternal life, 1 John v. 20. And in reference to both passages, it seems, the Nicene Creed styles Christ, "true God of true God," or in old English, "Very God, of very God." And the epithet Monoc, "only," is frequently used in this latitude of signification, to denote "pre-eminent." Thus, when the Father is styled

* The terms ἰδιός and εἷς, Solus and unicus, are frequently used in the Greek and Latin Classics, to denote "excellent," "pre-eminent," "extraordinary," "singular," &c. as may be seen in the copious collection of examples, furnished by Wetstein, N. T.

-- his valuable Note on John xvii. 3, from which these are selected.
1. ἔπειτα ἐποίησε τοῦ Λαυκομίδην, καὶ μονόν αὐτρὰ ἡγοῦντο.
2. οἱ ἔφηβοι — πρὸς τὸν Μαρκιαν, ἵνα στρατηγὸν καὶ μονὸν αρχοντα ιαυτών γενομένον αὐτόν λαγωνίας.

They extolled Læcomedes, and reckoned him the only hero. Xenophon, Res. Gcne. VII.

2. Εὐστροφοῦ — πρὸς τὸν Μαρκιαν, ἵνα στρατηγὸν καὶ μονὸν αρχοντα λαυτών γενομένον αὐτὸν λαγωνίας.

They burst forth into praises of Marcus Coriolanus, saying, that they acknowledged him for their sole general and only ruler." Plutarch, Coriolanus.

3. Τούτου δὲ μετὰ τῶν ἀλλῶν ἐπεφανής οὖν καὶ λαμπρὸν ἐξ ὧν ἦν τὸν εὐρύτατον γενεσθαι, ταυτάς παραστάσεις τὸς πάλλος τὴν δόξαν, ὅτι μονος ἄρης εἰς τὸν σάββαν εἰκός εἰς λοιχός, οὐχ ὡς μικρὸς ἀλλός οὖντος, ἀλλ' ὡς μεγάλος εἰκός δόμου, ερευνήσαντο τὸ συγγενεῖς, οὐ φυτῆς.

Since there was no longer any of the rest of the Fabian family that did any thing remarkable or splendid, except this single person, after he had arrived at manhood, the
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Μονός σοφὸς Θεὸς, "THE ONLY WISE GOD," Rom. xvi. 27, Jude 25; τὸν μονὸν δεσπότην Θεὸν, "THE ONLY SOVEREIGN GOD," Jude 4*; Ὅ μακαρίος καὶ μονὸς Δυναστής, "THE

generality were induced to be of opinion, that he alone was left of his family; not that there was no other, but that there was none like them; the people judging of kindred by merit, not by birth." Dionysius Hal. ix. 22.

4. Τὸν Δημήτριον οἱ Ἀθηναῖοι ἔδειχνον——γένος ὀρθομενός καὶ ἐκδόντες, ὃς εἰπο μονὸς θεὸς αληθινός, οἱ δὲ ἅλλοι καθευνόοιν, ἡ ἀποδήμουσιν, ἡ οὐκ εἰσὶν γεγο-

νως δὲ εἰς τὴν Ποσείδωνας καὶ Ἀφροδίτης.

"The Athenians received Demetrius with songs and dances, celebrating him as their only true God, while the rest were either asleep, or travelling, or not in being; and that he was the son of Neptune and Venus." Demochares ap. Athen. vi. 253.

5. Ο ὡμοίων quantum est qui vivunt homo hominum ornatusesse, Nam sine contro-

versia, a Diissolus diligere.

"O most excellent of all men living, for unquestionably you are the only favourite of the gods." Ter. Phormio. v. 6.

6. An Deus immensi venias maris, ac tua nautae Numina sola colant. Virg. Georg. i. 30, where Servius explains sola, by "magna, præciua, id est, supra alios deos ma-

rimos."

7. Archimedes is erat unicus spectator cæli et siderum. Here Archimedes is celebrated as a consummate astronomer. Livius xxiv. 34.

8. Miratis sumus unicum magistrum, summum grammaticum, optimum poetam, omnes solvere posse questiones. Suetonius. Grammat. II. Here unicum is ascertained to have the same meaning, by its synonyms.

9. Vulgus et caeteri unum virum ducemque, spreta aliqum segregii, laudibus serunt. Tacitus H. iii. 3. Here unus is taken in the same sense as unicus.

These instances seem sufficient to shew the popular use of the word μονὸς in the sense of excellent, &c. as expressly stated, No. 3; and of the phrase in question, μονὸς Θεὸς αληθινός, No. 4, which evidently was not applied to Demetrius Poliorcetes by the Athenians, in exclusion of their other gods, especially his supposed parents, Neptune and Venus, but only denoted his pre-eminence, as their tutelar god and protector, according to their blasphemous adulation.

* This is the received application of the passage to the FATHER. But those learned and ingenious critics, Mr. Granville Sharpe, and Dr. Middleton, apply it to Christ, and render the whole passage thus: "And denying the only Sovereign God and Lord of us, Jesus Christ," or "our only Sovereign God and Lord, Jesus Christ." See Sharpe's Remarks upon the Definitive Article, p. 46, second edit and Middleton's Doctrine, &c. p. 658.

The rule upon which their construction is founded, is the following: "When two personal nouns of the same case are connected by the copulative καὶ, if both have the definitive article, they relate to different persons; if only the former has the definitive article, they relate to the same person." And the accuracy of this general rule, as it respects both diversity and identity, is fully established by Middleton, p. 79, &c. p 571, from the usage of the sacred and profane classics.

But Sharpe himself allows, that "the rule may sometimes prove rather too much; and, in this instance especially, may be liable to favour the Sabellian heresy, followed by the Swedenborgians, that Jesus Christ is the only God," p. 51. And Middleton too, has proved that the rule requires limitations, especially in the case of proper names, which often form an exception to its latter part. Thus τὸν Ἀλέξανδρον καὶ Φίλιππον, (Æsch. cont. Citesiph. § 81,) "Alexander and Philip" are clearly distinct persons; and
BLESSED AND ONLY POTENTATE, "O μονος εχων ασανσαν, " WHO ONLY HATH IMMORTALITY," 1 Tim. vi. 15, 16. And when our Lord, modestly disclaiming the title of "Good

the article τον, is applied to the former only, by way of eminence, as " the (well known) Alexander;" while it is understood in the latter, but not expressed; for "the Philip" meant, is sufficiently ascertained, as the father of Alexander, by being thus associated with him. Compare Middleton, p. 82, 83, 86, 109, 112, 117, 118. This exception is precisely in point, and warrants the received interpretation of the passage.

2. The context confirms it also. The Apostle Jude addresses his Epistle to the "called," or elect Christians, "who are sanctified in God the Father, (Θεω παρπι,) and preserved in Jesus Christ;" (Ἰησου Χριστου) he exhorts them to contend earnestly for the faith once delivered to the saints; and he warns them against reprobate Infidels, who perverted the grace of our God into licentiousness; "denying both the only sovereign God, and our Lord Jesus Christ." (Και τον μονον διεσποταν Θου, και κυριον ήμων Ιησου Χριστου αρουμενον,) ver. 1—4.

Here the last clause, "our Lord Jesus Christ," is in apposition, not with the second, "the only sovereign God," but with the first, τον Θεου ήμων, "our God," whose "grace" these Infidels perverted. And Jude's doctrine critically corresponds with John's,—"Who is the liar, but he that denieth that Jesus is the Christ? this is the Antichrist that denieth the Father and the Son," (ο αρουμενος τον πατερα και τον ιδων,) 1 John ii. 22. The speculative Antichrist of John, and the practical of Jude, equally denying both the Father and the Son.

2. The second clause, "the only sovereign God," is rather in apposition with "the only wise God our Saviour," ver. 25; but this relates to God the Father, (Θεω παρπι,) ver. 1, for "the only wise God," is appropriated to Him, Rom. xvi. 27; and He is expressly styled "God our Saviour," in the first instance, as distinguished from "Jesus Christ our Saviour," in the second, Tit. iii. 4—7. Middleton's conjecture is unfounded, that this expression, "God our Saviour," Tit. iii. 4, should be understood rather of Christ, p. 573.

And in every other instance, μονος "only," indicating pre-eminence, (as shewn in the foregoing note,) is applied to the Father, as "the only true God," "the blessed and only Potentate," &c. which last is plainly parallel with this.

3. The epithet διεσποτης ὁ Θεος, is applied to the Father, Acts iv. 24, and also by Justin Martyr, in the following express passages: ὁ μετερος διδασκαλος, και του πατρος παντων και διεσποτο του θου νιος και άποστολος νω, Ἰησου Χριστου. "Jesus Christ, who is our Teacher, and Son and Apostle of the Father of all, and sovereign God." And again, describing the Trinity; ετ' ουρανου του πατρος των ωλων και διεσποτο του, και του Ευανετου ήμων Ἰησου Χριστου, και Πνευματος δανου. "In the name of the Father of all, and sovereign God, and of our Saviour Jesus Christ, and of [the] Holy Spirit." In this last clause, the article is understood, though not expressed, as being unnecessary, on account of the notoriety of the association of these three proper names.

N.B. The necessity of rectifying the mistakes of eminent critics, and acquiring clear, distinct, and correct ideas, on a subject of such high theological importance, must apologize for the length and minuteness of these and the following philological notes.

* Thus Paul has combined them, κατα την χαριν του Θου ήμων και κυριον Θου Χριστου. "According to the grace of our God and Lord, Jesus Christ," 2 Thess. i. 12, whom Thomas styled, δ κυριον μου και δ Θου μου, "My Lord and my God," John xi. 28.

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Teacher," given him by the self-sufficient Pharisee, answered, "Why callest thou Me good? there is none Good, but God only," Matt. xix. 17, we are to understand, that the Father is pre-eminently the fountain of all wisdom, sovereignty, power, and immortality, the source of all goodness; which, in all other beings, even the Son himself, are derived from Him, according to the whole tenour of our Lord's doctrine. In this sense, Christ also is styled the wisdom of God, God, Lord, King of Kings, and Lord of Lords, as being the only begotten Son of God, the effulgence of His glory, the impress of His subsistence, upholding the universe by the word of His power, Heb. i. 3, &c. Therefore, "To Him that sitteth upon the throne, and to the Lamb, be ascribed the blessing, and the honour, and the glory, and the dominion, for ever and ever. Amen." Rev. v. 13. That all may honour the Son, according as they honour the Father: Whosoever honoureth not the Son, honoureth not the Father who sent Him; John v. 23, which was also

* This is the correct translation; for the same phrase, εἰ μὴ εἶς ὁ Θεὸς, is so rendered, Mark ii. 7, "Who can forgive sins but God only?" corresponding to the varied phrase, εἰ μὴ μονος ὁ Θεὸς, speaking of the same thing, Luke v. 21; in both cases, the synonymous terms εἶς and μονος, (as shown before,) though adjectives of the masculine gender, as agreeing with the substantive Θεὸς, are to be taken adverbially. This is an important correction; for the received translation of Matt. xix. 17, and of the parallel passages, Mark x. 18, Luke xviii. 19, namely, "There is none good but one, [that is] God," besides its inaccuracy, has been produced, and strongly urged, by Arians, Socinians, and Unitarians, (running into the opposite extreme from the Sabellians and Swedenborgians,) to support their heresy, denying the divinity of Christ, and degrading him to a mere man; falsely supposing, that the term εἶς, here, denotes one person. But this interpretation proves too much, and therefore confutes itself; for it would undeify both the Son and the Holy Spirit; because if there be only one person who is God, the rest have no right to the title, contrary to the whole tenor of Scripture, which communicates the divine titles of God, Lord, &c. equally to them with the Father.

† From this strong declaration of our Saviour, expressed both positively and negatively, combined with the explanation of John and Jude, in the preceding note, p. 193, we may collect the heinousness of the crime of infidelity, or denial of the divinity of Jesus as God the Son; because it involves the crime of atheism also, denying God's providence, or superintendence of the universe, and making Him out a liar, by disbelieving the testimony He hath so abundantly given of His Son, 1 John v. 10. It is also downright rebellion against God Himself, upon the same principle, that He formerly considered the Jews' rejection of Samuel for their judge, as rather a rejection of the Theocracy; because Samuel was chosen and appointed by God, as their chief magistrate. "They have not rejected thee, but they have rejected Me, that I should not reign over them," 1 Sam. viii. 7. This furnishes an awful subject of consideration to
the doctrine of the Old Testament, Psalm ii. 10—12, l. 22, 23.

The true criterion of the knowledge of the Father and of the Son, is obedience to the new Commandment. This is finely expressed in our Lord's intercession for his present and future disciples, as their Advocate with the Father:

"Holy Father, preserve them in thy name, [or religion,] whom Thou hast given me, that they may be one, even as we are [one, in concord and unanimity.]"

I pray not that thou wouldest take them out of the world, [in which they are to remain, in order to fulfill their commission,] but that thou wouldest preserve them from the wicked [world, Gal. i. 4.] They are not of the world, even as I am not of the world.

"Sanctify them [as my Apostles] in thy truth: (thy word, [or doctrine,] is truth.) As Thou sentest me forth into the world, even so I sent them into the world, [to preach it.] And for their sake, I sanctify myself, [as their High Priest,] that they also may be sanctified in truth, [or purified, to preach thy word.]

"Neither pray I for these only, but also for those who shall believe on me through their word, [or doctrine ;] that they all may be one, [in concord and unanimity :] that as Thou, Father, art in me, and I in Thee, even so, they also may be one in us," [or agree together, following our concord and unanimity.]

And this unity or unanimity of the first converts, who were "all of one heart and soul," Acts iv. 32, was to be the most effectual means of converting the world to the faith of Christ:

"That the world may believe that Thou didst send me forth," ver. 11—21.

The more effectually to promote this general conversion, he promised to impart his own glory, or the power of working miracles, to the Apostles, and first preachers of Christianity.

"And the glory which Thou hast given me, (John ii. 11,) I have given them, that they may be one, even as we are one; (I in them, and Thou in Me,) that they may be perfected into one, and that the world [may also be perfected in faith, and]
may know, that Thou didst send me forth; and that Thou didst love them, as Thou didst love me," ver. 22, 23.

Hence it appears, that the meaning of our Lord's previous declaration, "I pray for them, [the Apostles,] I pray not for the world," (ver. 9,) is not to be understood of the former, in exclusion, but only in preference of the latter. I pray for them, rather than for the world; by a usual phraseology, Matt. ix. 18, &c.

It was the decided opinion of the primitive Church, before the Council of Nice, A.D. 325, that the phrases iva ἐν ωσι, "that they may be one," τετελεσθεναι εἰς ἐν, "perfected into one;" John xvii. 22, 23: τὸ ἐν φρονουντες, "one-minded;" Phil. ii. 2: εν ἐνι πνευµατι, μια ψυχῇ συναξούντες τῇ πιστῇ τοῦ εὐαγγελίου, "with one spirit, one soul, labouring together for the faith of the Gospel;" Phil. i. 27: all denoted unanimity or concord. And the fatal discords introduced along with the abstruseness of heathen metaphysics, into the original simplicity of Gospel Theology, are well expressed by Cyprian, Bishop of Carthage, A.D. 248, in these terms:

Nostra-et Ipsiūs conjunctio nec 'miscet personas,' nec 'unit substantias;' sed affectus consociat et confederat voluntatem. "Our union with CHRIST neither 'confounds persons' nor 'unites substances,' but associates our affections, and confederates our wills." De Cœna Domini, Cap. 6. Thus admirably distinguishing the moral union from the metaphysical unity of the schoolmen, and preferring the former, as more congenial to the spirit of the Gospel. See Vol. III. p. 152, note.

Our Lord concludes his intercession with a prayer for the future admission of his disciples into heaven, and a promise of continuing his Divine instructions to them on earth.

"Father, I wish that they whom Thou hast given me, may also be with me, where I am going; that they may behold my glory which Thou gavest me: because thou lovedst me before the foundation of the world.

"O righteous Father, the world indeed knew Thee not, but I knew Thee, And these knew that Thou didst send me forth. And I make known to them thy name, [or religion,] and will make known, that the love wherewith Thou lovedst Me, may be in them, and I, [or my Spirit] in them," [to guide and support them continually, Matt. xxviii. 20,] ver. 24—26.

This divine intercession, from its extreme conciseness, produ-
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cing some obscurity, required dilatation, in order to shew the connexion of the parts throughout. It comprises, in a short compass, the substance of our Saviour's whole doctrine. 1. The mystery of the GODHEAD; His own divine nature as the eternal Son, and his antecedent glory, and intimate union with the Father, before the world was, before the foundation of the world, in the clearest and most explicit terms. 2. The religion of the GOSPEL, to know the Father and the Son conjointly, as the essential requisite for the attainment of eternal life, or happiness in heaven. 3. It furnishes the first fruits of our gracious ADVOCATE'S mediation with the Father, even here upon earth, as our great HIGH PRIEST also, worthy indeed of such an office, holy, innocent, undefiled, separate from sinners, and now exalted above the heavens; who, [as our REDEEMER, Job xix. 25,] is everliving, to intercede for those who have access to God through Him; and by his eternal and unchangeable Priesthood, is able to save them to the uttermost; who are united in spirit with Him and the Father; intimating their joint love to mankind, Heb. vii. 24—26; Ephes. ii. 18; John iii. 16; 2 Tim. i. 9; Ephes. ii. 4, v. 2. See the ensuing article of The Spirit of the Gospel.

HE GOES TO GETHSEMANE.

When he had finished those inimitable effusions of piety, friendship, and charity, JESUS departed with his disciples from the Cenaculum, to a place called Gethsemane, lying beyond the brook Kedron, where was a garden, to which he was accustomed to resort; 'into this he entered, and his disciples, at an advanced period of the night, if reckoned from the dismissal of Judas, when night had commenced,' (John xiii. 30,) Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 40; John xviii. 1.*

HIS AGONY.

It has been remarked, that as the scene of temptation of the first Adam was the garden of Eden, so was the garden of Gethsemane that of the second Adam likewise. The Devil, after

* The garden of Gethsemane, according to tradition, is a plot of ground not above fifty-seven yards square, situate on the eastern side of the brook Kedron, near the bridge, between it and the foot of Mount Olivet. See Sandys's Travels, p. 148, Maundrell, p. 106, and the map of Jerusalem and its environs, with the explanation, in the first volume of this work.
having been foiled in his first series of seductive trials in the wilderness, then, we are told, “departed from him, for a season,” (Luke iv. 13,) and our Lord, early in this night, predicted his approach, (John xiv. 30,) to renew his last series of terrific temptations, with all the power of darkness, (Luke xxii. 53,) assailing him both inwardly and outwardly, first himself, and then by his emissaries, Judas, the chief priests, Jews, and Romans, in dreadful succession.

As soon as they had entered the garden, conscious of his influence, though invisible to mortal eye, Jesus said to the disciples, Sit ye here, while I go, and pray yonder: pray ye also, not to enter into temptation.

Then he took with him his confidential disciples, Peter, James, and John, apart from the rest, about a stone’s throw; and he fell into great agony, or perturbation of mind, which is described in the most forcible terms of amplification: He began to be grieved, (λυπεσθαί,) and afflicted, (αδημοσίως,) and exceedingly amazed (εκθαμβισθαί.) And he said, “My soul is excessively grieved, unto death, (πεφιλυπνως ίως θανατου.) Stay ye here, and watch with me,” Matt. xxvi. 36—38, Mark xiv. 32—34, Luke xxii. 40.

Every word and action of our blessed Lord, on this awful occasion, was significant. His first directions to the disciples, resembled Abraham’s to his servants, when going to encounter his sorest temptation, “Stay ye here, with the ass, while I and the lad (Isaac,) go yonder and worship,” Gen. xxii. 5; and how natural was his warning to them, when undergoing his own trial, Pray ye, &c.

His extraordinary agony might have proceeded from various suggestions.

1. The unprofitableness of his ministry, and the ingratitude of his country; which he pathetically lamented in his farewell discourse, “O Jerusalem, Jerusalem, thou that killest the prophets,” &c. Matt. xxiii. 37. And Isaiah has finely represented the Messiah’s despondency on this account, and his Father’s encouragement.

XLIX. 4. “Then I said, I have laboured in vain, I have spent my strength for nought, even for vanity: Nevertheless, my cause is with the Lord, And my work is with my God.”

5. “And now, thus saith the Lord: —

6. Is it little for thee, to be appointed my servant,
To raise up the tribes of Jacob,  
And to restore the dispersed of Israel?  
Moreover, I have given thee for a light to the Gentiles,  
To be my salvation to the end of the earth.”

2. The priests were required by the law, “to afflict their souls,” on the great day of atonement, for the sins of the nation, Levit. xvi. 29. And the Lord “added sorrow to the grief” of our Great High Priest; as foretold also by Isaiah: He was appointed “a man of sorrows, and acquainted with grief*,” Isa. liii. 3—6.

Then going a little further, he kneeled down, and fell on his face, and prayed, Father, all things are possible unto Thee; If it be possible, let this cup [of affliction] pass away from Me! Nevertheless, not as I will, but as Thou willest; not my will, but Thine be done.

And there appeared unto him an angel from heaven, strengthening Him; as after his former temptations, Matt. iv. 11.

And being in an agony, he prayed more intensely; and his sweat was like great drops of blood† falling on the ground.

* Bishop Hall has well expressed this, in his pious and eloquent Contemplation, thus abridged:

“What human soul is capable of conceiving the least of those sorrows that oppressed thine! Thou didst not only say, ‘My soul is troubled!’ so it often was, even to tears:—but ‘my soul is sorrowful!’—changes, [or degrees] of passion are inherent to every human soul; but thine is exceeding sorrowful:—the most vehement may be capable of remedy, or at least of relaxation; but thine was past all these hopes; exceeding sorrowful, even unto death.

“What was it, what could it be, O thou Saviour of Men, that lay thus heavy upon thy divine soul? Was it the fear of death? Was it the forefelt pain, shame, torment of thy ensuing crucifixion?—O poor and base thoughts of the narrow hearts of cowardly and impotent mortals! How many thousands of thy blessed martyrs have welcomed no less tortures with smiles and gratulations! If their weakness was thus undermined and prevalent, what was thy power? O, no; it was the sad weight of the sins of mankind, it was the heavy burden of thy Father’s wrath for our sin, that thus pressed down thy soul, and wrung from thee these bitter expressions of sorrow.

“O Father of Mercies, Thou mayest bring Thine into agonies, but Thou wilt leave them there. In the midst of the sorrows of my heart, thy comforts shall refresh my soul; and whatsoever be the means of my support, I know and I adore the Author.

Our blessed Saviour’s cup did not pass, yet was it sweetened: And Thou wilt not suffer us to be tried above what we are able; but wilt with the trial, also make a way to escape, that we may be able to bear it.”

† Several instances of such, arising from agonizing conflicts, are recorded by historians. Aristotle and Diodorus both mention bloody sweats as attending some extraordinary
Then He arose from prayer, and coming to his [three] disciples, He found them sleeping, for grief. And He saith unto Peter, Simon, sleepest thou! And to the rest, Why sleep ye? Were ye not able to watch with me one hour? Watch and pray, lest ye enter into temptation. The spirit indeed is willing, but the flesh, weak, Matt. xxvi. 39—41, Mark xiv. 35—38, Luke xxii. 41—46.

Our Lord's profound devotion was remarkable. In his humiliation he prostrated himself. He prayed, if possible, to be excused from drinking the bitter “cup” of unmerited affliction that awaited him, in the unparalleled sufferings that preceded and attended his cruel and ignominious death; that second “baptism,” which he foretold to the ambitious sons of Zebedee, “Are ye able to drink the cup that I am to drink, and to be baptized with the baptism that I am to be baptized with?” Matt. xx. 22. And again, “I have a baptism to be baptized with, and how am I straitened until it be performed!” Luke xii. 50. And how aptly did these precious drops of blood falling on the ground, resemble the sprinkling of the mercy seat, on the day of atonement? Heb. xii. 24. See Vol. II. p. 250.

The sleepiness of the disciples, worn out with fatigue and anxiety, was perfectly natural*; his gentle rebuke therefore was agony of mind. Thuanus mentions a gentleman under the apprehension of being hanged, who was so vehemently agitated in mind, with the dread of such an infamous death, that a bloody sweat burst forth from his whole body. And Voltaire observes, that Charles IX. of France, (who ordered the massacre of St. Bartholomew's day, and took an active part therein himself,) died in his five and twentieth year, of a most extraordinary malady, the blood gushing out of all his pores. “This accident,” says the infidel historian, “was owing either to excessive fear, to violent passion, or to a warm and melancholy constitution;” stating the secondary causes, but omitting the primary. Dr. Mead thus accounts for it. Contingere interdum poros, ex multo aut servido spiritus, usque adeo dilatari, ut etiam exeat sanguis per eos, fiatque sudor sanguineus. Medica Sacra, cap. 13. And we cannot wonder “at the dilatation of the pores” of our Lord's body, after the astonishing fatigues he must have undergone during the Passion week, and the anguish of his soul: for never grief was like his grief!

* Alexander the Great, on the eve of the decisive battle of Arbela, when his body was exhausted by the anxiety of his mind, fell into a profound sleep,—tandem, gravatum animi anxietate corpus altior somnis oppressit, Curtius, iv. 13, 17—and slept so long, contrary to his usual custom, that Parmenio was obliged to go to wake him, when they were ready to engage the Persians, and called him two or three times before he awoke. And when Parmenio expressed his surprise, how he could sleep like one that had already conquered, when he had the greatest battle to fight that the world had ever heard of? he answered, that he considered himself as conqueror, since Darius no longer declined the combat. Plutarch.

How different the vigilance of a greater than Alexander, the Captain of our Sal-
mixed with a gracious apology for the weakness and infirmity of the animal part of human nature. See Vol. II. p. 3, &c. And be affectionately recommended vigilance and prayer, as the only safeguards against temptation: His special address to Peter, indicating surprise, that he, in particular, could be found remiss, after the forwardness of his professions of zeal and attachment.

"Departing again, he prayed a second time, saying, 'My Father, if this cup cannot pass away from me, unless I drink it, Thy will be done.'

"Then coming, he findeth them again sleeping; for their eyes were oppressed [with sleep] and they knew not what to answer him, embarrassed and ashamed. And leaving them, he departed again, and prayed a third time, saying the same words.

"Then cometh he, the third time, to his disciples, and saith unto them, Do ye sleep on, and take your rest?—Lo, the hour is at hand; and the Son of Man is to be delivered up into the hands of sinners.—Rise, let us go, to join the rest; lo, he that is to deliver me up is at hand." Matt. xxvi. 42—46, Mark xiv. 39—42.

Our Lord's second prayer breathes a firmer tone of acquiescence in his decided doom. And after the third, his serenity and composure of mind was perfectly restored.

"And while he was yet speaking, lo, Judas came to the Garden, (for the traitor knew the place to which Jesus was accustomed to resort with his disciples,) accompanied by the cohort [of Roman soldiers, and a party of attendants of the chief priests, Pharisees, and elders, armed with swords and staves, and carrying torches and lamps, to dispel the darkness, we may presume, that hid the moon, and overspread the land, during the awful scene of our Lord's agony, as the next day, the sun at noon, 

vation, who went forth, "conquering by sufferings, and to conquer," till the end of time.

* This judicious rendering interrogatively, proposed by Mr. Moore, (and before him by Burney) seems to be warranted by the corresponding phrase in the parallel passage, in caflcfafl ; Why sleep ye? Luke xxii. 46. And it entirely removes the weighty objection of Archdeacon Churton, "that any appearance of irony ill comport with the state of our blessed and affectionate Saviour's mind at that sad hour."

† την σταυρον. "This is spoken of definitely, as being the particular cohort, which by order of the procurator attended on the Sanhedrim, at the great festivals, to preserve tranquillity." Middleton, p. 374. A cohort consisted of nearly 500 men, and ten cohorts made a legion. See Vol. I. p. 430.

Then Jesus, knowing beforehand all the sufferings that were coming upon him, went forth boldly, of his own accord, and enquired of them, Whom seek ye? They answered, Jesus of Nazareth. Jesus said, I am he. And when he had so said, struck with the commanding dignity of his presence and voice, they drew back, and fell to the ground. Such was the power and spirit of a far greater than Elijah; who could with infinitely more ease have called down fire from heaven to consume them all, than that prophet in similar circumstances. Again, he calmly enquired, Whom seek ye? And they said, Jesus of Nazareth. He answered, I told you that I am he; if then ye seek me, let these [my disciples] withdraw. (This he said to fulfill the saying in his Intercession, Of those whom Thou gavest me, have I lost none, xvii. 12.) John xviii. 4—9.

Then, that "son of perdition," seeing the irresolution of the wavering band, who, as on a former occasion, could not bring themselves to arrest him who spake as never man spake, in order to quicken their resolves, and urge them to execute their commission, immediately gave them the preconcerted signal of seizure; for quitting them with whom he had hitherto stood, he went up to Jesus, and said, Hail Rabbi, and kissed him. But Jesus reproved his hypocrisy with this mild rebuke, Friend *, wherefore art thou come? Judas, deliverest thou up the Son of Man with a kiss! In the term "friend" there seems to be a tacit reprobation of his treachery, as foretold, Psalm xli. 9, and in the "Son of Man," a reference to his own dignity, which required to be truly reverenced as the Son of God also. "Kiss the Son," &c. Psalm ii. 12; Matt. xxvi. 48—50; Mark xiv. 44, 45; Luke xxii. 47, 48.

CHRIST APPREHENDED.

And now the Roman cohort, and their commander, and the Jewish attendants came up, and laid hands on Jesus, and apprehended him. But when the disciples about him saw what would follow, they said, Lord, shall we smite with the sword?

* ἵκτρας, "companion," as distinguished from φίλος, "friend." The former intimating only association, the latter affection. In English, the word friend ambiguously denotes both. See the foregoing article on the style of the Gospels.
and, not waiting for permission, one of them Simon Peter, drew his sword, and smote Malchus, a servant of the high-priest, and cut off his right ear. But Jesus checked this intemperance of zeal, and desired Peter to sheath his sword again, for that all who used the sword to maintain his cause should perish by the sword, and that so far from wanting the assistance of twelve puny Apostles, his Father, at his desire, could presently send more than twelve legions of angels to his assistance, but that this would be to counteract the Scripture prophecies, foretelling his sufferings, and to prevent him from drinking the cup appointed him by his Father. Then he said to them that held him, Suffer ye thus far*, or permit me so far as to touch the wounded person, and he touched his ear, and healed him. Then Jesus freely expostulated with the chief priests, captains of the temple, and elders, who had come along with the armed force; Are ye come forth as against a robber, with swords and staves, thus in the dead of the night! Why did ye not apprehend me in the day? I was with you daily in the temple, appearing openly among you, but then ye laid no hands on me. But this is your hour of persecution, and the authority of the [Ruler of] darkness prevails over innocence. When he thus meekly surrendered himself to his foes, all the disciples forsook him and fled†; for all were offended at him, as he foretold, this disastrous night, Matt. xxvi. 31, because he refused the aid of the sword, and declined to extricate himself by a miracle; fulfilling prophecy also, I will smite the Shepherd, and the sheep of the fold shall be scattered. (Zech. xiii. 7,) Matt. xxvi. 55, 56; Mark xiv. 48—50.

Then his enemies, without reply, seized him, and, perhaps, to prevent his escape, as on former occasions, by rendering himself

* Some commentators, following the Syriac version, think that this was addressed to the disciples, to restrain them from further violence, but it was rather addressed to the soldiers, εἰς μέν ἑαυτὸν, Let me alone, so far. The phrase occurs elsewhere, εἰς τὸν οὐρανὸν με; Job vii. 18, Sept. εἰς τοὺς οὐρανοὺς; Acts v. 36; Exod. xxii. 9; Judg. ii. 37.

† Mark alone records, that after the flight of the Apostles, some young man followed him, having only a wrapper on his body, who perhaps might have been roused from sleep in the village of Gethemane, and led on by curiosity to see what was the matter. But the attendants seized him, and he leaving his wrapper with them fled away naked. This young man evidently was not an Apostle, and least of all, St. John, as imagined, from some of the ancients, by Welle, Gilpin, &c. For John attended the examination and trial.
invisible, at the suggestion of Judas ("hold him fast,"') they bound him, and led him away prisoner, and brought him first to Annas, who was the coadjutor and father-in-law of the high-priest Caiaphas, and a person of the highest rank and authority in the state; probably for his advice how to act in this juncture. See Vol. I. p. 89, 90. But Annas sent him bound to Caiaphas, the high-priest, to be examined by him, and tried before the whole council, as soon as they could be collected and assembled, at the judgment-hall, in his palace, John xviii. 13, 14; Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54.

What became of the rest of the panic-struck Apostles we are not informed by these most candid and impartial of all historians, recording their own disgrace. Two, however, of the number, and two only, John and Peter, soon recovering from their fright, returned to see the issue. Peter followed him afar off, but "the other disciple," (as John, who never mentions his own name, modestly styles himself, and who was the intimate friend of Peter, see John xx. 2, 3, 4, 8, xxi. 20, 21,) being known to the high-priest, entered into the hall of his palace along with Jesus, while Peter stood without at the door. Then John went out, and spoke to the maid that kept the door, and brought in Peter. And the servants of the high-priest, and the attendants, made a fire of charcoal, at the lower end of the hall, because it was cold, at this advanced hour of the night, (near three in the morning;) especially so early in spring as about the twenty-fifth of March, A.D. 31. (See this proved, Vol. I. p. 67—70.) And Peter stood with them, and warmed himself. Matt. xxvi. 57, 58; Mark xiv. 53, 54; Luke xxii. 54, 55; John xviii. 15—18.

The return of these two favourite disciples was not only a

* δ αλλος μαθητης. The authenticity of the article, here, is ably proved by Middelton, p. 374—378. Various have been the guesses of commentators, who this other disciple could be. Some suppose him to have been a disciple of higher rank; others, the master of the Cenaculum; others, even Judas himself! They idly object to John, as a fisherman, and therefore not likely to be acquainted with the high-priest; forgetting that John was a man of property, who had a house in the city, as well as substance in Galilee.

† Luke critically distinguishes between ἡ αὐλη, "the hall," and δ οἰκος, "the house," or palace of the high-priest, xxii. 54, 55. The hall was divided into two parts, the upper and the lower, Mark xiv. 66; of which, the lower was the larger, Luke xxii. 56; and it had a porch (πυλων), Matt. xxvi. 71, or vestibule (προαυλιον), Mark xiv. 68.
proof of their stronger attachment to their adored Lord, of whom it has been remarked, that Peter reverenced him in his public character as the Messiah, John loved him in his private, as Jesus, with stronger personal affection; but it was also providentially ordained to furnish eye-witnesses among the Apostles of this iniquitous, but most interesting trial, of which John attended the whole throughout, while the return of Peter, especially, was further necessary for the minute accomplishment of his predicted denials.

**PETER'S FIRST DENIAL.**

While Jesus stood before the high-priest, at the upper end of the spacious hall of judgment, and Peter was standing, and afterwards sitting among the servants and attendants, at the fire in the lower, the maid who kept the door, coming up to the fire, and looking attentively at Peter, said, Thou also wast with Jesus the Galilean; art thou one of his disciples? But he denied, before them all, saying, Woman, I neither know, nor understand what thou sayest. I know him not. I am not. Then, to avoid further questions, he went out into the porch, and the cock crew. This circumstance marks the course of the third night watch, or the cock crowing. (Mark xiv. 40. See Vol I. p. 14.) Matt. xxvi. 69—71; Mark xiv. 66—68; Luke xii. 56, 57; John xviii. 7.

**PETER'S SECOND DENIAL.**

Shortly after, while Peter remained without, in the porch, the same maid, seeing him again, began to say to the bystanders, This is one of them; another maid said, This man also was with Jesus of Nazareth; but he denied again. Another man seeing him, said, Thou also art one of them; but Peter said, Man, I am not. Others then said to him, Art not thou also one of his disciples? He denied, with an oath, and said, I am not. Matt. xxvi. 71, 72; Mark xiv. 69, 70; Luke xxii. 58; John xviii. 25.

In enumerating these different accounts of the four Evangelists, shewing how closely Peter was questioned by several of the bystanders, we have assigned the first place to Mark, who wrote from the information of Peter himself, whose attention naturally was most strongly excited by the door-keeper renewing
the attack, and thereby producing the rest. He alone noticed the *first* cock-crowing.

There is also an apparent variation between the two *first* Evangelists and the last, in the scene of this denial; they expressly state it to have happened outside, in the porch; *John* seems to place it inside, in the hall. But he evidently meant to connect both denials, separated by the intervening examination of *Christ* by *Caiaphas*, and therefore he repeated the leading circumstance of the first, that it happened *at the fire*, ver. 18, to mark the renewal of the subject, ver. 25, before he proceeded to relate the second denial; which he does, omitting the previous circumstance of Peter's quitting the hall, already recorded by the other Evangelists, in order to avoid unnecessary repetition of their narratives, according to his *supplemental* plan. Thus the apparent dissonance is satisfactorily reconciled; and, indeed, the exact correspondence of the Evangelists, in such minute and seemingly trivial particulars, could only arise from the accuracy of the information of each, and from their joint inspiration by the *Spirit of Truth*.

**PETER'S THIRD DENIAL.**

About an *hour* after the second, *Peter* having returned again into the hall, and approached the place of trial at the upper end, so as to be within view of *Jesus*, (as we learn from the sequel, though unnoticed by the Evangelists,) was again more strongly charged by the bystanders. One said, *Truly thou art a Galilean, for even thy speech bewrayeth thee*; another, a servant of the high-priest, and kinsman to *Malchus*, whose ear *Peter* had cut off, said, *Did not I see thee in the garden with him?* This occasioned a third and most vehement denial; for *Peter* not only denied that he knew *Jesus*, but began to *curse* and *swear*, in order to confirm it. At this the *cock crew* a second time. Then *Jesus* turning, *looked* at *Peter* significantly; and *Peter*, *reflecting on* *his* crime, and the minute accomplishment of the

* The unusual word, εἰςβαλὼν, used by Mark xiv. 72, is variously interpreted. See Gilpin, &c. But the most approved meaning seems to be that of the English Bible, "when he thought thereon," or "reflected on" his offence; used elliptically for εἰςβαλὼν τοὺς, as the phrase occurs in M. Antoninus. τοὺς γὰρ εἰςβαλών, εὐληπτὴ τῆς οργῆς. "Reflecting on this, you will forget your anger." Cicero renders it, injiciens, or intendens, in the following sentence; Si immensam, et interminatam in omnes partes magnitudinem regionum videretis, in quam se injiciens animus et intendens, its late
prophecy, went out of the hall, to a solitary place, on the brow of the hill, according to tradition *, and wept bitterly †, overwhelmed with grief and remorse. Matt. xxvi. 73—75; Mark xiv. 70—72; Luke xxii. 59—62; John xviii. 26, 27. The second cock-crowing marks the close of the third night-watch, shortly before the fourth, or the early watch, which began at day-break.

CHRIST'S EXAMINATION BEFORE THE HIGH-PRIEST.

During Peter's denials, Jesus stood before Caiaphas, who questioned him about his disciples and about his doctrine. With all the dignity of conscious innocence, and with a thorough knowledge of the law, which required no man to criminate himself, Jesus objected to this mode of examination. I spake openly to the world, I always taught in the synagogue, and in the temple, where the Jews from all parts resort. And in secret spake I nothing. Why examinest thou me? Examine the hearers as to what I spake unto them: lo, they know what I said.

And when he had thus said, one of the attendants, who stood by, smote Jesus on the cheek, saying, Answerest thou the high-priest so? Jesus meekly resented the insult: "If I spoke ill, testify of the ill; but if well, why smitest thou me?" John xviii. 19—23.——How admirably did he thus illustrate, by his own example, the divine precepts of Christian forbearance, in his

* See the map of Jerusalem, Vol. I.
† The sudden repentance of Peter, is no less remarkable and surprising than his fall. When he was even abjuring his Lord with oaths and imprecations, and "Satan sifting him as wheat," one pitying and compassionate look of his now doubly suffering master, mingled with regret, pierced him through, and suddenly laid all the storm then raging in his soul, and melted him into tears of contrition, and godly sorrow that worketh repentance. The same minute saw him an audacious and pertinacious sinner, and an humble heart-broken penitent. His "fall" furnishes a melancholy instance of Natural Infirmity, even in the best men, who dare to presume upon their own strength, and "insensibility" to resist temptation; while his speedy "rising again," sets before us an encouraging example of the invigorating power of Grace, triumphing over the Tempter, and recruiting from that "Fisher of men," his weak, silly, and unsustaining prey! How we are bound to "work out our own salvation with fear and trembling," whenever we attempt it, since "it is God only, that worketh in us both to will and to do, effectually, of his own good pleasure," Phil. ii. 12, 13.
Sermon on the Mount; and how different was his calmness from the intemperance of the Apostle Paul, under a similar provocation, saying to the high-priest, "God shall smite thee, thou whitened wall! for sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law!" which indeed required, and produced on his part, an immediate apology. Acts xxiii. 2—5.

After the high-priest's examination, noticed only by John, during which time had been given to assemble the Sanhedrim at his palace, and to collect witnesses, as day was coming, they brought him back to their council, to be tried. Luke xxii. 66.

There is great difficulty in reconciling Luke's time of this transaction, ὡς εὐερετὸ ἡμέρα, "as soon as it was day," according to the authorized translation, with the confessedly later transaction of Christ's being led away from the council to Pilate, πρῶτας γενομένης, "when the morning was come," Matt. xxvii. 1; Mark xv. 1, 2; Luke xxiii. 28. We have, therefore, adopted Dr. Townson's translation of the former phrase, which he has furnished good reasons to prove, began at the commencement of the early watch, or about the third hour before sun-rise.

HIS TRIAL BEFORE THE COUNCIL.

Wishing to preserve the semblance of justice in their proceedings, the chief priests, the elders, and the whole council sought

* Grotius, on the place, renders the phrase ὡς εὐερετὸ ἡμέρα, cum dies adventaret, "when day was approaching." Its meaning here, may fairly be collected, from a similar phrase, γενομένης δὲ ἡμέρας, Luke iv. 42, which must be so understood, from the explanation of the accurate Mark, recording the very same transaction, καὶ πρῶτας, εὖνων λιαν, "and early, far advanced in the night," Mark i. 35; which is paraphrased by the English Bible, "a great while before day." The two limits of time, coalescing about three in the morning, the point of equal distance between midnight, and sun-rise, or full day. Acts ii. 1.

Gilpin perceived the difficulty, and awkwardly attempted to remedy it, by supposing that, according to the Jewish reckoning, "day commenced as soon as midnight was passed," and accordingly rendered the phrase, "about midnight." He erred only in assigning too early a time, not warranted by the Jewish mode of reckoning.

Luke carefully distinguishes between ἡγαγον, they brought him to the high priest's palace, xxii. 54; and ἀνῆγαγον, they brought him back to the council, xxii. 66. These niceties of construction, overlooked in our English Bible, are absolutely necessary to harmonize the Evangelists critically.

† Here the "whole council" is put for a great majority. For Joseph of Arimathea, Nicodemus, and others, we may presume, of "the rulers who believed on Him," were not consenting to this iniquitous procedure. Luke xxxii. 51; John vii. 50, 51; xii. 42.
false witnesses against* Jesus, upon whose testimony they might condemn him to death. But they found none that would answer their purpose, though many were produced. At the last, came two false witnesses, of whom, one said, This [man] declared, I am able to destroy the temple of God, and to build it in three days; the other, We heard him say, I will destroy this temple, made with hands, and in three days I will build another made without hands; both of them misrepresenting his declaration at the first passover, John ii. 19, where “this temple” meant “the temple of his body;” and disagreeing from each other: fulfilling prophecy. Psalm xxxv. 11. To this inconsistent testimony, refuting itself, Jesus made no answer.

The high priest then urging him to an explanation, which they might lay hold of, arising with warmth, said, Answerest thou nothing? What do those witness against thee? But Jesus, knowing his malicious design, was silent, and made no answer.

To cut the trial short, therefore, and supply the want of evidence, the high priest compelled him to criminate himself by the most solemn oath: I adjure thee by the living God, tell us whether thou art the Christ, the Son of the blessed God?

This produced its effect. First, prefacing that his acknowledgment would not avail to convince them, and liberate himself, “If I tell you [truth] ye will not believe; and if I ask you [why?] ye will not answer me, [or assign a reason,] nor let me go:—he then boldly avowed himself the Christ: Thou sayest [true;] I am. And now, adhering to his former declarations,

* Buxtorf, in his Talmudic Lexicon, col. 1458, cites a Rabbinical testimony, admitting the subornation of false witnesses against Christ before his crucifixion, and describing the mode.

"Against none of those guilty of death by the law are snares to be laid, except against one that has endeavoured to pervert another to idolatry and strange worship. And it is thus performed: they light a candle in an inner room, and place the witnesses in an outer, so that they may see him and hear his voice without his seeing them.

"And so they did to the Son of Satda (Mary:) they placed men privately in the next room to witness against him, in Lud *, and hanged him upon the cross on the evening of the Passover."

This testimony is curious and valuable; it shews the plea upon which the Jewish council endeavoured to justify themselves, for subornation of perjury, to the nation.

* Lud might perhaps be a literal error for Jud or Judea.
from the beginning of his ministry, John i. 52, to the end, Matt. xxiii. 39, he referred them to the ensuing fulfilment of two famous prophecies of Daniel, vii. 13, 14; and of David, Psalm cx. 1, which they themselves applied to the Messiah:

"Henceforth*, ye shall see the Son of Man, sitting on the right hand of the power of God [or Almighty God;] and coming with the clouds of heaven,"—no longer in humiliation, but invested with glory. Of this early glory the martyr Stephen (Acts vii. 56,) and the bigot Paul (Acts xxii. 6—14,) were eye-witnesses, not long after; and the performance of this furnishes an infallible proof of the later glory, foretold also by two angels at the ascension (Acts i. 10, 11,) and by St. John, and Christ himself in the Apocalypse, (Rev. i. 7, xxii. 20.)

"Then said they all, Art thou the Son of God? and he undauntedly asserted it: Ye say [true:] for I am †.

"Then the high priest rent his clothes, in semblance of the utmost horror ‡, saying, He hath spoken blasphemy; what further need have we of witnesses! lo ye have heard his blasphemy. And they said, We have heard it from his own mouth.—What think ye? And they all condemned him to be guilty of death."

His unjust condemnation was now aggravated by every insult and injury that diabolical rage and malice could devise. For they spit on, blindfolded, buffeted and smote him; they ridiculed him as a false Christ and false prophet; and "many other blasphemies did they really utter against the Son of God;" Matt. xxvi. 57—68; Mark xiv. 53—65; Luke xxii. 63—71, blaspheming thereby "the blessed" Father also. All these injuries and indignities the meek and lowly Jesus bore in passive silence, without a murmur, fulfilling prophecy: "He gave his back to the smiters, and his cheeks to them that plucked off the hair; he hid not his face from shame and spitting," Isa. l. 5, 6. "He was accounted stricken, smitten, and afflicted by God."—"He was brought [to trial] and questioned, but he opened not his mouth."—"The wickedness of His generation who can describe!" Isa. liii. 4—8.

* The word αὐτος, "from now," which is likewise used in the two former declarations, intimates future events, not remote, but near.
† υμείς λέγετε ὁτι εγώ εμμ. It should be so pointed, to mark the asseveration. εμμ is emphatic, and ὁτι frequently put for the causal, διοτι, "for," "because." See Matt. v. 3—5; xi. 26; Luke xxiii. 40, &c.
‡ Caiaphas was of the atheistical sect of the Sadducees, Acts. v. 17.
SACRED CHRONOLOGY.

JUDAS HANGS HIMSELF.

The treachery of Judas Iscariot, his remorse and suicide, are occurrences altogether so strange and extraordinary, that the motives which swayed him thereto require to be developed, as far as may be done, where the Evangelists are, in a great measure, silent concerning them, from the circumstances of the history itself, and from the feelings of human nature.

Judas, the leading trait of whose character was covetousness, was probably induced to follow Jesus at first, with a view to the riches, honours, and other temporal advantages which he, in common with the rest, expected the Messiah's friends would enjoy. The astonishing miracles he saw him perform left him no room to doubt of the reality of his master's pretensions, who had indeed, himself, in private, actually accepted the title from his Apostles; and Judas must have been much disappointed when Jesus repeatedly refused the proffered royalty from the people in Galilee, after the miracle of feeding the five thousand, and again after his public procession to Jerusalem. He might naturally have grown impatient under the delay, and dissatisfied also with Jesus for openly discouraging all ambitious views among his disciples, and therefore might have devised the scheme for delivering him up to the Sanhedrim, or great council of the nation, (composed of the chief priests, scribes, and elders,) in order to compel him to avow himself openly as the Messiah before them, and to work such miracles, or to give them the sign which they so often required, as would convince and induce them to elect him in due form, and thereby enable Him to reward his followers. And even the rebukes of Jesus, for his covetousness, and detection of his treacherous scheme, although they unquestionably offended Judas, might only have served to stimulate him to the speedier execution of his plot, during the feast of the passover, while the great concourse of Jews from all parts assembled thereat, might powerfully support the Sanhedrin and their Messiah against the Romans. And the success of this measure, though against his master's will, would be likely to procure him pardon, and even to recommend him to favour afterwards. Such might have been the plausible suggestions by which Satan tempted him to the commission of this crime.
But "when Judas," who attended the whole trial, "saw" that it turned out quite contrary to his expectations, that Jesus was capitally condemned by the council, as a false Christ and false prophet, notwithstanding he had openly avowed himself; and that he wrought no miracle, either for their conviction, or for his own deliverance, as Judas well knew he could, even from the circumstance of his healing Malchus, after he was apprehended; when he further reflected, like Peter, on his master's merciful forewarnings of his treachery, and mild and gentle rebuke at the commission of it, he was seized with remorse *, and offered to return (απεστρεψε) the paltry bribe of thirty pieces of silver to the chief priests and elders, instantly on the spot, saying, I sinned in delivering up innocent blood. To return what he had unjustly gotten, affording a momentary relief to his harassed mind. But they were obstinate, and not only would not relent, but threw the whole load of guilt upon him, refusing to take their own share: for they said, "What is that to us? see thou to that;" thus, according to the aphorism, "loving the treason, but hating the traitor," after he had served their wicked turn.

Stung to the quick at their refusal to take back the money, while they condemned himself, he went to the temple, cast down the whole sum in the treasury, or place for receiving the offerings of the people; and after he had thus returned the wages of iniquity, he retired to some lonely place, not far, perhaps, from the scene of Peter's repentance, and in the phrenzy of despair, and at the instigation of the devil, hanged himself †, crowning with suicide the murder of his master, and his friend; rejecting his compassionate Saviour, and plunging his own soul into perdition!

The scrupulousness of the chief priests, to employ the price of blood, for religious uses; and their purchase of the potters

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* This is the proper signification of μεταμεληθης, as distinguished from μετανοης, "having repented." For μεταμεληθης signifies "regret for what has been done," ἔναρεστης επι πεπραγμενοι. Phavorinus. It is opposed to that "godly sorrow which worketh repentance." 2 Cor. viii. 10.

† It is elsewhere said, that "falling headlong, he burst asunder, and all his bowels gushed out," Acts i. 18. Both accounts might be true: he might first have hanged himself from some tree on the edge of the precipice; and the rope or branch breaking, he might have been dashed to pieces by the fall.

Matthew, xxvii. 3. places it after Christ was led away to Pilate, but it must have happened before, for it followed the condemnation by his own account.
field therewith, unwittingly fulfilling Zechariah's prophecy, xi. 13, as explained before, Vol. II. p. 478, 479; we owe to Matthew, xxvii. 3—10.

HE IS BROUGHT TO PILATE.

After the tumultuous and disgraceful scene in the judgment hall, that succeeded the condemnation of Christ, and their rejection of the testimony of Judas to his innocence; the whole council, to give weight to their application, led him away, bound, to Pilate, in order to get him to confirm their act, and sentence Jesus to be executed. This procession took place in the course of the early, or morning watch, and probably near sunrise, Matt. xxvii. 1, 2, 3; Mark xv. 1; Luke xxiii. 1; John xviii. 28.

Before we proceed to the trial before Pilate, for the better understanding this, the most important, and the most minutely detailed by all the Evangelists, it will be necessary to premise some account of the Jewish government, at this time, and of the Roman governor himself.

1. When Judea was made a Roman province, at the request of the Jews themselves, weary of the tyranny of Archelaus, who was deposed on their complaint by Augustus, A.D. 7, Coponius was appointed their first procurator, or deputy governor, in subordination to the president of Syria, and invested by Augustus with supreme authority. The Jews, however, were allowed the free exercise of their religion, and to live according to their own laws; but the power of life and death in capital cases, was reserved solely to the Roman procurator; as we learn from the Jewish historian Josephus, Antiq. 18, 1, 1; Bell. Jud. 2, 8, 1.

And this was agreeable to the general maxims of Roman policy, as we learn from the Roman lawyer Ulpian.

"The municipal magistrates are not allowed to inflict capital punishment on a slave, (and a fortiori, on a freeman;) but they are not to be denied the power of moderate correction," such as the lesser penalties, of fines, imprisonment, scourging, &c. See Lardner, Vol. I. p. 75.

This prerogative was uniformly exercised by all the succeeding Roman procurators, as we learn from sacred and Jewish history. The Jewish council themselves admitted it, before Pilate, John xviii. 31; Pilate asserted it to Christ, John xix. 10. And the Jerusalem Talmud, recites a tradition, that "forty
years before the destruction of the temple, judgment in capital cases, was taken away* from Israel." This tradition, though inaccurate in point of time, yet establishes the fact, at our Lord's trial, only thirty-nine years before; and is therefore an additional voucher to the Jews at present, of more weight perhaps than the former, that then, "the sceptre of civil government, had fully departed from Israel;" and therefore that "Shiloh was then come," according to Jacob's prophecy, Gen. xlix. 10.

2. Pontius Pilate was appointed procurator, by Tiberius, A.D. 25, six years before this. (See Vol. I. p. 87, 96.) Valerius Gratus, his predecessor, had been allowed by the emperor to remain in office, for eleven years till his death; and he suffered Pilate to continue for ten years in Judea, though he was displeased at him; because, as he said himself, the presidents and procurators of the provinces were all avaricious; and he found by experience, that when they were suffered to stay but a short time in office, they were only the more eager for rapine, to make the best use of their time; whereas, if their stay was prolonged, when they had once enriched themselves, they would become slower, and less apt to plunder the people. And he humourously illustrated this, by an example, borrowed from Aesop's Fables. Thus proving himself to be "the king of fierce countenance, understanding dark sentences, or parables," of Dan. viii. 23. Joseph. Ant. 18, 7, 5.

It became a practice with the governors to carry their wives along with them, for the convenience of bribery. This grew so notorious, that a motion was made in the Roman senate, by Severus Cæsina, A.D. 21, only four years before Pilate's appointment, that no magistrate to whom a province was allotted, should be accompanied by his wife. Which though approved of by a few, was rejected by the corrupt majority, with indig-

* Lightfoot, who relates this tradition, in his Hebrew and Talmudic Exercitations, Matt. xxvi. 3, John xviii. 31, contends, in opposition to the express terms of it, that this privilege was not taken away, but that they lost or relinquished it, by their own oscitacy, supine, and unreasonable lenity to murderers and homicides.

† Josephus thus relates the parable, or apologue. A wounded man once, lying on the ground, a swarm of flies from all parts around, settled on his wounds. A traveller, passing by, pitied his helplessness to relieve himself, and offered to drive away the flies. But the man, to his surprise, declined the offer; alleging that he would only suffer a greater injury thereby: for that these were now, nearly glutted with his blood, and sucked more gently; whereas, if they were driven away, a fresh and hungry swarm would succeed, who finding him exhausted, would suck him to death.
Pilate's administration was very unpopular. At the outset, when he quartered his troops in Jerusalem, he, by an audacious innovation, first set up the Roman ensigns, bearing the images of the Caesars, in the city, privately, in the night time. As soon as the people discovered this "abomination," they repaired to Cesarea, his residence, in a great body, entreating for several days, that the images might be removed. But he peremptorily refused, thinking it would be dishonourable to the emperor. On the sixth day, when the Jews renewed their petition, with great clamour, at his tribunal, upon a signal given, he suddenly surrounded them with his soldiers, whom he had privately stationed with their arms in readiness, and threatened the petitioners with instant death unless they desisted, and returned home. But they, on the contrary, threw themselves flat on the ground, and baring their necks, said, that they would cheerfully submit to death, rather than dare transgress the wisdom of their laws. So Pilate wondering at their firmness in the observance of their laws, immediately ordered the images to be brought back from Jerusalem to Cesarea. Ant. 18, 4, 1.

Next year, he attempted to bring a supply of water into the city, from a spring 200 stadia distant, at the expense of the sacred treasury. But this displeased the Jews; and several thousands of them assembled, crying out, that he ought to desist from the undertaking; and some, as usual in a mob, insulted him with abusive language. Upon which, he surrounded them privately with his soldiers, whom he had disguised in the dress of citizens, carrying daggers under their clothes, and ordered them to disperse; but they refusing, and persisting in their abuse, he gave the signal of attack, and the soldiers, exceeding his orders, fell upon the peaceable, as well as the seditious, so that many of them were killed and wounded. Ant. 18, 4, 2.

After this, and probably, at the third passover, A.D. 30, which our Lord did not attend, because the Jews sought to kill him, John vii. 1, Pilate attacked some Galileans, who were probably of the party of Judas the Gaulonite, that resisted the payment of the Roman tribute, and were called Zealots; and "mingled their blood with their sacrifices;" as incidentally noticed by Luke, xiii. 1. Compare Matt. xvii. 24—27; Acts v. 37.
Philo, the Jew, also, in his embassy to Caligula, p. 799, 780, states a further aggression, similar to the first.

"Pilate, not so much in honour of Tiberius, as to vex the people, dedicated some gilt shields* to him, without any figures or other forbidden emblems, but only a dedicatory inscription, from himself to the emperor, and placed them in Herod’s palace, within the holy city. As soon as the people perceived it, and the matter was noised abroad, they sent a deputation, consisting of [Herod] the king’s four sons, (Matt. xiv. 2,) of royal rank and consequence, attended by the other relations of the family, and their own chief magistrates, to entreat Pilate, that this innovation of the shields might be removed, and that he would not infringe their native customs, of the earliest date, which had been preserved inviolate both by kings and governors. But he sternly refused, for he was unbending, haughty and implacable, in his disposition. Then they exclaimed, Do not raise a sedition, do not excite war, do not break the peace! the dishonour of our ancient laws cannot redound to the honour of the emperor; therefore let not this be a pretext for your outrage to the nation: It surely was not the wish of Tiberius to violate any of our laws. If you say it was, produce either his decree, or letter, or any other document, that we may cease to importune you, and send an embassy to supplicate your master. This last circumstance disconcerted him very much, fearing, that if they should actually send an embassy, they would charge him with the other misdemeanors of his administration, his briberies, his injuries, his extortions, his insults, his outrages, his indiscriminate and successive† massacres, and his unbounded and most grievous cruelty, in detail; and this wrathful and vindictive man was reduced to the utmost perplexity; on the one hand, not daring to remove the shields after they had been once dedicated, and unwilling to gratify his subjects in any shape; but

* The dedication of shields to the Lord, in the temple, as emblematical of the divine defence and protection against their enemies, Gen. xv. 1, was customary. 1 Kings x. 17; xiv. 26, 27, &c. It was adopted by the heathens also to their tutelar gods, 1 Mac. vi. 1, 2; and by the Romans, Livy, i. 20. To whom Simon the Maccabee sent a present of a golden shield of great size and value, 1 Mac. xiv. 24, which was graciously received, xv. 20.

* The original, επαλληλους, is remarkably strong and expressive. It signifies, "succeeding each other, without intermission," like the waves of the sea; ἀλλεπάλληλος κυμαςτ. Basil. This, therefore, is rightly placed after the preceding outrages.
on the other, well knowing the steady severity of Tiberius, on such occasions. The chief magistrates seeing this, and perceiving his concern for what he had done, though he wished to hide it, wrote the most supplicatory letter to Tiberius; who, when he was informed of Pilate's speeches and threats, though not prone to anger, was greatly incensed, and immediately wrote without further delay, most sharply reproaching and reprimanding him for his audacious innovation, and ordering him to take down the shields directly: accordingly, they were removed from the metropolis to Caesarea, and there dedicated to the emperor."

This curious and important passage, (here translated at length) furnishes the fullest and most authentic account extant, of the true character of Pilate, drawn by the hand of a most intelligent contemporary. It furnishes also the most satisfactory solution of "the enmity that had subsisted for some time between Pilate and Herod," who are not reconciled until this very day of the crucifixion; as we learn from the concise Scripture account, Luke xxiii. 21.; stating the fact, but not assigning the grounds of it. Herod was probably offended by the massacre of his subjects, the Galileans, at the preceding passover; but surely, it was a heinous insult to himself, to hang up the dedicated shields in his palace, without his permission; which, as a Jew, he could not have given; and which would only tend to render him odious and unpopular, to the inhabitants of Jerusalem, and to the whole nation. Accordingly, his four sons headed the deputation to Pilate; furnishing full proof of their father's indignation, and an open expression of his resentment. And it is highly probable, that Herod himself joined in the complaint of the Jews to the emperor against Pilate. No wonder then, that the Roman governor, when severely reprimanded, and openly disgraced as he must have been by the removal of the shields, in the eyes of the nation, was thoroughly mortified and humbled, and reduced to the necessity of suing for reconciliation with Herod, and of endeavouring to ingratiate himself with the people. This satisfactorily accounts for his anxiety not to give Herod umbrage, as before, by interfering with his "jurisdiction, as soon as he found that Jesus was a Galilean;" and for his repeated endeavours to sooth the Jews, and prevail on them, by entreaties and remonstrances, to be content with a milder pu-
nishment; and for his being at length, basely intimidated, by their implied threat of another complaint to Caesar, to surrender an innocent and just person, against his own repeated declarations, and against his conscience, and co-operate with their "envy" and lawless rage; fulfilling prophecy. Ps. ii. 1—3; Acts iv. 25—28.

HIS TRIAL BEFORE PILATE.

When "the whole council," came to the prætorium, or Roman court of justice, where Pilate was prepared to receive them, they delivered up their divine prisoner to him. But they themselves entered not into the heathen prætorium, lest they should be polluted thereby*, and prevented from eating the passover, on that their appointed day, Friday. Matt. xxvii. 1, 2; Mark xv. 1; Luke xxiii. 1; John xviii. 28. Pilate therefore went out to them, and said, What accusation bring ye against this man? maintaining thus his own prerogative, of bringing Jesus, to a fresh trial; not relying upon their proceedings. They answered, If he were not a malefactor worthy of death, we would not have delivered him up to thee.

Then Pilate said unto them, Take ye him and judge him according to your law, intimating that the crime laid to his charge was not of a capital nature. But they asserted that it was, and urged their own inability to inflict capital punishment, without his sentence. It is not lawful for us to put any man to death; thus unwittingly fulfilling our Lord's own predictions, signifying that he should die, but not by a Jewish death, stoning, but by a Roman, crucifixion, John xviii. 29—32.

Then upon this rehearing of the cause, quitting the ground of blasphemy, on which they had condemned him in council, and to which Pilate had evidently referred, as an offence against their law; they brought a fresh accusation against him, more suitable to the Roman: We have found him, 1. perverting the nation, or stirring them up to insurrection against the Romans; 2. forbidding to give tribute to Caesar; like the faction of Judas Gaulonites, called Zealots; and 3. saying that

* How exactly did the "Scribes and Pharisees" on this occasion verify our Lord's censure; "Ye blind guides, who strain at a gnat and swallow a camel!" Matt. xxiii. 24. who scrupled external pollution, while they were committing murder, heightened by hypocrisy, treachery, and ingratitude!
he himself is Christ the King * [of the Jews] in downright rebellion against the Roman emperor. Luke xxiii. 2.

Pilate then entered into the pratorium again, to examine Jesus as to these capital charges. And knowing, probably from the inoffensive life and conversation of Jesus, that the two former were unfounded and malicious, both from his actual payment of the tribute himself, Matt. xvii. 24—27; and from his recommendation in public to the Pharisees and Herodians, to render unto Caesar the dues of Caesar, Matt. xxii. 21, he confined himself to the last and most important charge, Art thou the king of the Jews? Matt. xxvii. 11, Mark xv. 2, Luke xxiii. 3, John xviii. 23.

Jesus, who was not present at the charges brought against him, wished to know whether this was one of them; otherwise, modestly, but indirectly objecting to it, as a question originally put by the governor, as tending to make him criminate himself; for so he had before objected to the questions of Caiaphas:—

"Askest thou this of thyself? or did others bring it in charge against me?" Pilate said, Am I a Jew? or thinkest thou that I, a Roman, concern myself about such matters; I speak not of myself: Thine own nation, and the chief priests, have delivered thee up to me, for trial; what hast thou done to deserve this? Jesus then answered, by admitting, but explaining the alleged fact: My kingdom is not of this world: and can therefore create no jealousy or alarm to the Romans; If my kingdom were of this world, then would my servants have anxiously exerted themselves, that I should not be delivered up to the Jews: (and Pilate himself must indeed have known, that they all forsook him and fled, from the Chilarch's report.) But now their desertion is decisive evidence that my kingdom is not from hence. Pilate then said unto him, Art thou a king then? Jesus answered, Thou sayest [true;] for I am a king. For this end have I been born, and for this end have I come

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* Χριστὸς βασιλεύς, Luke xxiii. 2. This title, on account of its celebrity, is unanimous, or without the definitive article; put for ὁ Χριστὸς ὁ βασιλεὺς, Mark xv. 32, Ἰησοῦς Χριστὸς, John xvii. 3, put for Ἰησοῦς ὁ Χριστὸς, Matt. xvi. 20; or like ὁ θεός, Matt. xiv. 33, put for ὁ θεός τοῦ θεοῦ, Matt. iv. 3, or ὁ θεός τοῦ θεοῦ, Matt. xvi. 16; or like ὁ θεός ὁ πατήρ, Jude, ver. 1, put for ὁ θεός ὁ πατὴρ, John i. 18; or ὁ θεός ὁ πατὴρ. This indiscriminate use of all the divine titles, with and without the article, is fully shewn by Middleton; and cuts up the Socinian and Unitarian heresies by the roots.
into the world, to testify unto the truth *."—To attest his Messiahship, was indeed the grand design of his incarnation and mission. And this, accordingly, was " the good confession which Jesus witnessed before Pontius Pilate," (1 Tim. vi. 18.) John xviii. 34—37.

Pilate then, having carelessly asked him, What is truth †? without receiving, or without waiting for an answer, went out again to the chief priests and multitudes, saying, I find no fault in this man. But they persisted in their accusation, and proceeded to establish their first charge; For he stirreth up the people throughout all Judea; beginning from Galilee, unto this place. Jesus then was brought out, to answer this and many other charges of the chief priests and elders; but he answered nothing. Pilate, therefore, questioned him again, Answarest thou nothing? See how many charges they bring against thee. But Jesus answered him not a word more; so that Pilate wondered, Matt. xxvii. 12—14, Mark xv. 3—5, Luke xxiii. 4, 5, John xviii. 38.

HE IS SENT TO HEROD.

But when Pilate had heard Galilee mentioned, he enquired whether the man was a Galilean; and when he was informed that he was one of Herod's jurisdiction, he sent him back to Herod, (who, during these days of unleavened bread, was also at Jerusalem himself.) But Herod, seeing Jesus, was greatly rejoiced, for he was desirous to see him a good while, because he had heard much of him, and hoped to see some miracle done by him ‡. Then he questioned him in many words, but he an-

* Τυ αληθείας, may denote " the truth of his divine mission," John xvii. 3; or Himself "the way, and the truth, and the life," John xiv. 6. The "king of fierce countenance" was remarkably foretold "to cast down the truth to the ground," Dan. viii. 12. See Vol. II. p. 509.

† Cowper, the poet, in his Task, has furnished an excellent comment on this verse.
"What is truth? 'Twas Pilate's question, put
To Truth itself; that deigned him no reply:
And wherefore? Will not God impart His light
To them that ask it?—Freely: 'tis His joy
His glory and His nature to impart:
But to the proud, uncandid, insincere,
Or negligent enquirer; not a spark."

‡ Herod suspected that Jesus was John the Baptist, whom he had beheaded, raised from the dead, and indue with miraculous powers, Matt. xiv. 2. The message of Jesus to that "fox," seemed to promise the performance of miracles, Luke xiii. 32.
sacred him nothing. And the chief priests and Scribes, who had accompanied him to Herod, stood by, vehemently accusing him. But Jesus, knowing their incorrigible prejudices, and that all he could say would avail nothing, maintained his dignified silence; still fulfilling prophecy.

Then Herod, finding his curiosity disappointed by the persevering silence of Jesus, set him at nought with his guards, and in mockery arrayed him in a splendid robe, in order to ridicule his pretensions to royalty; and afterwards sent him back again to Pilate, to dispose of as he pleased. The deference shewn to Herod on this occasion, by the Roman governor, probably contributed to their reconciliation, Luke xxiii. 6—12.

HE IS SENT BACK AGAIN TO PILATE.

Pilate then summoned the chief priests, and the rulers, and the people, again to the prætorium, and declared, that upon examination he was satisfied of the prisoner's innocence of the charges they had brought against him, and Herod also, and therefore proposed to chastize and then to release him; for, according to the custom, he was under a necessity of releasing one prisoner to them at the feast of the passover.

But the multitudes, instigated by the chief priests and elders, clamorously demanded the release of Barabbas, a notorious robber, who had been imprisoned for sedition and murder, in preference to Jesus, " Not this man, but Barabbas," Matt. xxvii. 15—20; Mark xv. 6—11; Luke xxiii. 13—19; John xviii. 39, 40.

While Pilate was sitting on the tribunal, his wife sent a message to him, Have nothing to do with that just person, for I have suffered much in a dream this day on his account, Matt. xxvii. 19. It is by no means improbable that she had some vision of the disasters that awaited Pilate and his family. This must greatly have increased his reluctance to sentence Christ, knowing already that they had delivered him up through envy and malice.

He therefore made a second attempt to save him, and said, What then will ye have me do unto Jesus, called Christ, the king of the Jews? But they were clamorous, saying, Crucify him! crucify him! Matt. xxvii. 21, 22; Mark xv. 12, 13; Luke xxiii. 20, 21.

Again he made a third attempt, saying unto them, Why,
what evil hath he done? I have found no cause of death in him, I will therefore chastise him, and discharge him. But they were urgent, with loud voices, requiring that he should be crucified, Matt. xxvii. 28; Mark xv. 14; Luke xxi. 22, 23.

Still Pilate would not consent, but inflicted the milder punishment which he had proposed, hoping this would satisfy them; and treated him as a poor, weak, but inoffensive visionary, possessed with enthusiastic notions of an ideal kingdom; for he first scourged him, and then left him to the derision and mockery of his guard, and of the whole cohort, who platted a crown of thorns, adding cruelty to insult, and set it on his head*; dressed him in a purple robe, put a reed in his right hand, by way of sceptre, and bending the knee, adored him, Hail king of the Jews! then they spit on him, and struck him on the head with the reed, and smote him, Matt. xxvii. 27—30; Mark xv. 15—19; John xix. 1—3.

Pilate then, when the soldiers had finished their impious mockeries, went out to the people again, and said unto them, I am going to bring him out to you, that ye may know that I find no fault in him; (then came Jesus forth, wearing the crown of thorns and the purple robe.) And he said unto them, Behold the man!—he said no more, thinking that this pitiable spectacle would move their compassion, and disarm their rage. Unwittingly, perhaps, adopting the language of prophecy, Zech. vi. 12, derived from Balaam's famous prophecy restored, Numb. xxiv. 7†. (See Vol. II. p. 475, 205.)

But when the chief priests and their attendants saw him, fearing that the fickle populace might relent, they cried out (εκραγασαν,) Crucify him! crucify him! Pilate then said,

* Hasselquist, speaking of the naba or nabka of the Arabs, says, "In all probability this is the tree which afforded the crown of thorns put on the head of Christ. It grows very common in the East, and the plant is extremely fit for the purpose, for it has many small and most sharp spines, which are well adapted to give great pain." The crown might be easily made of these soft, round, and pliant branches; and the leaves much resemble ivy, being of a very deep green. It was like those, therefore, with which they crowned their emperors and generals.

† Pilate was a man of some literature; he was acquainted with Hebrew and Greek, as appears from his inscription on the cross: he had also spent six years in Judea. Is it then incredible that he might have read those famous prophecies, at least in the Septuagint version, and even designedly adopted their language to refute them thus, by example? See Dissertation the first of my Dissertations on the prophetic character of Christ.
Take ye him, and crucify him; I will not, for I find no fault in him.

This, however, they considered as an indignant irony, to do it at their own peril; for which he might inflict a severe revenge, or accuse them to the emperor, of taking the law into their own hands. They therefore would not accept the concession, but at length recurred to the original ground of blasphemy, upon which they had condemned him in their council: they answered him, "We have a law, (Levit. xxiv. 16,) and according to our law he ought to die, because he made himself the Son of God," John xix. 4—7.

When Pilate then heard this argument, he was more afraid than before; and this, we may presume, both on a political and religious account. He feared now that the Jews might plausibly accuse him of superseding their law; and he dreaded also to injure some divinity, or demigod, for the Heathens universally believed that "the gods sometimes came down upon earth, in the likeness of men," Acts xiv. 11, 12. And surely the stupendous miracles performed by Christ, of which he could not be ignorant, justified this apprehension, joined to his wife's dream; for the Romans were remarkably superstitious about dreams. He entered therefore again into the prætorium, to re-examine Jesus apart from the Jews, and said unto him, Whence art thou? But Jesus gave him no answer, lest, perhaps, a direct answer might have decided the wavering governor to acquit him, in spite of the Jews, and so defeat the great end of his mission, to die for the sins of the world. That this, indeed, was the noble and magnanimous cause of his silence upon this occasion, contrary to his former frankness, we may collect from Pilate's answer, intimating the conflict in his own breast: Speakest thou not unto me? Knowest thou not that I have authority to crucify thee, and have authority to release thee? Jesus then immediately answered, meekly acknowledging his authority, as founded on the divine permission, and considerately apologizing in some measure for his abuse of that boasted authority, through intimidation, "Thou couldst have no authority at all over me, unless it were given thee from above. Wherefore he that delivered me up to thee for crucifixion, Caiaphas and his abettors, hath greater sin than thou hast in yielding to their importunities; especially as they have better means of knowing whence I am."
This modest and gentle answer so satisfied Pilate, that from thenceforth he sought to release him; but when he attempted it, the Jews exclaimed, "If thou release this man, thou art not Cesar's friend: Whosoever maketh himself a king speaketh against Cesar:" thus intimating a threat of accusing him to the jealous and suspicious Tiberius, of encouraging and abetting a rival against his imperial authority, which might complete his disgrace and ruin, John xix. 8—12.

This last argument vanquished Pilate's constancy. When he heard it, he removed his tribunal (about the third* hour) to a place in the open air, called the pavement, where the Jews might hear him pronounce the sentence. And sitting down thereon, and bringing forth Jesus again from the prætorium, in order still to expose the folly and absurdity of the fear they pretended to entertain of this rival of Tiberius, in such a wretched plight, he compassionately said, "Behold your king!" again adopting the language of prophecy, Zech. ix. 10. But they cried out, Away with him! Away with him! Crucify him! Pilate, however, expostulated with the people, Shall I crucify your king? The chief priests answered, "We have no king but Cesar." Thus publicly renouncing their national faith and hope of the Messiah to restore again the kingdom to Israel, Acts i. 6; and unwittingly incurring also the denunciations of the same prophecy, for their rebellion:—"For I will no longer spare the inhabitants of the land, but will deliver up every man into the hand of his fellow, and into the hand of his king," Zech. xi. 6, (Vol. II. p. 478,) when "the Romans," whom they now basely preferred, and whom they sought to conciliate by this wicked sacrifice of the innocent, for the sins of the nation, "came to take away both their holy place and their nation," as they justly dreaded; yielding to the Machiavelian policy of Caiaphas, in council, (John xi. 48, 49, xviii. 14,) John xix. 13, 14.

Pilate then, seeing that he availed nothing, but that rather a tumult was made, addressed his last solemn appeal to their religious feelings, by transferring the guilt of the compulsory sentence he was going to pronounce from himself to them; for, according to their own usage of "washing their hands, in token

* See the reasons for this correction of the sixth hour, in the present text of John xix. 14, in the foregoing explanation of the chronology of the passion week.
of innocency,” Psalm xxvi. 6,) when suspected of murder, according to the law, Deut. xxi. 6—9, and which also was a customary rite among the Romans; “he took water and washed his hands before the multitude, and said, I am innocent of the blood of this just person*: See ye to it.”

Then all the people answered, and said, His blood be upon us, and upon our children! Thus absolving Pilate, and taking the guilt upon themselves and their posterity, by the most awful and general imprecation; so literally, and so dreadfully fulfilled, ever since the Roman captivity, for seventeen hundred years, unto the present day! as confessed by themselves †. See David Levi’s remarkable explanation of Daniel’s prophecy of the seventy weeks, (in Vol. II. page 514, note,) where he represents “murder” as the last of the crying sins of his nation, under the “second temple,” Matt. xxvii. 24, 25, Luke xxxiii. 23.

The extreme reluctance of Pilate to sentence Christ, considering his merciless character, is signally remarkable, and still more his repeated protestations of the innocence of his prisoner, although, on occasions of massacre, he made no scruple of confounding the innocent with the guilty. But he was unquestionably influenced by the overruling providence of God, to make the righteousness of His Son appear as clear as the noon day, even when condemned and executed as a “malefactor,” by the fullest, the most authentic, and the most public evidence: 1. By the testimony even of his judges, Pilate and Herod. 2. By the message of Pilate’s wife, delivered to him on the tribunal. 3. By the testimony of the traitor Judas, who hanged himself in despair, for betraying the innocent blood. 4. By the testimony of the Roman centurion and guard, at his crucifixion, to his divinity and righteousness. And 5. Of his fellow sufferer on the cross. Never was innocence so attested as his innocence.

Then Pilate discharged Barabbas, and delivered up Jesus to their will to be crucified. And the Roman soldiers, who

* Alas! the superstitious Pilate ought to have known, that no water could wash away the guilt of an unjust sentence of death, even from Ovid:

Ah, nimium faciles, qui, tristia crimina cædis,
Fluminest tolli posse, putetis, aqua!

† Maimonides, de Christo, § 4. “And He, [Jesus,] was the cause that Israel perished by the sword; that the remnant of them were dispersed and oppressed, the law changed, and the greater part of the world perverted.”
acted as guards and executioners, after they had mocked him, took off the purple robe, and put on him his own raiment, and led him away to crucify him. It is not said that they took off the crown of thorns: he probably wore that to the last, as explanatory of his title on the cross, Matt. xxvii. 26, Mark xv. 20, Luke xxiii. 25, John xix. 16.

Matthew, on this occasion, and Mark also, say that they scourged him; but as only one scourging is mentioned by each of the Evangelists, and the rest agree in assigning to it an earlier date, and a second, at this later, would be wantonly cruel, when he was going to suffer the most dreadful punishment of crucifixion, and that also against Pilate's will, it is highly probable that Matthew and Mark meant the same; connecting the two punishments together, though not in immediate succession.

THE CRUCIFIXION.

And now Jesus was led through the city, by the dolorous way* towards Calvary, bearing his cross, according to the Roman custom; not the whole cross, but only that transverse part to which the arms were fastened, called furca, (whence the criminal was called furcifer,) as distinguished from the upright beam, called stipes, fixed in the ground.

As he went, (like Isaac, his type, bearing the wood for his own sacrifice, Gen. xxii. 6,) exhausted with fatigue and fasting, Psalm cix. 24, and fainting under the burden, the soldiers pressed into their service Simon, the Cyrenian, as he came out of the country, opposite the gate of Ephraim, (by tradition,) and compelled him to relieve Jesus, by carrying the cross after him. Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26; John xix. 17.

And there followed him a great number of the people, and also of women, who beat their breasts and bewailed him, but Jesus turning to them, said, Daughters of Jerusalem, weep not for me, but weep rather for yourselves and for your children, upon whom my blood was imprecated: for lo, days of vengeance are coming, in which people shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck! when they shall see the infants massacred by the Romans. Then shall they begin to say to the mountains, Fall on

* See the map of Jerusalem, and its explanation, Vol. I. p. 437.
us, and to the hills, Cover us, from the divine wrath, Hosea x. 8, Rev. vi. 16, for if they (the Romans) do such cruel things in green wood, or to the righteous, what shall be done in the dry *, or to the wicked? as foretold by Ezekiel, (xx. 47,) Luke xxiii. 27—31.

To increase the infamy of his punishment, there were also two others, malefactors, led with him to be put to death, who were probably associates of Barabbas, Luke xxiii. 22. And when they had gone out of the city, by the ancient gate of judgment, or gate of the valley (which is still standing), into the place called in Hebrew Golgotha, or the place of a skull, at the foot of Calvary †, they offered him a stupifying potion of vinegar mixed with myrrh and wormwood, which it was usual to give criminals, but when he tasted, he would not drink it, Matt. xxvii. 33, 34 ; Mark xv. 22, 23.

And when they had reached the top of Calvary, the soldiers crucified him there, in the midst, and the two malefactors on each side; thus fulfilling the prophecy of Isaiah, “and he was numbered with the transgressors,” liii. 12. And it was the third hour when they crucified him. Then Jesus said, Father, forgive them, for they know not what they do! Thus, in the midst of his own excruciating agony, our adorable HIGH PRIEST “interceded for the transgressors” also, Isa. liii. 12, who surely, if they had known, would not have crucified the LORD OF GLORY, neither the Jews nor the Romans, Acts iii. 17; 1 Cor. ii. 8; 1 Tim. i. 18.

After they had crucified Jesus, the executioners divided his garments among them into four parts, one for each, but they cast lots for his vest, or tunic, because it was woven without seam, from the top throughout, and therefore did not chuse to rend it, fulfilling prophecy in this minute distinction, (Psalm xxii. 19,) Matt. xxvii. 35; Mark xv. 24, 25; Luke xxiii. 32—34; John xix. 18—24.

They also set up an inscription, written by Pilate, in Hebrew, Greek, and Latin, over his head:

* In several passages of Scripture, green trees represent good men, and dry trees, bad. See Psalm i. 3, v. 2—10, Jer. xvii. 8, Hosea xiv. 8, Job xv. 30.
† See Vol. I. p. 432.
ANALYSIS OF JESUS OF NAZARETH, THE KING OF THE JEWS.*

This inscription, which was read by many of the Jews, because the place of crucifixion was near the city, offended the chief priests, who applied to Pilate to alter it, into "who called himself the king of the Jews." But Pilate peremptorily refused, What I have written, I have written, and it shall remain; wishing to mortify them, and insult the whole nation, while he unwittingly gave the despised Jesus of Nazareth, (John i. 47,) his true scriptural title, the King of the Jews, or Christ, John xix. 20—22. And sitting down, the Roman soldiers watched him there, that none might take him down from the cross, Matt. xxvii. 36.

And the people stood in silence, beholding the spectacle; while the passengers blasphemed him, wagging their heads, and repeating his own words, "Thou that destroyest the temple, and buildest it in three days, save thyself! If thou be the Son of God, come down from the cross! Likewise the chief priests, with the scribes and elders, said, mocking, He saved others, cannot he save himself? If he be the Christ, the King of Israel, the Elect of God, let him now come down from the cross, that we may see, and believe on him! He trusted in God, Let Him deliver Him now, if He chuse to adopt him: for he said, I am the Son of God," Matt. xxvii. 39—43, Mark xv. 29—32, Luke xxiii. 35. How critically did these impious mockers unintentionally fulfil prophecy, Psalm xxii. 8, 9, lxix. 21, lxxxix. 19, cix. 25—28, Wisd. ii. 18.

The soldiers also insulted him, offering him vinegar to drink, (their common beverage,) and saying, If thou be the king of the Jews, save thyself! Luke xxiii. 36, 37. And to crown all, even one of the malefactors upbraided him likewise, If thou be the Christ, save thyself and us! But the other rebuked his fellow, saying, Dost not thou fear God? how then darest thou to follow the example of those impious mockers, and insult a dying person? seeing that thou art also dying thyself in the same punishment with him; and shouldst rather, therefore, pity a fellow

* This was the actual inscription, recorded by the eye witness, John; the other Evangelists give only the purport, "This is," &c. as Matthew and Luke; or "the king of the Jews," only, as Mark.

† The people seem to have been affected with compassion; they afterwards "smote their breasts and returned," Luke xxiii. 48.
sufferer: especially since we suffer justly, receiving the deserved recompense of our deeds; but this man did nothing amiss. Then he said to Jesus, Lord, remember me when thou comest into thy kingdom! Jesus authoritatively replied, Verily I say unto thee, this day shalt thou be with me in paradise! Luke xxiii. 39—43.

This penitent seems to have been one of those worldly minded disciples, who forsook their master when he refused the proffered royalty, and predicted his own sufferings and crucifixion, John vi. 66, xii. 34—37. He was now fully converted by the extraordinary accomplishment, and “drawn to Christ when hanging on the cross!” John xii. 32; now convinced that his kingdom was not of this world. With hearty repentance, therefore, and true faith, he besought admittance into his Master’s spiritual kingdom, at the regeneration, in future; and was graciously accepted by Him, who exercised an act of sovereignty, even on the cross; in all the fullness of assurance, promising him an immediate reward, even admittance, that very day, with himself, after death, into paradise, or that region of hades, appropriated for good souls; according to the popular belief, as expressed by our Lord in the parable of the rich man and Lazarus, Luke xvi. 20. See Vol. II. p. 84, note.

The next, and the most affecting occurrence, was our blessed Lord’s display of filial piety and friendship, in the midst of his tortures. Mary, his mother, with astonishing fortitude and resignation to the mysterious will of heaven, (little inferior to Abraham himself, the intentional sacrificer of his darling son Isaac, now stood beside the cross, in speechless woe*, paying the last sad duty of maternal tenderness to her Divine Son; and now experiencing herself the full accomplishment of Simon’s paradoxical prediction, delivered in the fulness of her joy at his nativity, “Yea, a sword shall pierce even through thine own soul!” as it must have done, with the keenest edge, when she saw him set up as “a sign,” or spectacle of public ignominy; and heard him “spoken against,” and blasphemed, as a false Christ and false prophet; and shortly after beheld him pierced to the heart with a spear! Among the faithful friends who attended her in her distress on this most trying

* This circumstance is expressive of the deepest affliction. Caro leves loquentur, inimicas singens. "Slight griefs do speak, but the profound are dumb."
occasion, was Mary, the wife of Cleophas, her own sister, or
cousin, and Mary Magdalene, and John, the beloved disciple.

Jesus, from his dreadful elevation, seeing his mother, and
pitying her now desolate and disconsolate state of widowhood
and childlessness, looked significantly first on her, and then on
John, saying at the same time, Woman, behold thy son! to
supply my place, and then bequeathing her, as a dying legacy,
to his dearest and worthiest friend on earth, Behold thy mother!
Words few and simple, indeed, but full of meaning; easily and
equally understood, and obeyed by both: for, from that hour,
the disciple took her to his own home; and assuredly, beheld,
or treated her with all the respect and tenderness due to such a
mother, so recommended. This precious anecdote, where every
look, as well as every word, conveys a volume, (John xxi. 25,) we
owe to John himself, xix. 25—27.

And now, when Jesus had hung on the cross near three
hours, at the sixth, or noon, the sun was darkened, and dark-
ness overspread the whole land for three hours more, until the
ninth hour. This obscuration of the sun, must have been pre-
ternatural, in its extent, duration, and opposition of the moon,
at full, to the sun. It was observed at Heliopolis in Egypt, by
Dionysius, the Areopagite, afterwards the illustrious convert of
Paul at Athens, Acts xvii. 34, who, in a letter to the martyr
Polycarp, describes his own and his companion, the sophist
Apollonius' astonishment at the phenomenon, when they saw
the darkness commence at the eastern limb of the sun, and
proceed to the western, till the whole was eclipsed; and then
regrade backwards, from the western to the eastern, till his light
was fully restored; which they attributed to the miraculous
passage of the moon across the sun's disk. Apollonius ex-
claimed, as if divining the cause, "These, O good Dionysius,
are the vicissitudes of divine events!" Dionysius answered,
"Either the Deity suffers, or He sympathises with the
Sufferer!" And that Sufferer, according to tradition, re-
cord by Michael Syncellus, of Jerusalem, he declared to be
"The unknown God, for whose sufferings all nature was
darkened and convulsed."

This most curious and valuable testimony* to the fact, and

* This testimony is infinitely more important than that of Phlegon's Eclipse, which is
usually adduced; but which happened the next year, A.D. 32, April 28, by Ptolemy's
tables, which state only one solar eclipse, this year of the passion, a lunation and half

About, or at the ninth hour, Jesus exclaimed with a loud voice, Ελι, Ελι, λαμα σαβακτανι, “My God, My God, why hast thou forsaken me?” Matt. xxvii. 46, Mark xv. 34.

This exclamation, in its three first words, exhibits the original Hebrew of the beginning of the twenty-second Psalm, descriptive of the Messiah’s persecution and sufferings; and these were probably recited to mark the application of the entire Psalm to himself, according to the usual mode of citation at that time. See John xii. 38, where the fifty-third chapter of Isaiah is perhaps so cited. The fourth term, sabaktani, is Syriac, or the vernacular dialect, put for the Hebrew, azabthani. That this was designed for a citation, indeed, and not for any expression of despondency, (as several commentators * have after this obscuration, May 10, at two in the morning, visible in Asia, and there central.

* Though the plan of this work does not permit a review of the mistakes of commentators in general, which would be endless and unprofitable; yet there is one on this subject, fraught with the most extravagant and revolting Hutchinsonian mysticism, and that in useful, elementary works, of general circulation, Parkhurst’s Hebrew and Greek Lexicons, under the roots בֹּא, in the former, and בָּא, in the latter; which, therefore, it would be ill discharging the functions of a sacred critic, to pass over in silence, without warning younger students to beware of such.

The pious, but fanciful Parkhurst supposes,
1. That there were two similar exclamations uttered by Christ, one “about the ninth hour,” (περὶ τὴν εἴκοσι ἑτήραν,) recorded by Matthew; the other, “at the ninth hour,” (τῇ ἑσπερία τῆς ἑβδομάδος,) recorded by Mark, when he was in the very jaws of death.—But this is a hypercritical distinction without a difference.

2. That the former was addressed to the Divinity, as בֹּא, נא, (my powerful), God, referring to his power; but the latter, as בֹּא נא, אֲנִי, [my accursed.] bound to bear together with my humanity, the curse due to man for sin! thus, strangely misrepresenting בֹּא נא, as a participle passive, like εὐκαρπαραπτός, “one accursed, or subject to a curse;” as if it were derived from the verb בֹּא נא, to curse *. Whereas it does not once occur in this sense throughout the whole range of the Hebrew Scriptures; but everywhere as “the blessed and only Potentate;” which last, indeed, is its proper signification: nor does the form בֹּא נא, occur any where except in two erroneous passages, Psalm xviii. 47, and xcv. 1, of Leusden’s and Foster’s editions, which are correctly written בֹּא נא, (excluding the Vau,) in the London Polyglott Bible, as Park-

* Parkhurst, in his Hebrew Lexicon, Edit. 3. p. 24. omits indeed our Lord’s exclamation on the cross; but he represents בֹּא נא as a title of Christ, signifying “accursed,” or “subject to a curse.”
imagined, uttered in Christ's human nature,) we may fairly collect from his express reference to the same Psalm, immediately after, in saying, "I thirst," alluding to ver. 15. "My tongue cleaveth to my jaws*; and also from his last ejaculation, expressive of the highest trust and confidence, immediately before he expired, "FATHER, into thy hands I commit my spirit!" alluding to another, Psalm xxxi. 5.

Some of the bystanders, mistaking the meaning of the first Hebrew word, Eli, said, Lo, he calleth Elias, or "Elijah the prophet;" and they might naturally conceive, from the darkness, that this was indeed "the great and dreadful day of the Lord," which was foretold to follow his coming, (Mal. iv. 5.) Matt. xxvii. 47; Mark xv. 35.

After this, Jesus, knowing that all his predestined sufferings were now ready to be perfected, that the Scripture might be fulfilled, saith, I thirst. And immediately one of them, running to a vessel full of vinegar, which lay there for the use of the soldiers, steeped a sponge in the vinegar mixed with hyssop, and put it on the end of a reed, and reached it to his mouth, pitying his distress, while the rest, more hardened, said, Let him alone, let us see whether Elias is coming to take him down, and save him," John xix. 28; Matt. xxvii. 48, 49; Mark xv. 36.

When Jesus had received the vinegar, thereby fulfilling also another signal prophecy, in my thirst they gave me vinegar to drink, Psalm lxix. 21, he said, it is perfected! and with a loud voice he added, FATHER, into thy hands I commit my spirit!

hurst himself admits, overturning his criticism founded thereon. THE Potentate" is derived from נ, EL, the primitive name of God, signifying power.

3. But צל, in the present text of Mark, is now considered by the ablest editors, Wetstein and Griesbach, as faulty, who substitute הָלָה, as in Matthew, or הָלָה, supported by Eusebius, the Cambridge MS., and several additional vouchers. And צל, the Syriac, might have been easily substituted for זל, the Hebrew, by the unskilfulness of some early copier, hastily concluding, that because the last word, סבוקלָה, was Syriac, the first ought to be so too.

4. The last ejaculation, when Jesus was "in the very jaws of Death,"—(here represented as going to devour him, whereas he dismissed his spirit of his own accord,) was widely different: FATHER, into thy hands I commit my spirit!

See a fuller discussion of this mischievous and revolting hypercriticism, in my Dissertations, &c. p. 131—135.

* Parching thirst, here expressed by the Psalmist, is one of the usual concomitants of extreme grief of mind, or torture of body:—Sorrow is dry, is a proverbial expression, founded on long experience.
and so saying, he inclined his head, delivered up his spirit, and expired, Matt. xxvii. 48—50; Mark xv. 36, 37; Luke xxiii. 46; John xix. 28—30.

It is remarkable that the original expressions, ἀφήκε το πνεῦμα, παρεδόκε το πνεῦμα, and ἐκείνες, here, are appropriated by the Evangelists to the death of Christ, and are not used elsewhere in the New Testament. The deaths of other persons are expressed by the verbs, ἀπέθανε, Luke xvi. 22; ἐτέλεσεν, Matt. xxii. 25, &c.; ἐκομισθη, Acts vii. 60, &c.; ἐξέπνευ, Acts v. 5—10. &c. The distinction in this place plainly intimates that Christ had the power of resigning his own life, and of resuming it again, consigned to him by the Father, as he expressly told his disciples, foretelling his voluntary death, John x. 18.

And most awful were the signs that ensued; for lo, the veil of the temple was rent in twain from the top to the bottom, aptly signifying the dissolution of the Jewish ecclesiastical economy, and that the separation heretofore subsisting between them and the Gentiles was now rescinded. And this happened exactly at the commencement of the evening sacrifice, while the priest was offering incense in the holy place, Luke i. 10, and while the high priests were celebrating their unhallowed pass-over.

And the earth did quake, and the rocks rent. (See 1 Kings xix. 11.) And we learn from Maundrel, p. 73, that "about a yard and a half from the hole in which the foot of the cross was fixed, is seen that memorable cleft in the rock, which happened at the suffering of the God of Nature. It is about a span wide at its upper part, as to what now appears of it, and two deep; after which it closes, but opens again below, (as you may see in another chapel contiguous to the side of Calvary,) and runs down to an unknown depth in the earth. That this rent was made by the earthquake that happened at our Lord’s passion there is only tradition to prove: but that it is a natural and genuine breach, and not counterfeited by any art, the sense and reason of every one that sees it may convince him, for the sides of it fit like two tallies to each other, and yet it runs in such intricate windings, as could not well be counterfeited by art, nor arrived at by any instrument."

It is also mentioned by Fleming, in his Christology, p. 97, that a Deist, lately travelling through Palestine, was converted
by viewing one of these rocks, which still remains, torn asunder, not in the weakest place, but across the veins; a plain proof that it was done in a supernatural manner.

And such a conversion was actually wrought at the time on the centurion and Roman soldiers, who guarded the cross, and witnessed the awful scene; they who had joined in the insults and mockeries of the whole cohort against Jesus, in the praetorium, so lately: For when the centurion who stood opposite to Jesus heard that he so cried and expired, with his last breath calling on God as his Father, he was fully persuaded that Jesus was indeed what he professed himself to be before the council, and said, This man was truly the Son of God, Mark xv. 39.

The soldiers also, when they saw the earthquake, and the prodigies that happened, feared greatly, and joined in the same declaration with the centurion, "This was truly the Son of God," Matt. xxvii. 54.

And again, the centurion, when he saw the prodigy that happened, (perhaps the cleft in the rock, which was just beside him, and, according to tradition, separated the cross of Jesus from that of the impenitent malefactor on the left hand, Sandys, p. 127,) he glorified God, like a true convert, for this wondrous attestation to his Son's innocence, and said, "This man was really the Just one," Luke xxiii. 47.

Thus did these strongly prejudiced heathens, who had ridiculed the idea of Jesus being a king, with the governor himself at first, now condemn the high priest and council for representing Jesus as guilty of blasphemy, by recognizing him in that higher character previously ascribed to him, the Son of God, as intimated by "truly;" and also bear testimony to the truth of Pilate's previous declaration of his justice or innocence, as intimated by "really."

* The original phrases, Ἀληθῶς Θεοῦ νῦν ὦν ὄντος, and ὁ θεραπευόν ὦν ὄντος ἐκάστος ἦν, are rather incorrectly rendered in our English Bible, "Truly, this was the Son of God," and "Certainly, this was a righteous man." For the adverbs "truly and certainly," when beginning a sentence, in colloquial discourse, rather imply a casual opinion than a solemn and decided asseveration. On this occasion, therefore, they should be connected with the predicates, to strengthen them. Thus the similar phrase, Ἀληθῶς Θεοῦ νῦν εἶ, should be rendered "Thou art truly the Son of God," Mat. xiv. 33, where, though the phrase Θεοῦ νῦν εἶ is entirely anarthrous, there cannot be a doubt that it is to be understood in the highest sense; from the worship (προσκυνήσαν) then actually paid to Christ by the disciples. This anomaly was noticed in a
Not less remarkable was the revolution produced thereby in the public mind; for all the multitudes who assembled together to this spectacle, when they saw the prodigies that happened, smiling their breasts, in token of grief and remorse for their guilt and imprecations, and with a melancholy presage of their own punishment, returned, Luke xxiii. 48. The conviction of the divinity and of the innocence of the sufferer, thus miraculously attested, unquestionably prepared the way for the conver-

foregoing note; and Townsend also observes, that the Divine Titles frequently want the article in confessions of faith. That ἄληθως and οὐτως should properly be so connected may appear from some other instances: οὕτως ἐστιν ἄληθως ὁ προφητής, "This is truly the prophet," John vi. 14; and again, vii. 40, οὐνως προφητής ἦν, "John was really a prophet," Mark xi. 32; ἐγερθη ὁ κυριος οὐνως, "The Lord is really risen," Luke xxiv. 34; οὐνως χρησ, "really widows," 1 Tim. v. 3—6.

By analogy, ἡκατος, though anarchous here, should also be rendered "the just one," in the highest sense also. For this was a title of the Messiah in the Old Testament, as may appear from the following passages:

"Many are the afflictions of the just one, but the Lord delivereth him out of them all. He preserveth all his bones; not one of them shall be broken Evil shall slay the wicked one, [Judas,] and the haters [Jews] of the just one shall be desolate," Psalm xxxiv. 19—24. (Instead of γονος, "wicked," the singular number of the Masorete text, the Sept. followed by the Syr. Arab. and Lat. read μισθος, in the plural; but surely the Jews had no temptation to forge the singular reading, which is supported by the Chaldee Targum, in the London Polyglott.)

"Behold thy King cometh unto thee; He is just, and a Saviour," Zech. ix. 10.

Hence this title was assumed in the New Testament also. Thus Peter reproached the Jews, "Ye denied the Holy and just one," Acts iii. 14; and the martyr Stephen, "Which of the prophets did not your fathers persecute? they even slew those (Isaiah, Zechariah, &c.) that prophesied of the coming (του δικαιου) of the just one; of whom ye have been the betrayers and murderers!" Acts vii. 52; and James likewise, "Ye condemned, ye murdered the just one! Will he not resist you, [ye proud?]" James v. 6, referring to iv. 6. His violent persecutor, Saul, afterwards his most zealous Apostle, Paul, was fore-ordained "to see the just one, and to hear the voice of his mouth," Acts xxii. 14.

This Jewish title of the Messiah, was naturally adopted by Pilate's wife, who styled Jesus τω δικαιω εκεινω, "that just one," Matt. xxvii. 19; and by Pilate himself, του δικαιου τουτου, "this just one," Matt. xxvii. 24. Is it then to be wondered, that the centurion adopted their phraseology, which he heard shortly before?

Nor was this title unknown to the Heathen philosophers. Plato, in the second book of his Republic, describes a perfect character with the same epithet, ὁ δικαιος, "the just;" who, for attempting to reform the world, should encounter persecution and crucifixion. See the passage, in the note near the end of this volume.

* The observations in this note are chiefly taken from "Observations on the words which the centurion uttered at the crucifixion of our Lord, 1808, Oxford, by a Layman," who is generally supposed to be that learned and intelligent physician, Dr. Falconer, of Bath. Such observations are peculiarly valuable.
sion of the three thousand on the ensuing day of Pentecost, only fifty-two days after.

Among the spectators on this occasion, besides those that stood near the cross, there stood afar off, all his acquaintances, both men and women, from Galilee especially, and among the latter, Salome, the mother of the Apostles James and John, Matt. xxvii. 55, 56, Mark xv. 40, 41, Luke xxxiii. 49. These probably contributed to soften the multitude by their grief.

As soon as the first evening was come, (which began at the third hour, afternoon, see Vol. I. p. 15,) because it was Friday, the eve of the Sabbath, and preparation day, the day before the first and great day of the feast also; the chiefsof the Jews besought Pilate that the criminals might be dispatched and taken away, before their high Sabbath began; according to the law, which required that the bodies should be taken down at sunset, Deut. xxi. 23, Josh. x. 27. The soldiers, therefore, came, and according to their cruel custom, broke the legs of the two male-factors, who were still alive, before they dispatched them; but when they came to Jesus, and saw that he was already dead, they brake not his legs; one of the soldiers, however, to ensure his death, with a spear pierced his side, and forthwith came thereout “blood and water,” John xix. 31, 34.

This was indeed the most decisive proof of his death. For either the spear pierced the pericardium*, or bag in which the heart swims in a small quantity of water, to prevent adhesion; which therefore was let out along with his heart’s blood; or else the blood was now chilled, and the cruor, or red particles, separated from the serum, or watery part. On the former supposition, he must have been instantly killed, if not dead before; on the latter, he must have been dead some time. These two most important facts, therefore, are attested with the utmost solemnity by the eye witness, John, and further, that they were designed as the fulfilment of the types and prophecies of the Old Testament, for the conviction of believers.

“And he that saw, hath testified, (and his testimony is true, and Jesus himself knoweth that he speaketh the truth!) that ye might believe. These were done that the Scripture might be

* The following curious, incidental observation of a skilful anatomist, is given in the Yverdon Encyclopedie, art. Pericardé. “I have constantly found water in the pericardium of the quadrupeds that I have dissected alive.—And I have found it constantly in the case of criminals capitally punished.”
fulfilled, *a bone of Him shall not be broken,* (Psalm xxxiv. 20.) And again, another Scripture saith, "*They shall look on Him whom they pierced,*** (Zech. xii. 10,) John xix. 35—37.

The parenthetical observation, virtually includes the testimony of two witnesses; first of the eye witness, John, vouching the truth of the fact; and an animated appeal to the sufferer himself, as the Searcher of Hearts, to vouch it also*. Unfortunately, our English Bible, ambiguously renders εκείνος, the emphatic pronoun, "that person," referring to Jesus, ver. 33, foregoing, by "He;" which is liable to be confounded with the former, "he," the rendering of the article ὁ, prefixed to ἰδοὺ, "the eye witness." The merit of this correcter translation is due to Wakefield. May this noble attestation to the divinity of Christ, "cover a multitude of sins" in the translation of this strenuous Unitarian!

This "greater testimony" of the Spirit of Prophecy †, (which is the Spirit of God,) seems to be confirmed, by its analogy to the former passage in the Gospel; for the prophecy, (Psalm xxxiv. 20,) referred to in the expression, "*a bone of Him shall not be broken,*" was evidently founded on that typical rite, that *not a bone of the paschal lamb should be broken,* (Exod. xii. 46, repeated Numb. ix. 12,) which was so exactly fulfilled in Christ, our passover, the true antitype; and the water and blood, shed from his side, and sprinkling perhaps the people, as well as the ground, is represented by Paul, as the ratification of that new and better covenant, corresponding to the typical ceremony of sprinkling the people, the tabernacle, and the holy vessels, with the blood of the victims, mixed with water, under the first covenant, Heb. ix. 18—24; referring to Exod. xxiv. 5, 6, and to Levit. xvi. 14—18. In these passages of the O. T. it must be allowed, there is no mention, at present, of water mixed with the blood of the victims; but that it was usual, may be inferred from another, and a parallel rite, Levit. xiv. 4—7, which was explained before, Vol. II. p. 247.

* This also is conformable to John's style elsewhere: "And we testify, and ye know that our testimony is true," 3 John 12.
† This is what Peter calls "the prophetic argument," and which he holds to be "greater" than the testimony of the senses, even at Christ's transfiguration, which he witnessed, 2 Pet. i. 19.
After Pilate had given permission to the chiefs of the Jews to remove the bodies of the crucified, Christ, by a signal Providence, fulfilling prophecy, though "numbered with the transgressors in his death," was distinguished from them in his interment; for while they were buried ignominiously at the foot of the cross, he was interred in "the tomb of a rich" man, and embalmed like the rich, Isa. liii. 9. See the foregoing explanation, Vol. II. p. 408—409. For Joseph of Arimathea, a rich man, good and just, and an honourable counsellor, who had not been consenting to the act of the Jewish council, and was himself a disciple of Jesus, but secretly, hitherto, for fear of the Jews, now nobly avowed himself, and went boldly to Pilate, and asked permission to take away the body, which was at this time dead, he having probably attended the crucifixion. Pilate wondered if Jesus was dead already, and sent for the centurion to know how long it was since he died; who having informed him, he granted the body to Joseph*, Matt. xxvii. 57, 58; Mark xv. 42—45; Luke xxiii. 50—52; John xix. 38.

When the second evening, therefore, was come, at sun-set, Joseph took down the body from the cross, assisted by Nicodemus, another rich and respectable disciple, (the same that came to Jesus by night, at the first passover,) who likewise nobly avowed his faith in a crucified Redeemer, bringing with him a costly mixture of myrrh and aloes, about a hundred pounds weight, to embalm the body; and they wrapped it in a clean linen shroud, which Joseph had bought, with the aromatic spices †, and laid it in a new tomb, designed for Joseph himself, in which no one had ever been laid, hewn out of the rock in his garden, which was near the place of execution, (only an hundred and eight feet distant, according to Sandys, p. 129,) because the sabbath drew nigh, or [the moon] was beginning to shine

* Joseph afterwards was interred himself in another tomb, under the former, on the slope of the hill, hewed into the rock, which is shewn to travellers. See Vol. II. p. 410.
† These were probably dry spices, with which the body was wound in the linen shroud, to perfume it, as distinguished from the liquid, with which the women intended to anoint it. The largeness of the quantity, a hundred pounds weight, might be necessary to fill the tomb with a part of them, as was customary in Scripture funerals, and to burn the rest, to excite a fragrant odour at the time of interment. See 2 Chron. xvi. 14. Thus was Christ interred like a prince.
Shortly before sun-set, or the commencement of the Sabbath day, allowing only time for a hasty interment before the Sabbath day commenced. And after they had finished the interment, they rolled a great stone to the door of the tomb, in order to secure it from intrusion, and departed, Matt. xxvii. 59, 60; Mark xv. 45, 46; Luke xxiii. 58, 54.

Of all our Lord's Galilean friends and acquaintances who attended the crucifixion, Matt. xxvii. 55, Mark xv. 40, 41, Luke xxiii. 49, only Mary Magdalene and the other Mary, the mother of James the less and Joses, attended the interment also, and sat down opposite the tomb, and beheld where and how the body was laid, Matt. xxvii. 61; Mark xv. 47; Luke xxiii. 55. And they seem to have lingered there, after the interment, in pensive mourning, until respect for the sabbath compelled them to retire.

The rest of the women seem to have returned to the city from the crucifixion, where they prepared aromatic spices and ointments, to finish the embalmment of the body, after the sabbath. But they religiously rested during the Sabbath, according to the [fourth] commandment, Luke xxiii. 56.

* There is here a considerable ambiguity in Luke's narrative, which has principally contributed to embarrass the harmony of the resurrection hitherto.

At first sight, the same Galilean women who attended the crucifixion, in general, seem also to have attended the interment, ver. 55, and afterwards to have returned to the city, and prepared the aromatic spices and ointments before the Sabbath began, ver. 56. But these must have been distinct parties, for the former consisted only of Mary Magdalene and the other Mary, as we learn from the express testimony of Matthew xxvii. 11, and of Mark xv. 47; and they staid so late at the tomb, till the Sabbath was going down, by Luke's own account in the preceding ver. 54, that it was impossible they could prepare the embalming materials before it commenced. And accordingly, we learn from Mark, xvi. 1, that they actually purchased them after the Sabbath was fully passed, on Sunday morning. It must, therefore, have been the rest of the Galilean women who prepared the materials on Friday evening, and went to embalm the body on Sunday morning, according to Luke's continuation, xxiv. 1.

And this is confirmed by Luke's phraseology in the former ver. 55, where the anaphora term, γυναικεῖς, is indefinite; signifying, that "some women of those that had come with him from Galilee, attending [the interment,] beheld the tomb, and how his body was laid, while [others] returning, prepared aromatic spices and ointments," &c. ἔπετρεφαν ἐστὶν [αλλαὶ, or οἱκοί,] ἡγομασαν, &c.

And the necessity of supplying this ellipsis in ver. 56 is confirmed by Luke's subsequent enumeration of the Galilean women in general, xxiv. 10, as distinguished from the second party, whose visit to the tomb he notices in the preceding part of the chapter, ver. 1-9.

This distinction is judiciously remarked by Townsend, in his Harmony, p. 131, &c. and will be more fully explained in the sequel.
THE SEPULCHRE GUARDED BY ROMAN SOLDIERS.

Far otherwise were the ceremonious high priests and scrupulous Pharisees employed on the Sabbath day! As soon as it arrived, at night-fall, they went to Pilate, to entreat him that he would station a guard there, until the third day of that deceiver's predicted rising from the dead, lest his disciples should steal away the body on this or the following night, and pretend that it was risen. So the last error would be worst than the first, Matt. xxvii. 62—64.

Pilate consenting, they took with them a part of the temple guard, and we may be assured, after previously examining whether the body was in the tomb, they sealed the stone, to secure it against the soldiers themselves, and set the watch to guard it against the disciples, Matt. xxvii. 65, 66.

Thus did these whitened sepulchres “fair without and foul within,” as our Lord significantly upbraided them, “strain at a gnat, but swallow a camel.” They scrupled indeed to enter the Roman praetorium on Friday, for fear of being polluted, but on Saturday, that high and holy day, they dared not only to profane the Sabbath by unhallowed work, but even to incur the highest pollution, of entering a sepulchre and approaching a dead body!—What a strange inconsistency was this!

All this uncommon care and caution on their part only contributed to defeat its own end. It was permitted, but overruled by Providence, in order to furnish the strongest proofs of the miraculous resurrection of His Son, and to confute these wicked men, and their calumny, which they suggested to Pilate, and afterwards propagated, that the disciples stole away his body by night, although they had used every human precaution to prevent its being taken away out of a “new tomb,” where there was “no other corpse,” and that tomb “hewn out of a rock,” inaccessible behind, and its mouth secured by a “great stone,” under “a seal,” and “a guard of soldiers!”—“to make assurance doubly sure.” In vain did they fight against God! and kick against the pricks! sorely to their own confusion and destruction.
HARMONY OF THE RESURRECTION, AND OF OUR LORD’S APPEARANCE AFTERWARDS.

First party of women, Mary Magdalene, the other Mary, and Salome, set out to view the tomb, about day break. xxiv. 1. xx. 1. — 1. — 2.
Sunrise. Mary Magdalene, near the sepulchre, seeing the stone removed, hastily runs back to tell Peter and John, that the body was taken away somewhere. — 3.
The two others proceed, and reach the sepulchre, after sun rise. xxviii. 7. — 2. — 2.
They see the first angel, and soldiers, in the porch. — 5. — 5.
They see the second in the tomb. — 5.
They fly from the sepulchre, amazed and transported. — 8. — 8.
The guards departed. — 11.
Peter and John come running to the sepulchre; and return, without seeing the angels. — 3.
Mary Magdalene, slowly following them, sees the two angels in the tomb, and... — 11.
She goes to tell the Disciples. — 9.
Christ’s second appearance to the two other women, as they were returning. — 11.
Second party of women, Joanna and her company visit the sepulchre, and see the two angels. — 11.
They return, and tell the disciples, who disbelieve their report. — 12.
Peter goes a second time to the sepulchre, but sees no more than before. — 12.
Christ appears to them on the way. — 15.
Evening. He discovers himself to them at Emmaus, and vanishes. xxvii. 35—40. xx. 19. — 29.
They return, to tell the disciples. — 13. — 33. 1 Cor.
Christ appears to Peter singly. — 34. — 34.
Sund. Christ appears to ten Apostles and others after supper; while Cleophas was conversing with them. They are affrighted. They shew them his hands and feet, pierced. xxvii. 16. — 6.
He eats and drinks with them. — 17.
EIGHTH DAY.
Christ appears to Thomas, and all the rest, shews him his hands and his side. — 36. — 1 Cor.
Thomas’s confession of faith. — 27. xv. 5. — 26.
TWENTY-SECOND DAY.
Christ appears in Galilee, at the appointed mountain, to all the Apostles, and to 500 brethren at once. xxviii. 16. — 17.
The spectators worshipped, but some doubted.
ANALYSIS OF

A.D. 31.

THIRD YEAR. 29th DAY.

v. Christ appears at the sea of Tiberias, or Galilee, to James and six more, fishing.

THIRTY-SIXTH DAY.

vi. Christ appears at Jerusalem, on their return, to all the Apostles. Commission them to publish the Gospel to all the world.

FORTIETH DAY.

vii. Christ meets his Apostles again, at Jerusalem.

CHRIST'S SUCCEEDING APPEARANCES.

34. 1. To Stephen, the martyr, at Jerusalem.

35. 2. To Saul, on the way to Damascus.

36. 3. To Ananias, at Damascus.

37. 4. To Saul, or Paul, at Jerusalem.

38. 5. To him, at Corinth.

39. 6. To him, at Jerusalem again.

40. 7. To him, on his voyage to Rome.

41. 8. To John, in the isle of Patmos.

"If Christ be not risen from the dead, your faith is vain;— But now is Christ risen from the dead:— [Therefore, your faith is not vain.] 1 Cor. xvi. 17—58.

Nor your labour in vain in the Lord."

The evidences of this main pillar of Christian faith, hope, and charity—The bodily resurrection of our Lord Jesus Christ, as being "the first fruits," the earnest and the pledge of our own future resurrection likewise; and the grand incentive to "labour in the Lord," with "labour of love,"—have not been fully illustrated, even by the best Harmonists hitherto,

* This is the Apostle's inference from his detail of the chosen witnesses, to whom our Lord shewed himself alive, bodily, after his passion and resurrection, by many infallible proofs. He only states the premises, leaving the reader to draw the first conclusion; which is drawn according to a mode of hypothetic syllogism, usually reckoned fallacious, namely, from the removal of the antecedent to the removal of the consequent; the legitimate mode, on the contrary, proceeding from the position of the antecedent to the position of the consequent. But where the parts are essentially connected, so that they must both stand, or both fall together, as in this instance, the two modes are equally valid. We owe this judicious correction of the received rules of syllogisms, to that mighty master of logic, or the art of reasoning, Paul, trained in the schools of Alexandria, Greece, and Rome, and illuminated with the Holy Spirit, by the Oracle, or Reason in the original. The conclusion with which the Apostle finishes the argument, expressly, follows immediately from the first, understood.
on account of the difficulties, either real or adventitious, that occur in the concise accounts of the Evangelists.

1. The first and chief difficulty has arisen from the confined plans, and studied brevity of the Evangelists; each pursuing his own plan, with little apparent attention, and no express reference to the rest; which has produced some obscurity in their separate accounts, and some ambiguity, when compared with each other.

Matthew's report may be considered as the ground-work of the whole. His leading object seems to have been to counteract the foul and malignant calumny propagated by the chief priests and rulers of the Jews, and current in Palestine when he wrote his Gospel; namely, that the disciples came by night, and stole the body of Jesus away, while the guards were asleep. A calumny, indeed, which carried its own refutation along with it; for what credit could be due to witnesses who attested a fact which they were incompetent to judge of, by their own confession, while they were asleep!—To refute this, in every particular, the Evangelist states, 1. that the body was not stolen away by the disciples, but raised by the power of God. 2. That this was effected, not by night, but in the morning; and 3. that the guards were not asleep, but terrified, and in a trance, as if dead, by the tremendous apparition of an angel arrayed in terror, descending from heaven with an earthquake, rolling away the great stone, and sitting upon it close beside them; in which state the two women who went first to the sepulchre, actually beheld them.

Luke took up the narrative on the day of the resurrection, where Matthew ends, and without any express reference to his party, introduces another party, who came later to the sepulchre, in order to finish the embalmment; and he notices the appearance of two angels to these women. He then proceeds to relate the succeeding appearances of that eventful day, which Matthew had omitted, as inconsistent with his confined plan. He relates the incredulity of the disciples in general, to the testimony of the women, and shews the grounds of it, their distrust of the bodily resurrection of Christ, which Matthew had only hinted.

Mark coming after both, endeavoured to supply chasms in

* Brevis esse laboro, obscurus fo.— Hor. K 2
their concise accounts. With this view he adds a third woman, and a second angel to Matthew's account; and he supplies the important circumstances, of the arrival of the first party at the tomb after sun rise; of Our Lord's resurrection early; of his first appearance to Mary Magdalene; and of his appearance under another form, to the two disciples going to Emmaus; all omitted by Matthew and Luke.

John closed the narrative by supplying some important chasms in the rest. He states Mary Magdalene's hasty report to himself and Peter, which led to his own conviction of our Lord's resurrection, upon prophetic grounds; he states the particulars of the first appearance to Mary Magdalene, slightly noticed by Mark; and the chief ground of the distrust of the disciples, because our Lord appeared to them after the doors had been shut; and the incredulity of Thomas in particular; important circumstances unnoticed by Luke.

2. The second difficulty, and the principal rock indeed upon which the ablest harmonists and commentators have hitherto split, is, whether the angel of Matthew and the angel of Mark were the same or different. That they were the same is generally* supposed, from the similitude that runs through their speeches to the women; but they were really two different angels, noticed by Luke and John.

3. The third difficulty has arisen from the peculiar technical and elliptical phraseology of the Evangelists; such as, 1. the different phrases by which they all express the time of day break on the morning of the resurrection, at the outsetting of the women to go to the sepulchre; 2. the different acts of going and coming, confounded in the English Bible, but critically distinguished by the aorist ἐλθον, and the present tense ἔρχομαι, of the same verb. (See both explained, Vol. I. p. 16—18. 3. The omission of the act of coming to the sepulchre, though understood by Matthew and Luke; and the omission of the act of going from the city by Mark and John, though equally understood†.

* Bishop Watson is an honourable exception: "From the first there might have been two angels, one on the outside, rolling away the stone, and the other within." Apology for the Bible, p. 101.

† These ellipses may be supplied, and the whole passages more closely rendered, thus:

1. ὁμοίως ἐκ τῆς πόλεως τῆς Μαγδαλείας, ἀπειθεῖτο Μαρία Μαγδαληνή, εἰς τὴν ἑλένην τάφρον.
4. The fourth difficulty is local, and has arisen from want of sufficient attention to the particular structure of the holy sepulchre, consisting of two parts, the porch, or antichamber, which is a room about nine feet square, capable of holding about a dozen persons, from which a narrow passage, not exceeding three feet in height and two in breadth at present*, leads into the inner vault, or tomb, which is eight feet long and seven wide at present. They were both originally larger in their dimensions before they were cased, as well as floored, with white marble, by the empress Helena, mother of Constantine the Great, when she built the late magnificent church of the holy sepulchre, and hewed out the sepulchre itself into the smaller chapel, which now stands above ground. See Vol. I. p. 433—436, where both are described; and see also the plans there given of the latter, and by Townsend in his Harmony, p. 80. Matthew critically distinguishes τάφος, “the tomb,” from μνημεῖον, “the sepulchre,” in general. The other Evangelists use μνημα and μνημεῖον indiscriminately, to denote both.

After these preliminary remarks, let us proceed to the detail of the circumstances of

THE RESURRECTION.

On Sunday, the first day of the week, about day break, there

ηλθε Μαρία ἡ Μαγδαληνή καὶ ἡ ἀλλή Μαρία θεωρησαί τον ταφὸν [και ερχονται εἰς το μνημεῖον.]

"Late after the sabbath, at the dawning, on the first day of the week, went Mary Magdalene, and the other Mary, [from the city, to view the tomb; [and they come to the sepulchre.] Matthew.

2. Ἡ δὲ μιὰ τῶν σαββάτων, ορθρον βασίλειας, ἤλθον [ἐκ τῆς πολεως, και ερχονται] εἰς τὸ μνημα.

"On the first day of the week, while the rising [sun] was deep, they went [from the city, and come] to the sepulchre." Luke.

3. Καὶ λιαν πρω τῆς μιᾶς σαββάτων [ἐκ τῆς πολεως ἔλθουσα] ερχονται ἐπὶ το μνημεῖον ἀνατελαντος τοῦ ἡλιου.

"And very early on the first day of the week, [going from the city,] they come to the sepulchre, after sun-rise." Mark.


"On the first day of the week, Mary Magdalene, ([going from the city] early, while it was still dusk,) cometh to the sepulchre." John.

* Originally the passage was three feet wide, but a foot has been taken off by the projection of the marble tomb and railing, at the right side where the body lay, which occupies more than half the vault, and now leaves room for only three or four persons to kneel thereat.
was* a great earthquake at the sepulchre, and two angels of the Lord descended from heaven, of whom one rolled away the great stone from the door of the tomb, and sat upon it, in the porch at the left or south side, according to tradition, while the other entered the tomb, and ministered to the resurrection; (and, we may presume, folded the linen swathes in which the body had been wrapt, and the napkin about his head, seen afterwards by Peter and John.) And Christ arose bodily. At the tremendous apparition of the outside angel, continuing close beside them, whose visage was like lightning, and his raiment white as snow, the guards were convulsed with fear, and became as dead, or fell into a trance, Matt. xxviii. 2—4; John xx. 6, 7.

About day break also, Mary Magdalene, and the other Mary, the wife of Alpheus, or Cleophas, the mother of James the Less, and Joses, went from the southern quarter of the city, and were joined by Salome, the wife† of Zebedee, and mother of James and John, who lived in their neighbourhood, in order to view the tomb, before the larger assembly of the Galilean women came, bringing also their proportion of aromatic spices for embalming, which they had purchased after the sabbath was thoroughly passed, that morning. They did not, therefore, come to the sepulchre till after sun-rise, Matt. xxviii. 1; Mark xvi. 1, 2.

While they were going, they said to each other, *Who shall roll away for us the stone from the door of the sepulchre? for it was very great* †, but when they came near the sepulchre, and looked up from the ascent of the hill, they observed that the stone was rolled away already; for the entrance fronted the east, and the rising sun was probably shining into it, Mark xvi. 3, 4.

* The second verse is parenthetical, and should be rendered “And lo, there had been a great earthquake,” &c. prior to the arrival of the women, as in John xviii. 24.
† Archdeacon Churton remarks, that the designation of Salome, as “the mother of Zebedee’s children,” Matt. xxvii. 56, does not necessarily imply that Zebedee was dead.

“——Where is Edipus?
Here, and this is the mother of his children.”

(Γυνὴ δὲ, ημητηρ, ἡδὲ, τὸν κείνου τεκνίων.)

Edipus Tyramnus, ver. 947.

† This stone is about two yards and a quarter long, a yard broad, and a yard thick. See Vol. I. p. 435. The question of the women is equivalent to a wish, *O that some one would roll away the stone for us*! as being beyond their strength to remove. (See Psalm xiv. 7.) This proves, further, that they came without any attendants, and thereby distinguishes them from the other party.
Alarmed at this, Mary Magdalene, leaving her companions there, ran back, and came to Peter and John, the most attached of the disciples to Christ, and said unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him! John xx. 1, 2. Here John, though he takes no notice of the rest of the party, tacitly alludes thereto; Mary Magdalene delivering their surmise as well as her own: We know not, &c. They hastily concluded, perhaps, from seeing the door open, that Joseph of Arimathea and his attendants had removed the body from the temporary sepulchre to some other.

Mark, in like manner, though he takes no notice of this incident, yet, by his judicious addition of Salome to the party, leaves two women behind, after Mary Magdalene had departed; thus supplying an important chasm in Matthew's account, if compared with John's. All shewing an intimate knowledge of the subject, even in their omissions.

The two women left behind, now proceeded by themselves to the sepulchre, to see what was the matter. And when they came to the porch, they beheld the angel sitting on the stone, and the guards lying in a trance, and they were affrighted. But the angel encouraged them, answering to their fears, and said, Be not ye affrighted, like these guards, for I know that as friends ye seek Jesus who was crucified. He is not here, for he is risen, as he foretold. Come hither, see the place where the Lord lay. And then, Go quickly, and tell his disciples that he is risen from the dead. And lo, he goeth before you into Galilee. Lo, I have told you, Matt. xxviii. 5—7.

Accepting his gracious invitation, the women followed him, and entered into the tomb; there they saw another angel, in the form of a youth, clad in a white robe, sitting on the right side, where the body had been laid. And they were excessively amazed. But he also encouraged them, and said, Be not excessively amazed; Ye seek Jesus of Nazareth, who was crucified; He is risen, he is not here; see the place where they laid him. But withdraw, tell his disciples, especially Peter, that He goeth before you into Galilee; there shall ye see Him, as he foretold to you*, (Matt. xxvii. 32,) Mark xvi. 5—7.

* The distinctness of Matthew's and Mark's angels, which have been hitherto generally confounded together, may appear from the following considerations:

1. The women found Matthew's angel outside, in the porch, with a shining visage; but Mark's, inside in the tomb, under a milder form.
And the women, going out of the sepulchre, ran quickly, and fled from it, with fear and great joy, to tell his disciples; but during their flight, they were so possessed with trembling and ecstasy, that they told nothing to any of them * at first, whom they met, Matt. xxviii. 8, Mark xvi. 8.

The departure of the women was followed by that of the guards, recovering from their trance, and no longer seeing the tremendous apparition in the porch, which had rivetted them to the spot. Some of them went into the city, and related to the chief priests all that had happened. And when they had assembled the elders, they took counsel, and gave money sufficient to

2. Notwithstanding the general likeness of their speeches to the women, on which their sameness has been grounded, but which naturally resulted from the occasion, they are clearly discriminated from each other. 1. The former said, He is not here, he is risen; the other inverts the sentence, He is risen, he is not here; probably to prevent their mistaking him for Christ. 2. In addition to the first angel's encouraging message to the disciples, to meet Christ in Galilee; the second names Peter in particular, for his encouragement, who wanted it most, after denying his Lord; and further declares, that this meeting was according to Christ's own appointment before he suffered.

3. The impression made by the two angels on the women, was different. At seeing the former, ἐφοβήθησαν, "they were affrighted," or startled; at seeing the latter, they were overpowered: ἐξεθαμβήθησαν, "they were excessively amazed," or almost scared out of their wits.

4. The mingled emotions produced with the repetition of such stupendous apparitions, accompanied with encouraging speeches of glad tidings, are admirably and appropriately described by the two Evangelists, uniting their narratives together, at their egress from the sepulchre, εξήλθοσαν ἀπο τον ναον, (which may also, perhaps, have contributed to the notion of the angels' sameness,) Matthew describing the mental, Mark the corporeal effects, which are usually associated on such occasions of unexpected and surprising events; and are so represented in the profane, as well as sacred classics:

1. Isaiah, describing the sensations of the Jews, on their final restoration, at the rising of the Sun of Righteousness, to dispel their former gloom, says,

Then shalt thou fear,  
And overflow with joy!  
Isa. lx. 5.

2. Pindar also, thus finely describes the attitude of Amphitryon on his infant son, Hercules' exploit of strangling the two serpents that attacked him in his cradle:

Εστι δε θαμβει δυσφροφ,  
Τερπων τι μιχθεις.  
" He stood, oppressed,  
With mingled terror and delight,"  
Nem. i. 85.

"Terror" at the child's danger, and "delight" at his victory, altogether so overpowered him, that he stood motionless. See West's translation of the entire passage, p. 289.

* This silence of the women is judiciously added by Mark, to account, perhaps, for their omitting to deliver the angel's message to Peter in particular, whom they probably met on the way back, running with John to the sepulchre, on Mary Magdalene's hasty report.
bribe the soldiers, saying, *Tell ye, that the Disciples came by night, and stole him away while we were asleep*. And if the matter come to the governor’s hearing, we will persuade him, and bear you harmless. So they took the money, and did as they were instructed. And this report was circulated among the Jews, until this day, or the time *Matthew* wrote his Gospel, *Matt. xxviii. 11—15.*

After the departure of the guards, and probably by a different way *, through the valley gate, and the dolorous way, to the praetorium, came Peter and John, running from their houses, in the southern quarter, towards the sepulchre, in consequence of Mary Magdalene’s hasty report; and probably they met, and passed by, in their hurry, the two women flying from the sepulchre in their transport, without speaking to each other. At first they ran both together, but the eagerness and activity of John, outrunning Peter, he came first to the sepulchre. Then stooping down, in the porch, and looking into the tomb, through the door, he saw the linen swathes lying, without the body; but did not go in. Peter arrived quickly after, and with more curiosity, entered into the tomb, and saw the linen swathes lying in one place; and the napkin that had been wrapped about his head, folded carefully, and laid by itself in another place. Then John also went into the tomb, and when he saw the orderly disposition of the funeral habiliments, which was utterly inconsistent with Mary Magdalene’s report, for why should they be left behind? he was convinced that it was false; and believed that Jesus was not taken away, but risen from the dead, according to the Scriptures; which the disciples in general, and he among the rest, had not hitherto known or understood. Then they both went home again, without seeing the angels; who would not shew themselves where it was not necessary, *John xx. 3—10.*

When they were gone, Mary Magdalene came back again to the sepulchre more slowly; not able to keep pace with Peter and John. Whether she met them or not, returning, does not appear. At all events, she went thither to vent her sorrows at the tomb, in solitude. And as she stood outside, in the porch, weeping, she stooped, and looked with fond regret into the tomb;

* The patrols of Roman soldiers, at the feast of the passover, would not have been extraordinary, even supposing the two Apostles had met them.
and there she beheld the two angels, in white, sitting, one at the head, and the other at the feet, where the body of Jesus had lain: for she had seen, and knew the place. And they said unto her, Woman, why weepest thou? Whom seekest thou? She not knowing them, saith, Because they have taken away my Lord, and I know not where they have laid him. And when she had so said, she turned backward to go away, not wishing to have strangers witness her grief, and beheld Jesus standing by; He then repeated the same question, Woman, why weepest thou? But she likewise knew not Jesus, and supposing him to be the gardener, saith unto him, Sir, if thou hast carried him away, tell me where thou hast laid him, and I will remove him. Jesus then said unto her, in his usual tone of voice, Mary! She turning toward him said, Rabboni, “my great Rabbi!” and then threw herself down to embrace his feet. Jesus said unto her, Touch me not, or detain me not, at present; thou shalt see me again, for the time of my ascension to my Father is not yet. But go and tell my brethren, (as he now kindly denominates his disciples, in token of full reconciliation, after all their backslidings,) that it will soon take place; and that I am going to ascend to my Father, and your Father, and to my God, and your God. Thus distinguishing His Father and God from their Father and God; as he had informed them in his last discourse with them, (John xiv. 28, xvi. 28,) xx. 11—17.

After shewing himself first to Mary Magdalene, the most attached and affectionate of the women, who then went to tell the disciples what passed, ver. 18, our Lord proceeded to shew himself next to her two companions, as they were going to tell the disciples, having recovered from their agitation of spirits; and he met them, and said, Hail. And coming up to him, they embraced his feet, and worshipped him, though still under the impression of fear. Then he said unto them, Be not affrighted; withdraw, tell my brethren to depart into Galilee; there shall they see me. Thus confirming himself the angel's message, Matt. xxviii. 9, 10.

Luke now continues the narrative, and relates the proceedings of the second and larger party of “Galilean women,” of

* Rabban, in Syriac, signifies “a great, or eminent Rabbi,” and with the affix of the first person, accommodated to the Jewish pronunciation, became Rabboni, Mark x. 51, or Rabbouni, as here, “My great Rabbi.”
whom the chief was "Joanna," wife of Chuza, Herod’s steward; whom, therefore, in the enumeration of the women, he names next after "Mary Magdalene," the head of the former party; then he names "the other Mary," the companion of Mary Magdalene; and after her, the rest of the women that accompanied Joanna, Luke xxiv. 10. His arrangement remarkably corresponds here to the two different parties, whom he indirectly noticed, on the evening of the crucifixion, Luke xxiii. 55, 56, as shewn in a foregoing note.

The later arrival of Joanna’s party at the sepulchre, though they set out about the same time with the former, may naturally be accounted for, by the delay incident to collecting a large party of women, in different quarters of the city, who were to compose the public procession, probably from Herod’s palace*, in the northern quarter, which was at least twice as far from the holy sepulchre as the houses of Peter and John, in the southern quarter, and of procuring some assistants for rolling away the stone, embalming the body, &c. Luke xxiv. 1. We may, therefore, safely conclude, that they did not reach the sepulchre before the third hour, or nine in the morning.

When they arrived, they found the stone rolled away from the tomb, but they expressed no surprise thereat, concluding, probably, that it had been done by the earlier party, of whose intentions of going before them they might have been apprised, Luke xxiv. 2.

But when they entered into the tomb, they found not the body of the Lord Jesus, nor any of their friends there to explain the matter, and were much perplexed thereat. During their perplexity, lo, the two angels, who at first had held themselves invisible, now suddenly stood in human form beside them, in shining apparel. And when they were afraid, and bowed down their face to the earth, the angels said to them, Why seek ye the Living One among the dead? thus gently reproving them†. He is not here, but is risen, according to his own predictions. Remember how he told you, while he was yet in Galilee, saying, The Son of Man must needs be delivered

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* Pilate’s palace, according to Sandys, p. 152, was eight hundred paces from Mount Cæsarea; Herod’s, which was further off, might be about a thousand paces, or nine hundred yards.

† Non tum mememte, ut prius; sed objurgandi modo. Euthymius.
into the hands of sinners, and be crucified, and the third day rise again. And they remembered his sayings, (Matt. xvi. 21, xx. 18, 19,) Luke xxiv. 3—8.

Then withdrawing, in perfect composure, from the sepulchre, unlike the former party in this respect also, they related "all these things" to the eleven Apostles, and to all the rest of the disciples, Luke xxiv. 9.

This seems to have been the first general report of "Joanna's" party to the Apostles and disciples, and prior in point of time to the second, by the two women, the other "Mary" and Salome; and to the third, by "Mary Magdalene" singly; each growing more full and circumstantial than the preceding; but notwithstanding this, the joint reports of the women stating "these things" appeared, even to the Apostles, as idle tales, and they disbelieved them*, Luke xxiv. 10, Mark xvi. 10, 11.

This incredulity, however, of the Apostles is not to be understood too rigidly, as if it included all, without exception; John we know believed, and Peter rather distrusted than disbelieved; for upon the report of Joanna's party, as we may collect from Luke, Peter arose and ran back again to the sepulchre, hoping to see the angels at least, but he was disappointed; for stooping down to look into the tomb, he saw only the linen swathes lying as before. And he went home wondering what had happened to the body, Luke xxiv. 12. And then, probably, received the angel's message by the two women, to lessen his wonder, and afterwards Mary Magdalene's report. Luke now proceeds, according to his plan, to record the succeeding occurrences of the day.

About noon, we may suppose, two of the disciples, Cleophas or Alpheus, the husband of the other Mary, as generally supposed, and another disciple, whose name is not mentioned, set out for Emmaus, a village about threescore stadia, or seven miles from Jerusalem, westwards, by a very mountainous and rocky road †

* The sagacity of Thomson, one of the latest and best Harmonists of the resurrection, discovered a distinction between ῥαῦρα ῥαῦρα, of the 9th verse, and ῥαῦρα singly, of the 10th. Luke, by the former, intimating "all the circumstances" related by Joanna's party; by the latter, "the circumstances" related by the women in general. See his Harmony, p. 153—157. For the latter, citing John xxi. 24, Luke x. 21, as similar.

† See Sandys' account, p. 136, and Lieutenant Hillier's, of the Tigre, Journal of an Excursion from Acre to Jerusalem, in June 1800, who represents the road from the en-
after they had heard Joanna’s report, and Peter’s, on his second return. Cleophas was, by affinity, a kinsman of Christ, and therefore deeply interested in his death and resurrection, which therefore naturally formed the subject of their discourse, Luke xxiv. 13, 14.

While they were conversing and debating together on all these late occurrences, slowly, by the way, Jesus himself, soon after they left the city, drew near, and overtook them, but he appeared to them under another form, and their eyes also were withheld from knowing him. Then he asked, What arguments are these which ye are debating with each other, as ye walk? and [why] are your countenances sad? Then Cleophas answered, Art thou only a stranger in Jerusalem, and knowest not what happened there, during these days? And he said unto them, Of what kind? They answered, Concerning Jesus of Nazareth, who [like Moses] was a Prophet, mighty in deed and in word, before God and all the people; and how, notwithstanding our chief priests and rulers delivered him up to capital punishment, and crucified him: But we hoped that it was He who was to redeem the Israel [of God.] No wonder then that our countenances are sad. And beside all these, this is the third day now passing since these things happened, and we have been moreover amazed by the report of some women of our company, who went early to the sepulchre, and not finding his body there, returned, saying also, that they had seen a vision of angels, who said that He was living. Whereupon, some men of our company went to the sepulchre, and found as the women had said, [that his body was not there,] but himself they saw not, as they might have expected from the angels’ report to the women. You will not wonder then at our perplexity and debates about what credit is due to the women’s testimony. For that this was the chief subject of debate between these disciples, we may infer from the reception it met from the Apostles themselves, Luke xxiv. 15—24.

Then Jesus blamed them for their disbelief. O ye inconsiderate and slow hearted to believe in all the sayings of the Prophets on this subject! Ought not The Christ to have

trance of the mountains to Jerusalem as bad beyond description, and rocky, and so narrow, that only one horse could pass at a time—"a most dreadful road" in the neighbourhood of the city.
suffered thus, and then to enter into his glory? After this gentle rebuke, in order to inform their ignorance, beginning from Moses and all the succeeding Prophets, to whom they had tacitly referred in their character of himself, as "mighty in deed and in word," in miracles and doctrine, he thoroughly expounded to them, in all the Scripture prophecies, the circumstances concerning himself, Luke xxiv. 25—27.

During this most interesting conversation, while their heart was burning within them, glowing with rapture and delight, as he spake unto them by the way, and as he thoroughly opened to them the Scripture prophecies, (so they afterwards declared, wondering at their own stupidity in not knowing Him sooner, who spake as never man spake,) they drew nigh to Emmaus, about the third hour after noon, or the first evening, when the sun had declined. Compare Luke ix. 12, with Mark vi. 35, Matt. xiv. 15. And he made a shew of going further, but they pressed him to stay with them, and take some refreshment, on account of the lateness of the day; so he consented. And as they reclined at table, he resumed his own appearance and manner, at the institution of the Lord's Supper, for he took the bread and blessed, and brake, and distributed to them. This significant action thoroughly opened their eyes, and they knew him, but he became invisible to them.

And they arose, the same hour, and returned towards Jerusalem, to communicate the joyful intelligence to the Apostles and Disciples, Luke xxiv. 28—33.

Jesus kindly shewed himself to Peter, singly, the first of all his Apostles, to assure him of perfect reconciliation and restoration to favour, by this mark of regard and distinction; and considerately, also, after Peter had been properly prepared for an interview, which he must have dreaded as much as he desired, by the reports of the women; growing successively stronger, and perhaps, by conversation with his friend John, to whom Christ's appearance was unnecessary. The appearance only, without any particulars, is noticed by Luke, xxiv. 34, and by Paul, 1 Cor. xv. 5.

It is remarkable, that the first credence of the resurrection, given by the Apostles and the rest of the disciples, was to Peter's testimony: declaring to Cleophas and his companion on their return, "The Lord is really risen, and hath appeared unto Simon!" They thought he had risen spiritually indeed, but
they disbelieved his bodily resurrection, Luke xxiii. 33, 34, Mark xvi. 18.

Cleophas did not return till after supper, to the assembled company of the Apostles and Disciples, and while he and his companion were relating to them the transactions on the way, and at Emmaus, where the Lord had discovered himself; during the conversation, Jesus himself stood suddenly in the midst of them, although the doors had been shut for fear of the Jews, and said unto them, Peace be unto you! his usual mode of salutation. But they were terrified and affrighted, supposing that they saw a spirit, and not his bodily presence; for they could not conceive how he entered*, Luke xxiv. 35—37, John xx. 19.

Then he kindly condescended to remove their prejudices; and said to them, Why are ye alarmed, and why do doubts arise in your hearts? See my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye behold me have. And when he had so said, he shewed them his hands and his feet, and his side, in which were the marks of the nails, and of the spear, Luke xxiv. 38—40, John xx. 20.

Still further to remove their doubts, while they distrusted for joy†, and wondered, he said unto them, Have ye any eatable

* The doors might have opened and shut again of their own accord, as on other occasions of celestial apparitions, Acts v. 19, xii. 10, xvi. 26, &c. But it is not for puny and presumptuous mortals to limit Omnipotence, Psalm lxxviii. 41.

† It appears from the stupendous occurrences of this day, that our Lord and his holy angels can assume to themselves bodily organs, and vary their forms at pleasure; that they can perform animal functions, eat and drink, &c. But all these were nothing more than occur in the Old Testament. The Lord and his two angels appeared in human form to Abraham, and ate and drank with him, and with Lot, Gen. xviii. 1—8, xix. 1—3. The incredulity, therefore, of the disciples, showed ignorance or disbelief of their own Scriptures, in which such instances were familiar. How Peter, in particular, who had witnessed the raising of Lazarus, and others, from the dead, could doubt what became of his body at the tomb, is really surprising, especially after Christ's declaration that he had authority from the Father, to lay down his life, and to resume it again, of his own accord. The disciples certainly were exceedingly dull of apprehension, all except John, who shewed another instance of his sagacity, John xxi. 7.

† The disciples distrusting for joy, is an admirable trait of human nature. Nothing is more common than to doubt an intelligence that we most earnestly desire and long for. When Jacob was told that his darling son Joseph was not only 'alive,' but 'governor over all the land of Egypt,' or a mighty prince, 'his heart fainted, for he believed it not.' And it was not until he was told of his conversation with his brethren, and that he actually 'saw the waggons which Joseph had sent to carry him, that 'the spirit of
and they gave him a piece of broiled fish, and of a honey comb, the remains of their supper; which ascertains the time of this appearance. And he took, and ate before them; and probably, on this occasion also, he drank before them, (Acts x. 41,) to give them the fullest information of their senses*. Then were the disciples rejoiced, when they were satisfied that they saw the Lord himself, Luke xxiv. 41—43, John xx. 20.

And now our gracious Lord proceeded to convince their reason also; resuming the conversation which he had with the two disciples going to Emmaus, as a further proof of his identity; and he addressed it to them in common with the disciples.

"These are the sayings which I spake unto you, while I was still with you [in the flesh,] namely, that all things written concerning Me in the law of Moses and the Prophets, and the Psalms, [or in the Old Testament, of which these were the three divisions,] must needs be fulfilled, (Luke xxii. 37, Matt. xxvi. 58, 54.) Then he thoroughly opened their mind also, [as he did before of the two disciples, ver. 32,] to understand the Scripture prophecies †. And He said unto them, Thus it is

Jacob their father revived;" and with transport and delight: "And Israel said, it is proof enough: Joseph my son is still alive; I will go and see him before I die;" anxious to set off instantly, lest death should arrest him! Gen. xlv. 26—28. There is no history, indeed, equal to the Bible, for portraying, in their native colours, and just dimensions, the various passions and emotions of the human heart, adapted to all the vicissitudes of human life. It furnishes the most philosophical history of "man, the proper study of mankind." Pope.

* The Apostles had the fullest evidence of all their senses for the personal appearance of Christ among them. And the complete conviction thereof, is thus expressed by the beloved disciple, 1 John i. 1—4, more closely rendered.

"What occurred from the beginning, concerning the Oracle of Life, what we have seen with our eyes, what we beheld, and our hands have handled; ——what we have seen and heard, declare we unto you, that ye may participate with us: ——and these write we unto you, that your joy may be completed."

Hence it appears, that the Apostles actually handled the body of Christ: —"they saw and handled," —they touched, and were convinced.

† The Scripture prophecies thoroughly expounded, or thoroughly interpreted by our Lord, on this occasion, probably related, 1. to his passion, 2. to his resurrection, 3. on the third day after his death.

1. The principal prophecies, relating to his passion, including his death and burial, in the Law, or Pentateuch, were,

1. The bruising of the heel of the blessed Seed of the woman, by the old Serpent, Gen. iii. 15, fulfilled on the cross.

2. The intended sacrifice of Isaac, that type of Christ, Gen. xxii. 2. And in the same place, Calvary, Gen. xxii. 14.
written, and thus it behoved Christ to suffer, and to rise again from the dead the third day. And also, that repentance and remission of sins should be preached unto all the Gentiles, beginning from Jerusalem, with the Jews. And ye are witnesses of these things—the chosen witnesses of my resurrection to the world, Luke xxiv. 44—48, 1 Cor. xv. 3, 4, Acts x. 41.

Then said Jesus to them again, Peace be with you! And now, by the authority vested in him, he also commissioned them to proclaim, or publish the Gospel. As the Father sent me forth, or delegated me as his REPRESENTATIVE, even so send I you, or depute you as my heralds, or ambassadors. And as at the creation, "He had breathed into the nostrils of the first

3. The suspension of the Christian sacrifice, during the Jewish economy; intimated by the ram offered up in the stead of Isaac, Gen. xxii. 13.

4. The institution of the rite of the passover, typical of Christ our passover, Exod. xxii. 14—17.

5. The brazen serpent in the wilderness, Numb. xxi. 6—9; applied, John iii. 14.

1. Isaiah's prediction of Christ's passion, death, and burial, chap. liii. throughout, applied, John xii. 38, Acts viii. 30—35.


3. Zechariah's prediction, that he should be pierced with the spear on the cross, Zech. xii. 10. Applied, John xix. 37, Rev. i. 7.


3. His death and interment, Psalm xvi. 10. Applied, Acts ii. 26, xiii. 35.

11. His resurrection on the third day.

1. Isaac's figurative restoration to life, was on the third day, after his sacrifice was appointed, Gen. xxii. 2—4. Applied, Heb. xi. 17—19.

2. The law requiring the voluntary offerings to be eaten before the third day; on the third day they were to be burnt or destroyed, Levit. vii. 15—18.

1. Jonah's entombment in the great fish's belly for three days, Jonah i. 17. Applied by our LORD to himself, Matt. xii. 40, xvi. 4, compare John ii. 19.

1. His resurrection without seeing corruption, and therefore, not later than the third day, Psalm xvi. 10, as collected from the state of Lazarus, on the fourth day, John xi. 39.

Hence in apoplexies, persons are not allowed to be buried till seventy-two hours be past, lest they should revive within that time; of which there have been instances. It was within forty hours from our LORD's death, on Friday, at the first afternoon, till his resurrection, before sun rise, on Sunday; not two entire days. See Mede's excellent Discourse, 13th, p. 49.

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man the breath, or spirit of life," Gen. ii. 7, (see Vol. II. p. 2, &c.) so now, at the new creation, as it were, or regeneration of his disciples, he made them "new men" in disposition, or in "the spirit of their mind," for He breathed on them, (ενφύωντο,) and said, Receive ye a holy spirit! This was the prelude of that fuller baptism of the Holy Spirit, which was repeatedly promised them before, from the days of John's ministry, Matt. iii. 11, Luke xii. 12, xxi. 15, John vii. 38, 39, xiv. 26, xv. 26, and again, Acts i. 5. The Holy Spirit now conferred on them, as distinguished from that fuller effusion on the day of Pentecost, seems to correspond to "the Spirit of the Lord," which animated the worthies of the Old Testament, Gideon, Jephtha, Samson, Saul, David, &c.*, namely, an uncommon and præternatural spirit of boldness or fortitude, and fervent zeal for the Lord, and all the other qualifications of a moral nature, necessary for the discharge of their arduous and perilous mission, to enable them "to speak the word with boldness," regardless of the consequences to themselves, John xx. 21, 22.

Our Lord also, on this occasion, formally confirmed the privilege of binding and loosing, which he had promised before, Matt. xvi. 19, xviii. 18, by granting them authority to remit sins to the penitent, and to retain sins to the impenitent, John xx. 23.

Such were the amazing and important occurrences that occupied the whole of this eventful day of the resurrection, here, we trust, arranged in a simple, natural, and consistent order of time and place; sufficient, by the harmonious symmetry of the outline with the detail, even in the minutest parts, to solve all those "variations," or "inconsistencies," hitherto complained of, which surely are neither "trifling" nor "unimportant†" to believers, and have actually proved a "stumbling block" to sceptics, and "foolishness" or absurdity to infidels; all attributing to the inspired Evangelists, the faults of their own error, or unskilfulness, or precipitation, or presumption.

THE SUNDAY FOLLOWING.

At the foregoing manifestation on Easter evening, Thomas, one of the Apostles, happened to be absent. When the rest

* See Vol. II. pages, 281, 287, 293, 310, 315, &c.
† See Gilpin, Notes on Matt. xxviii. l, John xx. 11, &c. stating them as "trifling," &c.
told him that *they had seen the Lord*, he remained incredulous, and said, "Except I see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I shall not believe," John xx. 24, 25.

Eight days after, the disciples were assembled again, and Thomas with them. Then cometh Jesus, the door having been shut, and stood in the midst, and said, Peace be unto you! Then said he to Thomas, repeating his own expressions, Reach hither thy finger, and see, [or examine,] my hands, and reach [hither] thy hand, and put it into my side, and be not a disbeliever, but a believer," John xx. 26, 27.

Overpowered by this unmerited condescension, and thoroughly convinced by Christ's knowledge of the very words he had spoken, that he must be the Divine SEARCHER OF HEARTS, from whom no secrets are hid, he instantly exclaimed, with the fullest confession of faith, My Lord, and my God *!

* This is indeed the most signal and important *confession of faith in Christ*, to be found in the Gospels. It clearly and distinctly recognizes his proper Sovereignty and Divinity, as our immediate Lord or Governor, Psalm xxii. 28, and our future Judge, or Mighty God, the Arbiter of the destinies of Mankind, Psalm l. 1—4, as our Lord himself asserted, John v. 22, Matt. xxv. 31.

It is also the most satisfactory and convincing, for it was extorted from "a disbeliever," or obstinate unbeliever, after he had, for an entire week, resisted the most authentic and credible human testimony of a "cloud of witnesses" of the resurrection, and was only borne down irresistibly, by "many infallible proofs," addressed both to his senses and to his understanding.

Any idle argument, therefore, designed to evade, or explain away its evidence, is criminal and unpardonable. It ranks, perhaps, with that blasphemy against the Holy Spirit, which shall not be forgiven, neither in this world nor in the next; and most justly, because it sets at defiance all testimony, human and divine, by a reprobate or unmerciful mind, incapable of conviction.

Such appears to be that early heretical gloss of Theodore Mopsuesta, which was condemned in the fifth general council of Constantinople, held under Justinian, A.D. 553, but has been revived, unfortunately, in modern times, by the Socinians and Unitarians; idly supposing that the words of Thomas contained two distinct exclamations, ὁ Κυρίος μου, εἰμί, ὁ Θεός μου, "O my Lord, and O my God!" either expressive of thanks to God for this miraculous resurrection of Christ, or else that they were mere expressions of astonishment or surprise, unmeaning and irreverent ejaculations to heaven; such as are too frequent in the modern languages of our own times.

"It is much to be lamented, (as Middleton justly observes,) that the [Socinian] bias of Witsenius's mind inclined him to countenance such "absurdity," adopting the former (Theodorus's exposition), in his note on the place." But it is more extraordinary, that Middleton himself, that judicious critic in general, should partially adopt it, and suppose that "these words were spoken by way of exclamation; the nominative case, with the article prefixed, being put for the vocative, (ὁ Θεός μου, for Θεός μου,) rather than by way of assurance of Christ's divinity, with the ellipsis εἰ μόν, understood; of such ellipsis,"
His earnestness and emotion, unequivocally supplying the ellipsis, "I believe that thou art MY LORD AND MY GOD!"
John xx. 28.

says he, "I have not noticed any example." And yet, he rather inconsistently states afterwards, "Our Saviour's reply makes it absolutely certain, that the words of Thomas, though in the form of an exclamation, amount to a confession of faith, and were equivalent to a direct assertion of our Saviour's Divinity. CHRIST commends Thomas's acknowledgment, while he condemns the tardiness with which it is made." Middleton's Doctrine, p. 381, 382.

It may be shewn, however, 1. that the words are not in the form of an exclamation; 2. that such an ellipsis, there are examples to be found:

1. The cases he has adduced from Psalm v. 3, and from Psalm xxxv. 3, seem to be irrelevant, for the Septuagint renderings of the former, ὁ βασιλεύς μου καὶ ὁ Κυρίος μου, and of the latter, ὁ Θεός μου καὶ ὁ Κυρίος μου, are not necessarily vocative cases; they may fairly be understood as nominatives, supplying an easy ellipsis, [Σὺ, ὥστε] ὁ βασιλεύς μου, &c. [Thou, who art] my king, &c. And though in some cases the Septuagint Version unquestionably uses such phrases vocatively, as in our Lord's exclamation on the cross, My God! MY God! which it renders Ο Θεός μου, Ο Θεός μου; yet for this, the Evangelist Matthew substituted the vocative, Θεός μου, Θεός μου, xxvii. 46. And Wetstein has ably shewn (in the very note in question), that though the Attic writers frequently used the nominative for the vocative case, yet they never confounded ὁ and ὦ, their respective articles; as in the instances, ὡς τιθημένος for ὡς τιθημένος, Odys. III. 375; ὃ πιλαρχη Αἰας, Sophocles, Ajax, 992, &c. A grammatical nicety, which ought not to have escaped Wakefield; grounding his mistranslation, as he says, upon the Attic usage. It is still more extraordinary that it is unnoticed in the Doctrine of the Greek Article.

2. Such an ellipsis as σὺ εἶ is frequently understood in the Gospels. Thus, in that remarkable thanksgiving of our Lord to his Father, Ναῦ, ὁ Πατήρ ὃτι [σὺ εἶ] ὄντως εγενετο εὐδοκimoto καὶ σου, adduced by Matthew, xi. 28, and repeated by Luke, x. 21, it seems absolutely necessary to introduce it, in order to discriminate the nominative, ὃς εἶ, from the vocative, at the beginning, Πατήρ.

Again, at the celebration of the passover, CHRIST recommending humility by his own example to his disciples, says "Ye call me the teacher, and the LORD, emphatically,] (ὁ διδάσκαλος καὶ ὁ Κυρίος,) and ye say well, for I am: if then I, the LORD, and the TEACHER (ἐγώ, ὁ Κυρίος, καὶ ὁ διδάσκαλος,) washed your feet, ye also ought to wash each others feet," John xiii. 13; where our Lord's acceptance of these exclusive titles, in ἐγώ εἰμι, "I am," demonstrates that σὺ εἶ, "thou art," must be understood, at least, if not expressed, by the disciples, [Thou art] "the teacher," and "the Lord." "These titles are not to be supposed to be given him at one and the same time, but distinctly and independently, as if our Saviour had said, One of you calls me ὁ διδάσκαλος, another ὁ Κυρίος," as judiciously remarked by Middleton himself, who vindicates, in this place, the propriety of the article, p. 369, and has well explained the title given by our Lord to Nicodemus, ὁ διδάσκαλος τοῦ Ἰσραήλ, "The teacher of Israel;" as being "the appellation which the followers of Nicodemus gave him, by way of distinction; in conformity with the high and sounding titles which the Jews gave their doctors," p. 346.

The high importance of the subject, and the deserved celebrity of the Doctrine of the Greek Article, must apologize for the length and minuteness of this note. It is only the mistakes of Master Critics that this work can afford to notice, and even these with regret, merely to counteract any undue weight of their authority. To such eminent scholars as
The necessity of supplying this ellipsis is demonstrated by our Lord's gentle rebuke: *Thomas, because thou hast seen me, thou hast believed [that I am thy Lord and thy God,]* and then, we may presume, with an approving look, or kind glance, directed to the beloved disciple, *John,* the meaning of which he only could understand, he contrasted his quickness of belief at the tomb, with the slowness of the rest; including him chiefly in the general commendation, *Blessed are they that did not see, yet did believe!* which, in fact, was confined to *John* himself, John xx. 29. And this appropriation of the commendation seems to be confirmed by *Mark's* account of the preceding rebuke to *Thomas* in particular, which he represents as general likewise. "Afterwards he appeared to the *eleven,* at supper, and reproached them with their *disbelief* and *hardness of heart,* because they *did not believe* them that *beheld* him after he was risen;" even the *Apostles* that witnessed the resurrection, Mark xvi. 14. That this reproach was not uttered at the former meeting is evident from two circumstances, 1. The *eleven* were not all there, *Thomas* being absent; 2. *Christ* then kindly soothed their fears, and convinced their *senses* and their *reason,* without any reproach, which then they were *unable to bear,* dejected as they were at the time. Our blessed *Lord* then graciously imitating, to the *Apostles,* the mildness of his *angels* to the timorous *women* at the tomb; and at the present meeting, how gently did he reproach other disbelievers through *Thomas.*

And the Apostle *Paul* confirms this, by omitting the preceding manifestation, and ranking the present to "the *twelve," next to the single manifestation to *Peter.* *Mark* reckons only "*eleven*" before the election of *Matthias* in the room of the traitor *Judas;* but *Paul* states the full number, because *Matthias* was present at the meeting, Acts i. 21—26. Thus do the *Evangelists* and *Apostles,* even in their *omissions* and *disomnances,* attest their intimate knowledge of the whole subject.

To the beloved disciple we are indebted for the detail of this

*Michaelis, Dathé, Parkhurst, &c. Wetstein, Marsh, Lardner, Middleton, &c.* "*whom I have witnessed to the face where they were blameable," as in duty bound, "*I consign* my *own* mistakes, "*in turn," for *detection* and for *correction,* ready to *kiss* the *rod:*

*Hanc veniam petimusque, damusque vicissim.—Hon.*

"*Petimus," ut Critici; "*damus," ut Scriptores hallucinantes."
manifestation, only slightly intimated by Mark, and obscurely by Paul. His invincible modesty, so conspicuous throughout his Gospel, in which he never expressly names himself, has suppressed the obvious allusion to himself, in the blessing pronounced by his adored Lord, on the rational believers of his resurrection, of which class he was the solitary instance among the aggregate of the disciples; even of the Apostles themselves, who ought to have known better things.

With this precious and most interesting anecdote John closes the detail of our Lord's manifestations at Jerusalem.

Next to these public manifestations we rank, with the Apostle Paul, (who derived his information from immediate revelation of Christ himself, 1 Cor. xv. 3; Gal. i. 12.) the most public of all, according to appointment, at

**THE MOUNTAIN IN GALILEE.**

What time elapsed from the last manifestation to this we are not told. But if we suppose, as is probable, 1. That the disciples returned to Galilee immediately after the last appearance; and 2. That this grand appearance took place, like the two preceding, on a Sunday, we cannot be much mistaken, in dating it three weeks, or the twenty-second day from Easter, inclusively; which will give full time for collecting his friends from various quarters of that district, in which he had spent the greater part of his ministry, and where he was best known.

The Evangelist comprizes this in the following short account.

"And the eleven disciples departed into Galilee, unto the mountain where Jesus had appointed [to meet them.] And when they saw him they [in general] worshipped Him; but some distrusted," [doubting his bodily presence,] Matt. xxviii. 16, 17.

This assembly was numerous, according to Paul; it consisted of more than five hundred brethren, or disciples, of whom the majority were still alive when he wrote his first Epistle to the Corinthians, about A. D. 57, or twenty-six years after. To all these surviving witnesses he appeals, with confidence, to vouch his own testimony.

**THE SEA OF TIBERIAS, OR GALILEE.**

This we conceive to be the scene of the ensuing manifestation to "James," mentioned by Paul; as the head of the fishing
party noticed by John in the last chapter, or appendix to his Gospel; consisting of James and his brother John, "the sons of Zebedee, Peter, Thomas, and Nathaniel, and two others of the disciples." The proposal to fish was made by Peter, and agreed to by the rest; and we may naturally place it on the ensuing Sunday, or twenty-ninth day. The day after the sabbath was a likely day to want provisions, John xxi. 1, 2.

They fished during the night of Saturday, after Sunday began, but took nothing. When the morning dawn had commenced, and they were near the shore, Jesus stood there, and said, Dear children*, have ye any thing to eat? They answered No; then said he, Cast your net on the right side of the ship, and ye shall find. They did so, and now they were not able to draw up the net, for the multitude of fishes inclosed therein. Struck with the resemblance of this to our Lord's former miracle, when he called them to his service, and promised to make them fishers of men, (Luke v.3—11,) John sagaciously observed to Peter, It is the Lord! Whereupon Peter, in his eagerness to meet him, put on his fisher's coat, that he might not appear naked or undressed, and threw himself into the sea, and swam to land, while the rest came after him in their boat, (πλοιαρει,) drawing the net to shore; from which they were distant two hundred cubits, or about a hundred yards, John xxi. 3—8.

As soon as they landed, they saw a charcoal fire, and a small fish, (οφαριον,) laid thereon to broil, and bread, provided miraculously, for their entertainment. Then said Jesus, as if this was apparently too small for the company, Bring hither now some of the small fishes that ye have taken. Simon then, with the rest, went up into the boat, and dragged the net to shore, full of an hundred and fifty-three great fishes†; and although there were so many, yet the net was not broken, John xxi. 9—11.

It has been observed by Oppian, in his Halieutics, or Poem on Fishing, and by able naturalists, that the different known species of fishes amount to that number, of an hundred and fifty-three; whence it might be inferred, that persons of all na-

* The diminutive ραβία is expressive of fondness, like τεκνα, John xiii. 33. It is so used by John himself, 1 John ii. 14—18.
† Hesychius, speaking of the fish found in the lake of Galilee, says, that one species, the charmed or karmad, often weighs thirty pounds.
tions, ranks, and conditions were to be included within the pale of the Christian Church.

Jesus said to them, *Come hither, and breakfast.* But none of the disciples durst ask him, *Who art thou?* knowing that it was the Lord. Jesus then cometh up to them, and taketh the bread, and giveth to them, and the small fish likewise. And probably on this occasion also he *ate* and *drank* with them, as implied in his hospitable invitation. He did not, perhaps, use any of their fish, that the entertainment might be solely his own; and to signify, perhaps, from small beginnings, like the little fish, assisted by his grace, how great would be their future success. The great fishes taken on this occasion might also be designed as a providential supply for their families during the absence of the Apostles themselves, who were immediately to return to Jerusalem, and wait there till the day of Pentecost, and then to enter upon their public functions, destined to return home to domestic life no more, John xxi. 12, 13.

This was the *third* public appearance of Christ to his disciples, noticed by John, xxi. 14; but the *fourth*, noticed by Paul, including the *first* to Peter singly, 1 Cor. xv. 5—7: the former omitting the appearance in Galilee, and the latter the appearance to the ten Apostles on the evening of the resurrection. The authority of Paul is sufficient for the present arrangement, by which all the seeming variations are satisfactorily reconciled.

The ensuing interesting conversation of our Lord with Peter was founded on his forwardness to meet him, in the ardour of his zeal. It seems to have been graciously designed to reinstate Peter, publicly, in that Apostleship which he had abdicated by his denials; to the number of which, the question thrice repeated, *Simon, son of Jonah*, *lovest thou me?* obviously alluded. Peter's humility now was as conspicuous as his presumption before. He modestly disclaimed any pretensions to superior attachment, "*more than these,*" or above the rest of the company; and appealed to Christ himself, as the Searcher of hearts, only for the truth of his attachment, *Lord, thou knowest all things, thou knowest that I love thee,* when grieved by the repetition of the question, as if intimating

* Though Simon was really the son of Jonah, there might be, perhaps, a remote allusion to his predecessor Jonah the prophet's *fall* and *repentance,* who was of Gath-hepher, in Galilee, and perhaps might have been the ancestor of the Apostle.
some distrust of his sincerity. Christ’s triple commission to him, first to “feed my lambs,” or the weakest of the flock, and twice, “pasture and feed my sheep,” significantly shewed that the pastoral care of the whole flock intrusted to his charge, was the surest testimony of loving Himself, the Great Shepherd, John xxi. 15—17.

And now when Peter was thus formally restored to his rank and dignity, as the first of the Apostles, our Lord forewarned him of the future trials and persecutions to which he should be exposed, in his old age, beautifully contrasted with the recent instance of strength and activity he had shewn in stretching forth his arms to swim to shore. Verily, verily, I say unto thee, when thou wast younger, thou didst gird thyself with thy fisher’s coat, and go freely at large, but when thou shalt grow old, thou shalt stretch forth thy hands on the cross, and another shall gird thee, and carry thee to the place of crucifixion against thy will. Thus signifying by what death he should glorify God. And when he had thus spoken, He said, “Follow me,” as a true disciple, in imitation both of my life and death; evidently alluding to his former injunction, after rebuking him for his worldly-mindedness, “Whosoever is willing to go after me, let him deny himself, and take up his cross, and follow me,” Matt. xvi. 23, 24. “For whosoever doth not carry his cross, and come after me, cannot be my disciple,” (Luke xiv. 27; ) John xxi. 18, 19.

John, without waiting for a call, followed Jesus as he walked, by this action signifying his prompt love and zeal for his adored Lord. Peter, turning about and seeing this, was led, by curiosity, to enquire also the fate of this favourite disciple, and his own particular friend; and said, What shall become of him? Jesus chid him, with this ambiguous answer, If I choose that he shall remain in the flesh until I come in judgment on Jerusalem, what is that to thee? Follow thou me; mind thy own concerns. This was misunderstood by the brethren, and a report prevailed among them that John would not die. It was explained by the event of his long outliving the destruction of Jerusalem, John xxi. 20—24.

JERUSALEM.

Immediately after this manifestation, at the Lake of Galilee, we may conclude, the Apostles returned to Jerusalem; and on
ANALYSIS OF

the following Sunday, the thirty-sixth day, were favoured with another appearance, which Paul describes to "all the Apostles," 1 Cor. xv. 7, immediately preceding the last, at the ascension, on the fortieth day, or Thursday following. We do not, indeed, presume to erect this arrangement of the several public appearances into a theory, but it may be allowed, surely, to rate as an hypothesis, approximating nearer to the truth than any that has been hitherto proposed; founded upon the probable assumption that the Lord's day was so denominated from the frequency of his appearances thereon. His last manifestation to the beloved disciple, and not long before his death, was made at Patmos, during his exile there, A.D. 97, certainly on the Lord's day.

At this important general meeting of the Apostles, our Lord renewed to them, in their collective capacity, the commissions given to their leaders before; and coming up to them, in close conference, he stated his own authority, and their Apostolic functions and powers, more fully and explicitly than heretofore.

All authority is given me in heaven and upon earth. Go ye, therefore, into all the world, publish the Gospel to all the [human] creation. Discipline all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; and teaching them to keep all my commandments delivered unto you. He that believeth, and is baptized, shall be saved; but he that disbelieveth, shall be damned.

And these signs shall accompany the believers; they shall expel demons, in my name; they shall speak in new tongues; they shall take up serpents, and if they drink any deadly potion, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

And lo, I am with you all the days [of the Church,] until the consummation of the world. Amen. Matt. xxviii. 18—20, Mark xvi. 15—18.

He now appointed the last meeting for the following Thursday, the fortieth day from the resurrection, at Jerusalem; and there being associated with them he instructed them not to leave Jerusalem immediately, but to wait for the fulfillment of the promise of the Father, which they had heard from him: And lo, I am going to send forth the promise of my Father upon you; but remain ye in the city of Jerusalem until ye shall be endowed with power from on high: for John indeed baptized
with water, but ye shall be baptized with the Holy Spirit, not many days hence, Acts I. 4, 5; Luke xxiv. 49.

THE ASCENSION.

Then he led them forth from the city to the Mount of Olives, as far as the district of Bethany, which began a sabbath day’s journey, or six hundred paces from the city; and, according to tradition, he went up to the middle summit of the mountain, Luke xxiv. 50; Acts I. 12.

And when they were come together there, they enquired of Him, Lord, wilt thou, at this time, restore again the kingdom to Israel? or establish the spiritual kingdom of the Messiah upon earth, at the regeneration foretold by the prophets, and confirmed by his own repeated predictions. But admitting its future certainty, he gently checked their unseasonable curiosity, respecting the particular time: It is not your concern, to know times and seasons, which the Father reserved in his own power, and which he had told them before, in his prophecies on Mount Olivet, none but the Father himself then knew, (Matt xxiv. 36; Mark xiii. 32.) He further admonished them that their only concern was what related to their ministry, for which they should be endued with suitable powers to exercise it in the appointed places, again renewing his promise; But ye shall receive power when the Holy Spirit shall come upon you, and ye shall be witnesses for Me in Jerusalem, and in all Judea and Samaria, the scenes of my ministry, and unto the extremity of the earth, or habitable world.

Then lifting up his hands he blessed them, and while he was blessing them he was taken up while they were looking on, and a cloud withdrew him from their sight, into the heaven, and he sat on the right hand of God, Acts I. 6—9; Luke xxiv. 51; Mark xvi. 19.

And while they were gazing into the heaven, as he was departing, with anxiety and grief; to comfort them for his loss, with the hope of a similar return, to restore that kingdom at the regeneration, about which they had so earnestly enquired; two angels in human form, and white apparel, (probably the same who had ministered to the resurrection, and now to the ascension,) stood suddenly beside them, and said, Ye Galileans, why stand ye looking into the heaven? This same Jesus, who is taken up from you into the heaven, shall so come, as ye have
seen him going into the heaven, or with the same splendour and glory in the clouds, Acts i. 10, 11.

Then they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. And they went forth and preached every where, the Lord co-operating and confirming the word, by means of the signal miracles accompanying it, Acts i. 12; Luke xxiv. 52, 53; Mark xvi. 20.

CHARACTER OF CHRIST.

Having now finished the foregoing survey, and comparison of the four Gospels, humbly endeavouring to establish the credibility and consistency of these incomparable memoirs throughout, by a close examination and critical harmony of their contents; we are naturally led to enquire, what was the concurrent design of the Evangelists in writing their respective Gospels? and this we learn from the conclusion of the last:

"These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have [eternal] life in his name, [or religion,"] John xx. 31.

This benevolent design, so signified, and addressed to the Asiatic churches, at whose entreaty John wrote his Gospel, is to be extended to the world at large, who are invited to the perusal of these memoirs of the life and ministry of the great Author and finisher of our Faith, and the Captain of our Salvation; proving him, by the most unexceptionable testimony, divine and human, to be the Christ, or King of Israel, the Son of God, in his human and divine prophetic character; and also the Author of eternal life and happiness to all those that believe in and obey him, as peculiarly their Lord and their God.

That these memoirs, indeed, were "written" for the benefit of the whole world we learn, 1. From the incidental observation of our Lord, foretelling that the circumstance of anointing his head preparatory to his embalment, should be recorded to the woman's honour, wheresoever this Gospel should be preached in the whole world, Matt. xxvi. 13. 2. From his general commission to his Apostles, "to discipline all the nations of the world," &c. Matt. xxviii. 19. And 3. From his prophecy, that "the
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And, or destruction of Jerusalem, should not "come, until this Gospel of the kingdom [of Christ] should be preached in the whole world, for a testimony to all the nations," Matt. xxiv. 14. And accordingly, the Gospel was published, in writing, as well as orally, by Matthew, Luke, and Mark, by Peter, James, and Paul, some years before that event. And we may conclude, in obedience to our Lord's injunctions, under the guidance and assistance of his Holy Spirit, for an everlasting possession to future ages, in order to supply the place of their transient preaching, most perfectly, Luke i. 4; 2 Pet. i. 13—15; 2 Tim. iv. 5, 6.

1. If we recapitulate the evangelical evidences of Christ's character, they may be reduced to the following heads, as appealed to by our Lord himself, in his debates with the Jewish teachers, and discourses with his disciples.

1. The first, upon which he plainly lays the greatest stress, was taken from the stupendous miracles which he wrought, exceeding in number, variety, and magnitude, those of all his predecessors, the prophets. "The works which I do, bear witness of me, that the Father hath sent me."—"If I had not done among them the works which no other man did, they had not incurred sin." And this was confessed by the astonished multitudes,—"It was never so seen in Israel!"—"When the Christ cometh, will he do greater miracles than these?"

2. The second was taken from the wondrous chain of prophecies, of which he was the subject, both in his Divine and human nature, as the Son of God, and the Son of Man conjointly; his mission, his sufferings, and his glories, which were all together fulfilled in him, and in no other person. "Search the Scriptures, for they testify of Me." "If ye had believed Moses, ye would have believed Me, for he wrote of Me."—"O inconsiderate and slow-hearted to believe all that the prophets have spoken! Ought not the Christ to suffer such things, and afterwards to enter into his glory?"

This prophetic argument is justly considered as "firmer" than the argument from miracles, by Peter; because it is a growing evidence to believers, as it shall be better understood in all its branches*.

* See the first and second classes of Prophecies respecting Christ, in the Appendix to this volume.
3. The third, particularly addressed to his disciples, was his exact and minute foreknowledge of future events, respecting himself and them; and also his astonishing Scheme of Historical Prophecy, reaching to the end of the world, and consummation of all things, and stretching even into eternity; with a clearness and precision infinitely surpassing those of Moses and the Prophets, which he came to complete, unfold, and explain to future ages, both in those delivered personally by himself, and afterwards by his Apostles, and finally, in the Apocalypse *

"Now I tell you, before it come to pass, that when it is come to pass, ye may believe that I AM [THE CHRIST.]"—"And they remembered his sayings." This also is a growing evidence, becoming, daily, clearer and brighter with the fulfilment, until the end.

4. The fourth was peculiarly addressed to the Jewish unbelievers, as an argumentum ad hominem, calculated to silence and confound such; namely, the testimony of John the Baptist, whom the multitude reverenced as a Prophet, and the Scribes and Pharisees durst not deny, or dispute his claim. "If I bear witness of myself, without further evidence of my Divine mission than my own assertion, my witness is not true, and deserves no credit; but there is another, that beareth witness of me, namely, John the Baptist; for ye sent unto John, and he bare witness of the truth. He was, by your own acknowledgment, a burning and shining lamp, and, for a season, ye were willing to rejoice in his light. I therefore insist upon his testimony, as that of a Prophet and a righteous man; hoping it will not be rejected by you, to your shame, and because it is founded upon the ancient prophecies concerning the Messiah, or Christ †.

Our Lord, however, intimates the inferiority of John's testimony, compared with his own miracles. "But I have greater witness than John; for the works which the Father hath given me to finish, and which I do, bear witness of me, that the Father hath sent me."

5. The fifth was the legislative capacity, in which he came, "not to destroy the law and the prophets," as the Scribes and Pharisees idly imagined, but "to fulfil," to complete them by

* See the third and fourth classes of Historical Prophecies, in the Appendix.
† The amount of John’s testimony to Jesus as the Christ, is considerable, as may be seen under the foregoing article respecting him.
more refined and spiritual precepts and ordinances, and to sanction them, not by temporal, but by eternal rewards and punishments; as in his divine Sermon on the Mount; in which he enlarged and spiritualized the commandments of the Decalogue. Intimately connected therewith, was

6. His conscious dignity, and commanding authority; delivering his divine precepts and ordinances in his own name, and not like Moses and the Prophets, subordinately, in the name of God, "Thus saith the Lord;" whereas his usual style was, "Verily, verily, I say unto you." Insomuch, that the multitudes were struck with astonishment at his doctrine; for he taught them as having authority, and not as "the Scribes," servilely adhering to the corrupt traditions of the elders; as he repeatedly and publicly reproached them. And he failed not frequently to rebuke and to censure these "blind guides," and "whited sepulchres," "hypocrites," with all frankness, and without reserve.

7. The pure sanctity of his life, and uniform propriety of his conduct, affording the finest illustration of his doctrines, and the most perfect example of perfect and unerring obedience, in fulfilling all righteousness, and doing always what was well pleasing to his heavenly Father—who therefore loved Him, is surely the most decisive and unequivocal proof of genuine Divine Nature. The most highly gifted Prophets, and workers of miracles, were not exempt from the frailties and infirmities of human nature, and some were even guilty of crying sins; of which Noah, Job, Abraham, Isaac, Jacob, Moses, Balaam, David, Solomon, &c. furnish striking and instructive instances.

But in this respect, our Lord, with all the boldness of conscious innocence and native worth, set his enemies at defiance. Which of you convicteth me of sin? He was, indeed, preeminently, "the Holy One," and "the Just," "the righteous," "the Saint of Saints," to whose spotless innocence, and transcendent virtue, even his inveterate foes bore witness, his treacherous disciple, and his pusillanimous judge. Though tempted in all respects as other men, yet was he without sin. He overcame the world, the flesh, and the Devil; neither was guile found in his mouth; who, when he was reviled, reviled not again, but answered nothing, and commended his spirit to Him that judgeth righteously. Neither popular applause, of which, at times, he had an abundant share, lifted
him up, nor popular insult, or persecution, cast him down; nothing disturbed the even tenor of his mind. He led a life of trouble and of rebuke, and of blasphemy, still he went about doing good to the souls and bodies of men, by instructing their ignorance, correcting their prejudices and vices, improving their hearts, and healing their diseases. All his miracles, two excepted, the possession of the swine, and the cursing the barren fig tree, were beneficent; and even for these satisfactory reasons have been assigned, as intended for correction and for admonition. The imaginary “wise man” of the Stoics, and the “Just man” of the Platonists, possessed of all possible virtues, were more than realized in Jesus Christ, who left his followers a real pattern of consummate piety, virtue, and temperance, in all things*. No wonder then, that such unparalleled excellence extorted the admiration and applause of his most prejudiced enemies: Never man spake as this man spake! He doeth all things well! This was truly the Son of God! This was really the Just One!

2. To this ancient homage of contemporaries, we cannot refrain from adding a curious and valuable eulogy on his transcendant moral character, by the inconsistent and eccentric Sceptic, Rousseau; literally translated from one of the most mischievous of his eloquent publications†.

“I confess to you also, that the majesty of the Scriptures, and the holiness of the Gospel, touches my heart. View the books of the philosophers, with all their pomp; how little do they appear placed beside this! Is it possible, that a Book at once so sublime and simple, can be the work of men? Is it possible, that He whose history it records, can be but a mere man? Does he speak in the tone of an enthusiast, or of an ambitious sectary? What mildness, what purity in his manners! what persuasive grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what ingenuity and what justness in his answers!

* The necessity of a perfect standard, or pattern of virtue, in their imaginary wise man, was well explained by Cicero, declaring that the reputed wise, such as the seven Sages, Cato, Latius, &c. only bore some similitude and appearance of the truly wise, who alone observed the perfect duties. That such a standard was necessary to maintain a progressive improvement in virtue. De Offic. III. 4.

† Emile, Tom. II. p. 85. This same work inveighs against the Christian religion with acrimony and rancour!
what empire over his passions? Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness, and without ostentation?

"When Plato paints his imaginary just man, covered with all the infamy of vice, though worthy of all the rewards of virtue, he paints the exact traits of Jesus Christ: the resemblance is so striking, that all the Fathers perceived it; and indeed, it is not possible to be deceived therein. And what prejudice, what blindness, must possess the man that dares to compare the son of Sophroniscus, with the Son of Mary? What an immense distance between them! Socrates, dying without pain, without ignominy, easily supported to the last his character; and if this easy death had not cast a lustre on his life, it might have been doubted, whether Socrates, with all his genius, was anything more than a Sophist. It may be said, he invented morality: but before him others had practised it; he only said, what they had done, and reduced to lessons their examples. Aristides had been just, before Socrates had said what justice was. Leonidas had died for his country, before Socrates had made love of country a duty. Sparta was sober before Socrates had praised sobriety, before he had defined virtue, Greece abounded with virtuous men.

"But where did Jesus, among his countrymen, take the pattern of this elevated and pure morality, of which he alone has given both the precepts and the example? From the bosom of the most furious fanaticism, the highest Wisdom made herself be heard; and the simplicity of the most heroic virtues honoured the vilest of all the people of the earth.

"The death of Socrates philosophizing tranquilly with his friends, is the mildest one could wish for: that of Jesus, expiring in torments, blasphemed, reviled, and execrated by a whole people, is the most horrible one could dread. Socrates, taking the cup of poison, blessed him who presented it, and who wept: Jesus, in the midst of a frightful punishment, prayed for his blood-thirsty executioners. Yes, if the life and death of Socrates be that of a Sage, the life and death of Jesus is that of a God."

The following argument also for the veracity of the Gospels, drawn from the impossibility of inventing such a perfect character, of such complete uniformity and consistency throughout, is borrowed from Rousseau, and improved by Wakefield.
"No forgers of the Gospel narratives in question, (whose motives, in the first instance, of such an imposition, could not easily be ascertained,) could have discovered any inducement, either from an acquaintance with human manners, or the operations of the human mind, to deliver such an extraordinary relation of the conduct of their hero. For my own part, I am able to devise no other tolerable solution of this difficulty, but this obvious supposition; That the Gospel History is in reality an accurate transcript from a true original; that such a personage as Jesus of Nazareth, actually appeared in the world; a genuine likeness of the picture which is presented of him.—That he came with the express intention of publishing such a system of religion, of executing that unprecedented project, of founding a universal empire over the affections and consciences of men, by the gentle constraints of truth, and the soothing captivations of purity and love.*"

The argument for the veracity of the Gospel, drawn from the number of the Evangelists, enhancing the difficulty of such a joint fabrication, is excellently expressed by Rousseau.

"It would be more inconceivable, that several men should have agreed to fabricate such a book, than that a single personage should have furnished its subject. Never could Jewish authors have invented, neither this tone of character, nor this morality. And the Gospel has marks of veracity, so great, so striking, and so perfectly imitable, that the inventor of it would be more astonishing than the hero."

And yet, the very next passage furnishes a deplorable instance of inconsistency, the most surprising and unexpected in this sceptic, as he professed himself:——"Granting all this, this same Gospel is full of things incredible, things that are repugnant to reason, and which it is impossible for any man in his senses to conceive, or to admit†. What is to be done in the

* Wakefield's Evidences of Christianity, second edition, 1793, or British Critic, July, 1794, p. 28.
† Rousseau principally objects to the Gospel miracles, and especially to the cure of Demoniaca, as impossible and incredible; not considering, in the blindness of his scepticism, that such were necessary for Christ and his Apostles, to prove their divine commission, like Moses. The doctrine of Demoniaca, though decried at the present day, is by no means disproved, or exploded. And the case of the man, and afterwards the herd of swine, possessed by a legion, which Rousseau so much ridicules, bears a frightful analogy to himself and the swinish multitude, "whose God is their belly, who glory in their shame, who mind earthly things."
midst of all these contradictions? We should be always modest and circumspect, my child; we should respect, in silence, what we can neither reject nor comprehend, and humble ourselves before that Great Being, who alone knows the truth."

How any man in his senses could hazard such a conclusion, so repugnant to his premises, is only for professed Sceptics to conceive. There cannot, perhaps, in the wide field of human absurdities, be adduced a more striking, and a more frightful instance of inconclusive reasoning, deduced from fair premises, by a "reprobate" and "undiscerning mind." Surely the former "good confession," which cannot fail to win the admiration and applause of all sober minded readers, although they detest the principles and the practices of this libertine and sensualist, (for such Rousseau appears, from his profligate confessions,) intimates, that "the Spirit of the Lord" is seldom totally "quenched," even in the worst men: even these, possessed by an evil spirit, as Pharaoh, Saul, Judas, Simon Magus, &c. have had their lucid intervals!

Priestley also, in his parallel of Mahomet with Christ, has skilfully drawn the leading features of both.

"If we consider the characters of the two men, the great superiority of that of Jesus is manifest.

"Mahomet, though not without religion, had nothing of that rational and humble piety, which eminently distinguished Jesus; nor did he discover any marks of that ardent and disinterested love of mankind in general, or of his own disciples in particular, which led Jesus to suffer and to die for them. Mahomet's passions of lust and revenge, the suspicion of which never fell on Jesus, render him a very improper object of imitation; whereas Jesus exhibited in his life a perfect pattern of every human virtue. Whence then could arise this great difference in the character and conduct of these two men, equally the founders of new systems of religion? The only hypothesis that can account for the facts is, that the consciousness which Jesus had of his peculiar and near relation to God, gave him that spirit of habitual devotion, which is the genuine parent of every other virtue; and the sure prospect of a great future reward, (Heb. xii. 2,) gave him a great superiority over all lower

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gratifications and pursuits. On the contrary, Mahomet, conscious that he was an Impostor, could have no other object than worldly power and sensual indulgence; and whatever might have been his devotion at his outset, he afterwards retained no more of it than was subservient to his schemes; and at length, (as was probably the case with Oliver Cromwell,) his religion was certainly swallowed up in his ambition.”

3. To these valuable and important testimonies, deduced from the Gospel, either by open enemies or doubtful friends, we shall add that of the great Jewish historian, Josephus. Antiq. xviii. 4, 3, p. 798. Hudson.

This character of Jesus is naturally introduced in the account of Pilate’s administration, during which he suffered.

“Moreover, at this time, lived Jesus, a wise man, if it be meet to call him man: for he was a worker of wonderful works, a teacher of men, who gladly received the truth, (John iii. 2, Matt. viii. 27.) And many of the Jews, many also of the Gentiles, he drew over to himself, (Matt. iv. 25, John xii. 42.) This was the Christ*, [usually so called; and by Pilate himself, Matt. xxvii. 17.] And when Pilate, on the information of the chief men among us, had punished him by crucifixion, yet his first admirers did not cease: for, [as they said,] during the third day [after his crucifixion,] he appeared to them alive again; the inspired Prophets having predicted these, and numberless other wonders concerning Him, [as the Christ, Luke xxiv. 26—46.] And still, until now, the community† of the Christians, [denominated from him as their leader,] has not failed,” (Acts v. 35—39.)

The genuineness and credibility of this testimony have been questioned, as if it were too favourable from a Jew to Christ; but apparently on insufficient grounds; for,

* ὁ Χριστός οὗτος ἦν. Josephus did not acknowledge Jesus as the Messiah. He only states, that he was the reputed Christ; as well explained by Jerom. Et credebatur esse Christus. Josephus afterwards explains his meaning, Ἰησοῦν τὸν λαομένου Χριστοῦ. Ant. xx. 8, 1.

† Χριστιανῶν φυλον, corresponds to the phrase, Χριστιανῶν εἴδων, afterwards, denoting “the community,” or “people of the Christians,” on account of the extensive propagation of the Gospel, at the time Josephus wrote his Antiquities, A.D. 94. It is distinguished thereby from “a sect,” as Lardner mistranslates it.

† The learned and laborious collector, Lardner, whose judgment did not always keep pace with his diligence, and whose Socinian bias, it is much to be lamented, sometimes led him, (undesignedly, we are persuaded,) to “make the worse appear the better reason,” has brought forward several objections against the authority and credibility of
1. It is found in all the copies of Josephus's works now extant, both printed and manuscript, in a Hebrew translation, kept in the Vatican library, and in an Arabic translation, preserved by the Maronites of Mount Libanus.

2. It is cited by Eusebius, Jerom, Rufinus, Isidore of Pelusium, Sozomen, Cassiodorus, Nicephorus, and by many others, who had all indisputably seen various manuscripts, and of considerale antiquity.

3. Josephus, in two other passages, (whose authenticity has never been suspected,) mentions, with much respect, John the Baptist, and James, the Bishop of Jerusalem, describing the former as a good man, who exhorted the Jews to come to his baptism, first practising virtue, and exercising justice toward each other, and piety toward God; for by such preparations only would "the ceremony of baptism (την βαπτισμον) be acceptable unto God." And he says that "the Jews considered the destruction of Herod's army as a Divine judgment on him for putting the Baptist to death." Ant. XVIII. 6, 2, p. 805.

And also James, Bishop of Jerusalem, whom he represents as put to death, A.D. 62, by an irregular Jewish council, summoned by the high-priest Ananus the younger, a haughty and overbearing man, a Sadducee, and like that sect, remarkably

this celebrated testimony, Vol. VII. p. 120, which do not seem to merit the weight he attaches to them.

Q. 1. This passage was not cited by any early Christians before Eusebius; such as Justin Martyr, Clemens of Alexandria, Tertullian, or Origen; and Chrysostom and Photius afterwards.

Answer. This negative argument, drawn from the silence of the Fathers, is unsatisfactory. It might, perhaps, have been foreign to their purpose; or it might have had little weight with the Jews, who hated Josephus, to cite his testimony. The positive argument from Eusebius, &c. is more than a counterbalance.

Q. 2. This passage interrupts the course of the narration, and is unlike the style of Josephus.

Answer. It is introduced naturally, in the course of Pilate's administration, and between two circumstances which occasioned disturbances. And was not the foolish and unfounded expectation of the false Christs, who should deliver them from the Roman yoke, the source of the greatest disturbances, and of that Roman war which ended in the destruction of the state, as Josephus himself often declares? And Huetius observes, one egg is not more like another, than the style of this passage to the general style of his writings. Objections from style are often fanciful.

Q. 3. It is unlikely that Josephus, who did not acknowledge Christ, and was hostile to him and his religion, would speak favourably of him.

Answer. This is accounted for in the text, and the supposed hostility denied upon strong grounds. See the valuable Appendix to Lardner's Life, Vol. I. No. ix. x. for further answers.
severe in their judicial sentences, who thinking this a convenient opportunity, during the interregnum, when Festus was dead, before the arrival of his successor, Albinus, brought to trial before the judges, James, the brother of Jesus, who is called Christ, and some others [of the Christians,] accusing them of transgressing the law, and delivered them up to be stoned. But those who were reckoned the most moderate citizens, and skilful in the law, [the Pharisees,] were greatly displeased thereat, and sent privily to the king, Agrippa, [who had appointed Ananus high-priest,] intreating him to order Ananus not to do such things any more, for that this first act was not rightly done. Ant. XX. 8, 1.

4. Josephus himself was a Pharisee, and that sect was much more favourable to the Christians than the Sadducees; a circumstance of which Paul adroitly availed himself, at his trial, before this same haughty and insolent Ananus, or Ananias, for his own protection against the Sadducees, two years before, A.D. 60. Ant. XXIII. 6. Josephus also was the intimate friend of this king Agrippa, before whom Paul was tried, and who said, “Almost thou persuadest me to become a Christian!” Ant. XXVI. 28. And can we wonder that the same worldly-minded policy which prevented Agrippa, his patron, from professing himself the follower of a crucified Saviour, notwithstanding all “his knowledge and belief of the Prophets,” on which Paul complimented him, Acts xxvi. 2—27, should weigh with the time-serving dependent likewise? who, to make his court to the Romans, in defiance of those Hebrew Scriptures, which he so well understood*, represented Vespasian, a heathen and a foreigner, as the predicted Messiah!

Still, however, we are not to consider Josephus as hostile to Christ, or the Christians, but rather a favourer of both, though secretly, for fear of the Jews, and afterwards of the Romans. And it is remarkable that his account of Jesus coincides with the declaration of Nicodemus, with the Evangelists, and with the sage advice of Gamaliel, who was probably the preceptor of Josephus as well as of Paul, from his great ability. And cer-

* Josephus was probably well acquainted with the Gospels and the Epistle of Paul, especially to the Romans and Hebrews. He spent two years at Rome, about the time Paul was a prisoner there, and might have been one of the learned Jews with whom Paul disputed, Acts xxviii. 22—29. And some remarkable coincidences of expression with the New Testament may be detected in his works.
tainedly Josephus could neither entirely pass over, in his history of Jewish affairs, so remarkable a personage as Jesus Christ, nor say less of him than he has done, without forfeiting his character as a well informed and candid historian, of which he makes such frequent professions; especially as he has taken notice, like Gamaliel, of several impostors, or false Christs, who appeared about that time, such as Judas of Galilee, or Gaulo- nisius, Theudas, the Egyptian, the pretended magician, &c. all of whom were far inferior in fame to Jesus.

5. Tacitus and Suetonius, the Roman historians, to whom the Christians, as a sect, were a much less interesting object than to a Jew, like Josephus, noticed the rise and establishment of Christianity, as being of sufficient magnitude to rank among the greatest events transmitted by them to posterity.

The account of Tacitus, in particular, was evidently taken in substance from Josephus, whose works he had read, and may furnish a strong additional voucher for the genuineness of the passage in question.

"The author of the Christian name was Christ, who, in the reign of Tiberius, was executed by Pontius Pilate, the Procurator, and that pernicious superstition was repressed for the present; but it broke out again, not only in Judea, the origin of that evil, but even in the city [of Rome], whither all atrocious or shameful rites flock from every quarter, and are celebrated." Annal. XV. 44.

Superstition was the term of reproach attached to the Christian religion, by the intolerant bigotry of the Romans; as we see also, Acts xxv. 19. And the Christian rites of Baptism and the Lord's Supper, were branded with the foulest calumnies by these Pagans, until the reign of Constantine the Great.

But Josephus evidently changed his mind respecting his former hasty adulation of Vespasian as the Messiah, in his Jewish war; for, in his Antiquities, written twenty years after, he waved the explanation of "the kingdom of the Stone," in Daniel, considering the coming of the Messiah as a future event. Ant. X. 10, 4. And, indeed, after he had asserted of Moses, that "his legislation appearing to be from God, made the man to be reckoned superior to his own nature," (Antiq. III. 15, 3,) is it unlikely that he might really hesitate respecting Jesus, whether he were not more than man, "a Teacher sent from God," as Nicodemus had formerly inferred from his
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"stupendous miracles," surpassing those of Moses, which were notorious to all the people, and even the prejudiced Jewish council could not deny, John xi. 47. And when he further reflected, that a lapse of threescore years after Christ's crucifixion had not put an end to his sect, but that it was rapidly increasing, and grown into a considerable "community," even in the heart of the Roman empire, while all the other sects of Judas of Galilee, Theudas, the Egyptian, &c. had perished with those ephemeral meteors; might he not scruple to disparage the Christian Religion, or its wonderful Author, "conquering by sufferings," lest haply he might be found to fight against God, according to the sage observations of Gamaliel, Acts v. 39.

The studied reserve, therefore, of Josephus, and his obstinate silence respecting the brazen serpent, (see Vol. II. p. 190,) the stupendous scenes which attended the rise and progress of the Christian Church, to which he could be no stranger; for they were not done in a corner, as Paul pleaded before king Agrippa, the patron of Josephus, Acts xxvi. 26, furnish unequivocal evidence, that he did not behold Christianity with indifference, much less hatred. Like many of "the rulers and crowd of priests that believed," both before and after our Lord's resurrection, John xii. 42, Acts vi. 7, he might not confess him, for fear of the Jews and of the Romans, loving the praise of men more than the praise of God," John xii. 43.

We have been the more solicitous to reclaim and vindicate this valuable and important testimony of the most intelligent Jewish historian that ever wrote, next to the Sacred Writers, because its authenticity and credibility have been hastily and unjustly depreciated by sceptical divines* and hypercritics, without calmly and skilfully weighing the evidences in its favour.

IV. We shall close this article with the singular testimony of a Roman emperor, even Tiberius himself, to the divinity of Christ.

The learned Tertullian, in his Apology for Christianity, about the year A.D. 200, after speaking of our Saviour's crucifixion

* The late Bishop Horsley, though as far removed from a Sceptic as the Zenith from the Nadir, dogmatically pronounced this passage, "a rank forgery, and a stupid one too," misunderstanding its drift, as if "Josephus therein acknowledged Jesus as the Christ, in as strong terms as words could do it." Lardner, VII. p. 129.
and resurrection, and his appearances to the disciples, and ascension into heaven, in the sight of the same disciples, who were ordained by him to publish the Gospel over the world; proceeds, "Of all these things relating to Christ, Pilate himself, already in his conscience a Christian, sent an account to Tiberius, then emperor." Apol. c. 21. p. 22.

Justin Martyr, also an early writer, in his first Apology, about A.D. 140, twice appealed for proof of these facts to "the acts made in the times of Pontius Pilate," p. 65, 72. edit. Benedict, which surely he would not have ventured to do in a public apology, addressed to Antoninus Pius, and the whole Roman senate, if such had not been really extant at the time*. And Eusebius confirms their authenticity.

Tertullian, in the same Apology, relates the proceedings of Tiberius, on this information.

"Tiberius, in whose time the Christian name, [or religion,] had its rise, having received from Palestine, in Syria, information of the truth of Christ's divinity, proposed to the senate, that he should be enrolled among the Roman gods, and gave his own prerogative vote in favour of the motion. But the senate, (without whose consent no deification could take place,) rejected it, because the emperor himself had declined the same honour. Notwithstanding, Caesar persisted in his opinion, and threatened punishment to the accusers of the Christians. Search your own commentaries, [or public acts,] there you will find that Nero was the first that raged with the imperial sword against this sect, when rising most at Rome." Apol. c. v. p. 6.

This is a curious and valuable testimony, confirmed also by Eusebius; and it is highly probable in itself.

Tiberius was superstitious, like the Romans in general, and if he received from Pilate, in justification of his unwillingness to gratify the envy and malice of the Jewish rulers, by sacrificing an innocent and a just man, the account of the stupendous circumstances of the crucifixion, the earthquake and darkness, and the wonders of his resurrection and ascension into heaven, which he must have learned from the Roman centurion and guard;

* About the year A.D. 307, during Maximin's persecution, the Heathens forged Acts of Pilate, injurious to Christ and the Christian faith, which were industriously circulated to discourage Christians, and unsettle their faith, as we learn from Eusebius, Eccl. Hist. I. 9. and IX. 5. These spurious acts prove the prior existence of the sermon.
and from the testimony of Christ's disciples, Joseph of Arimathea and Nicodemus, men of the first rank and consideration, who had free access to him; surely Tiberius might, from a principle of state policy, endeavour to conciliate this Son of God by associating him with the Roman divinities; and although he acquiesced in the adulatory refusal of the senate to enact his motion, yet he might naturally publish an imperial edict, prohibiting, under the severest penalties, the persecution of the followers of this New God; upon the same principle that other Heathen emperors, Nebuchadnezzar and Darius the Mede, passed similar decrees; in consequence of the miracles wrought by the God of Israel in favour of his servants, Daniel, and Shadrach, Meshach, and Abednego.

Tiberius, by Plutarch's account, was very inquisitive about the truth of the story of the death of the great god Pan, declared by some aerial demon to the Egyptian mariner Thamus, at sea, noticed before*; probably suspecting that it might relate to Christ. Lardner, indeed, with his usual diffidence, rejects it altogether as a fiction; but it has been countenanced by the profound Cudworth, and others. And what could induce Plutarch, however credulous he might be, to relate so extravagant a tale without some real foundation, however distorted, is not easy to conceive; especially as he had not the remotest suspicion of its reference to Christ: if he had, that would have been a sufficient reason with him for passing it over in silence.

To Tertullian's account Eusebius adds, that Tiberius threatened the accusers of the Christians with the punishment of death. And he considers this interference of the Roman emperor as providentially designed to promote the publication of the Gospel, in its infancy, without molestation; while he and Chrysostom both consider the remarkable refusal of the Roman senate to deify Christ as equally owing to the control of Providence; that the divinity of Christ might be established, not by human authority, but by the power of God; and that the Holy Jesus might not be ranked or associated among the infamous characters that were found among "the gods many, and lords many," of the superstitious and idolatrous Romans. For what fellowship hath Christ with Belial? See the original passages, Lardner, VII. p. 241—247.

* See the foregoing article of the cure of demoniacs, Vol. III. p. 106, note.
THE

SPIRIT OF THE GOSPEL.

This may be extracted from our blessed Lord's last and fullest commission to his Apostles, containing, in a very small compass, the whole substance of the Gospel; or the quintessence of the peculiar doctrines, precepts, sanctions, and aids of the Christian Religion, Vol. III. p. 266.

I. "All authority is given Me in heaven and upon earth, Go ye, therefore, into all the world, Publish the Gospel to all the creation.

II. "Discipline all the nations: Baptizing them in the name Of the Father, and of the Son, and of the Holy Spirit; And teaching them to keep all my commandments, Delivered unto you.

III. "He that believeth, and is baptized, Shall be saved; But he that disbelieveth, Shall be damned.

IV. "And these signs shall accompany the believers: They shall expel Demons, in my name, They shall speak in new tongues, They shall take up serpents, And if they drink any deadly potion, It shall not hurt them. They shall lay hands on the sick, And they shall recover.

V. "And lo, I am with you, all the days [of the Church,] Until the consummation of the world. Amen."

* This grand commission, worthy indeed of the Oracle who delivered it, and not more distinguished for sublimity of composition, than for simplicity of expression, has not been rendered throughout, with sufficient accuracy, in the English Bible.

Keppefar, "preach," had better be rendered "publish," as elsewhere, Mark i. 45. For as John the Baptist was the harbinger, or herald of Christ, to proclaim his first
This most comprehensive commission, opens with a preamble in the first clause, stating the plenary authority, and universal dominion, vested in Christ, as "the image," or visible representative of the Father, to found his spiritual coming in the flesh, so were the Apostles ordained to be his ambassadors, 2 Cor. v. 20. Πάση τῇ κτισίς, "to every creature," this should rather be rendered, "to all the creation," meaning the rational creation, or ανθρώπινη κτισίς, mankind, 1 Pet. ii. 13; κτισίς is so rendered elsewhere, Mark x. 6, xiii. 19, Rom. i. 20; and should also be so rendered, Rom. viii. 19, 20. Μαθητεύσατε, "teach," Μαθητεύω, in strictness signifies, to "disciple," or "make disciples," by baptism, as in John iv. 1. But the verb disciple, is now obsolete; and its prevailing substitute, to discipline, (by a usual metonymy of the effect for the cause,) should be adopted, in order to distinguish it from διδασκόντες, "teaching," afterwards: discipline being a more general term, signifying training, or the process of education, as well expressed by Horace:

Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant.
"Learning improves the implanted power [of mind,]
And culture right invigorates the heart." Od. iv 4, 33.

And still more finely and circumstantially, in the apocryphal book of Wisdom.

"The truest beginning of wisdom is the desire of education, (παιδείας.)
And the study of education is love,
And love is the keeping of her laws,
And attention to her laws, confirmation of incorruption,
And incorruption bringeth nigh unto God." Wisd. vi. 17—19.

Ο δὲ απιστησας κακαρέθησαι. Here απιστησας should be rendered, "He that disbelieveth," which is a stronger term than (ου πιστεύσας,) "he that believeth not," (incorrectly substituted in the English Bible,) because it implies wilful and obstinate rejection of the truth; as intimated in the term απιστος, "a disbeliever," or "faithless," applied by our Lord to Thomas, John xx. 27. Κακαρέθησαι, however, is rightly rendered, "shall be damned," intimating eternal condemnation, as contrasted with eternal salvation to believers; and as the verb is elsewhere understood and rendered in parallel passages, Matt. xii. 41, 1 Cor. xi. 32, James v. 9, at the day of judgment; corresponding to the punishment of hell fire, or destruction of both soul and body in hell, Matt. x. 28, Mark ix. 43, 44, Matt. xiii. 41, 42, xxv. 41—46, Rev. xx. 14, 15. Most mischievous and delusive, therefore, are those glosses of disbelievers, who deny the scriptural doctrine of eternal condemnation, and fritter it away into annihilation, &c. to the extreme hazard of their own, and their followers' souls, as "blind leaders of the blind," Matt. xv. 14, vi. 23.

Πάσας τας ἡμέρας, "always," should rather be rendered "all the days" of the Christian dispensation, or duration of the Church upon earth; in continuation of our Lord's fostering care of his Church in the wilderness, when, as "the angel of God's presence, he saved them, and in his love and pity, redeemed them [from Egyptian bondage] and bare them, and carried them [on eagles' wings] all the days of old," Is. lxiii. 9; intimating his continual and unremitting care of his Church, while militant here upon earth, as implied in his former promise, Matt. xv. 20, "Wheresoever, [and whatsoever] two or three are assembled together in my name, [or worship,] there am I in the midst of them," [to grant their requests,] as in the excellent comment of Chrysostom's prayer to Christ, at the conclusion of our morning and evening service.
kingdom, or universal Church upon earth, and to depute the Apostles, and their successors, as his heralds or ambassadors, to publish the Gospel, or glad tidings of salvation, to all the human creation. This includes the constitution of the primitive Church.

The second clause states, more particularly, the nature of their commission, and the conditions of salvation: 1. to discipline all the nations of the world, or train them up to religion and virtue, more perfectly and efficaciously than any former dispensation preparatory thereto.

"The Law appeared imperfect, and best given
With purpose to resign them *, in full time,
Up to a better covenant; disciplined
From shadowy types to Truth, from flesh to Spirit." Milton.

2. To teach them the mysterious doctrines, the peculiar rites, the important precepts and duties of the Gospel, immediately communicated by Christ to his Apostles.

The third clause states the encouraging, the awful, and the eternal sanctions of the Gospel, salvation to believers that are baptized, and obey his commandments; but damnation to disbelievers, who reject and disobey them.

The fourth clause states the miraculous powers and extraordinary gifts of the Spirit, conferred on the Apostles and first professors of Christianity, in order to qualify and enable them to execute and accomplish their arduous commission to a careless, a prejudiced, and a wicked world, immersed in ignorance, superstition, idolatry, and vice.

The fifth clause states the ordinary aids or fruits of the Spirit, promised by Christ to his Church, during its continuance upon earth, unto the end of the world, and consummation of all things.

Reserving for the last, the profound constitution and discipline of the Church, to be collected from the Acts and Epistles; we shall proceed, in the first place, to analyze and explain the mysterious doctrines and sacraments of the Gospel, The Trinity, regeneration, justification by faith, baptism, and the Lord's Supper, which are intimately connected together, and best explained by our Lord himself in the Gospels.

* The Jews.
I. THE MYSTERIES OF THE GOSPEL.

The first, the most mysterious, and the most awful of those things which eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive, a subject utterly undiscoverable and unfathomable by human reason, is the distinction of the persons of the Godhead, intimated in

THE TRINITY.

This word was first introduced by Theophilus, Bishop of Antioch, about A.D. 170, into Christian Theology, *Ad Autolycum*, Lib. ii. p. 94, et 100, as noticed by Dupin; and adopted by the learned Origen, &c.; and does not occur in the New Testament. It was borrowed from the Heathen philosophy, the Grecian, especially the Platonic, which was borrowed from the Orphic, and that from the Egyptian, and ultimately, from the Jewish, or Hebrew Theology. And the doctrine itself was gradually corrupted in its progress from the pure spring of original Revelation, by the heterogeneous admixture of fabulous mythology, and vain philosophy. An account of the ancient Trinities may be seen in those copious repositories of ancient wisdom and foolishness, the learned works of Cudworth, Gale, Stillingfleet, Brucker, and the Asiatic Researches. They shall be briefly noticed, please God, in the Appendix to the fourth volume, on the Primitive Theology and its Corruptions. It is only to the profound and sublime philosophy of Scripture, derived from Revelation, that we owe any rational and consistent notions on this most abstruse and mysterious subject.

The most ancient Book of Job recognizes the Deity under different conceptions, The most High, or Almighty God, the Redeemer or Intercessor, the Spirit of God, or the Holy One. And it speaks of the Privy Council of God *, xv. 8. See the foregoing Analysis of that Book.

* The Hebrew term, נון (Sod), variously rendered in our English Bible, "secret," Job xv. 8; "assembly," Psalm lxxxix. 7, and "counsel," Jer. xxxii. 18; it ought to be uniformly rendered "privy council," in all.

Of this "privy council of God," Job seems to speak in the beginning; in that "day, when the sons of God, or the holy angels, came to present themselves before the Lord," Job i. 6, (see Vol. II. p. 60,) and the Prophet Micah, to Ahab, "I saw the Lord
In the Book of Genesis, compiled, perhaps, partly from ancient records, Moses, the inspired historian, represents the world as the production of two or more Divine Beings, "THE GOD who created the heavens and earth; THE SPIRIT of GOD, who quickened the chaotic mass, and THE GOD who spake," or the ORACLE of the LORD, who conducted the process of the visible creation, Gen. i. 1—8. He distinguishes a visible LORD from the invisible LORD in heaven, xix. 24; and he alludes to Job's privy council of God, iii. 22, xi. 7.

David, that inspired Prophet, likewise distinguishes THE LORD from the MESSIAH, REGENT, or SON OF GOD, Psalm ii. and cx, (See Vol. II. p. 366,) and notices the HOLY SPIRIT of GOD, Psalm xi. And Etham, his contemporary, notices the privy council of the saints, Psalm lxxxix. 7.

The wise Agar asks, "What is GOD's name, and what is HIS SON's name?" Prov. xxx. 4.

Daniel notices the SON of GOD, iii. 25; and Jeremiah speaks of the privy council of the LORD, xxiii. 18.

The doctrine, indeed, of the three persons of the Godhead,

sitting on his throne, and all the host of heaven standing by Him, on his right hand, and on his left," 1 Kings xxii. 19; the Prophet Daniel also, in that sublime vision of the ANCIENT of DAYS, seated in judgment, where "the thrones were placed, and thousands of thousands of angels ministered unto Him, and myriads of myriads stood before Him," Dan. vii. 9, 10. The Prophet Zechariah describes "the seven [angels] that are the eyes of the LORD, which run to and fro through the whole earth," Zech. iv. 10; the angel Raphael says, "I am one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One," Tobit xvi. 15; and in similar language the angel who appeared to Zechariah the priest, says, "I am Gabriel, that stand in the presence of God," Luke i. 19. John, in the Apocalypse, greets the seven Churches of Asia Minor, "Grace be unto you, and peace from [God the Father,] who is, and who was, and who is to come; and from the seven-spirits, who are before his throne; and from JESUS CHRIST, the faithful witness," &c. i. 4, iv. 1—5, "who hath the seven spirits of God" at his command, Rev. iii. 1. And Paul, by the most solemn adjuration to Timothy, says," I strictly charge thee, before God, and the LORD JESUS CHRIST, and the elect angels, that thou observe these directions," &c. 1 Tim. v. 21, where the anarthrous term, Κυρίος, is equivalent to τοῦ Κυρίου, in the parallel passage, 2 Tim. iv. 1, and is therefore rightly rendered, "THE LORD," in the English; contrary to Mr. Sharp's rendering, "before JESUS CHRIST, THE GOD and LORD, and before the elect angels," &c. Remarks on the Definite Article, p. 38, 39, which is also rejected by Middleton, p. 544, 563, 567, who adheres to the common translation.

The "seven holy angels" or "elect angels," are generally understood by commentators to denote the HOLY SPIRIT, of whose "seven fold gifts," they are the representatives, 1 Cor. xii. 7—11 : 1. Because they occupy the place of the HOLY SPIRIT, or third person of the GODHEAD, in the foregoing greeting and adjuration; and 2. From the prohibition of invocation of angels, Matt. iv. 10, Rev. xix. 10, xxii. 8, 9.
seems to have been fully established in the Jewish Church, at the coming of Christ. John evidently recorded it, as the received doctrine, when he testified that the Father declared Jesus, by a voice from heaven, to be his beloved Son, and the Holy Spirit rested upon him at baptism. The doctrine is found in the Chaldee Paraphrase, and in Philo. The Jews only doubted, or denied, that Jesus was that Son.

The latter Rabbins* acknowledge that there is a remarkable mystery, couched in the various pointing of the divine name, in the Masorote text, where it is thrice repeated in the solemn blessing ordained to be pronounced upon the congregation of Israel, by Aaron and the priest, Numb. vi. 24—26.

1. "The Lord (יָהָיָהָיָה) bless thee and keep thee;
2. The Lord (יִהְיֶה) make his face shine upon thee, and be gracious unto thee;
3. The Lord (יִהְיֶה) lift up his face upon thee, and give thee peace."

The mystery concealed in these repetitions of the sacred name, is best, perhaps, explained by that mighty master of Hebrew learning, bred at the feet of the sage Gamaliel, the Apostle Paul, in the evangelical blessing, 2 Cor. xiii. 14.

1. "The grace of our Lord Jesus Christ,
2. And the love of God,
3. And the fellowship of the Holy Ghost,
   Be with you all. Amen."

And the pious Christian will thus gratefully combine both together, according to the analogy of faith.

"GOD THE FATHER bless and keep us through his love;
GOD THE SON make his face shine upon us, and be gracious unto us through his grace;
GOD the Holy Ghost lift up his face upon us, and give us peace, through his fellowship."

In the Jewish and Christian blessings, the order of the first and second clauses, we see, is reversed; the latter, beginning

* "The Mosaic records brought down the notion of a Trinity from the earliest ages. The modern Jews contend against this fact, that they may not seem to countenance an argument for the truth of Christianity; but if they read their own Targums, they will see that their forefathers confessed it; as in the following instance: "Come and see the mystery of the word Elohim. There are three degrees, and each degree is sole: Notwithstanding, they are one; and are united into one; nor is one of them divided from another." R. Simeon ben Jochai, in Zohar, ad 6 section. Levit. cited by Buchanan in his Christian Researches in Asia, p. 247, Edit. 2.
with the Son; perhaps to intimate that it is by Jesus Christ our Lord, or Spiritual Sovereign, that we, sinful mortals, have "access unto the Father," or "boldness to approach Him with confidence," "by one Spirit," Eph. ii. 18, iii. 12. For there is but "one God [Supreme,] and one Mediator between God and man, the Man Christ Jesus, who gave himself as a ransom in the stead of all mankind," 1 Tim. ii. 5.

The benefits we owe to the ever blessed Trinity, are distinctly intimated in the several operations of creating, redeeming, sanctifying love. "Every good gift, and every perfect grace, is from above, coming down from the Father of lights [and perfections,] (Urim and Thummim, Exod. xxviii. 30,) James i. 17. And these gifts are distributed by their joint agency. Christ "received gifts" from the Father, which "He gave unto men," through the Holy Spirit; compare Psalm lxviii. 18, 19, with Eph. iv. 7—10, they are thus classed, 1 Cor. xii. 4—11.

Vers. 4. For there are differences of gifts [of healings*], but the same Spirit;

* In the first class, ἁρματα, here, (1 Cor. xii. 4,) are afterwards explained, ἁρματα αρπαρων, "Gifts of healings," ver. 28, 30, and these seem to include the care of Demoniacs, and of all manner of diseases, by laying hands on the sick, according to the general commission; clause the fourth. These are attributed to the Holy Spirit: as the infliction of diseases, for correction or punishment, was called, "to deliver up to Satan," or the wicked spirit, 1 Cor. v. 5, Acts xiii. 9—11.

In the second class, διακονιας, "ministries," include the different orders and degrees of ministers in the Church; which are noticed afterwards, as "members, composing, in part, the body of Christ," or the corporation of His Church.

1. Apostles, 2. Prophets, 3. Teachers, 4. Helps, or Helpers, 5. Governments, or Governors, the abstract being put for the concrete terms, ver. 27—29. The institution of these, therefore, is attributed to Christ.

In the third class, εργασιακα, are afterwards explained, εργασιακα δυναμων, "workings of miracles," ver. 10, and they to whom these were distributed, are afterwards called ἐνεργοι, "workers of miracles," the abstract put for the concrete, ver. 29, and the word εργασιακα, seems to intimate, that they were impelled to the exercise of these miracles, by an inward operation of the Spirit. And these, as distinguished from the other gifts, may denote those extraordinary miracles wrought by the chief Apostles, Peter and Paul, such as curing diseases by the shadow of the former, or by handkerchiefs taken from the latter, raising the dead, handling serpents, drinking deadly poisons, unhurt, &c. These, therefore, are attributed to God.

The other gifts of the Spirit, enumerated here by the Apostle, 1. The word of wisdom, 2. The word of knowledge, 3. Faith, 4. Prophecy, 5. Discernings of spirits, 6. Different kinds of tongues, 7. Interpretation of tongues, were peculiarly necessary for the different orders and degrees of the ministry, from the highest to the lowest, in order to qualify
5. And differences of *ministries* [in the Church] but *the same Lord*.

6. And differences of *workings* [of miracles] but it is *the same God* who *worketh all in all*.

7. But to each is given the *manifestation* of [*the gifts of*] *the Spirit*, for the [*common*] advantage.

11. But all these [*various gifts*] *worketh the one and the same Spirit*, distributing severally to each, according as *He willeth*, 1 Cor. xii. 4—11. In this most mysterious passage, diversities of gifts are ascribed to the three Beings, which are all ultimately attributed to the one Being, who is called οὐκ ἔστι τὸ αὐτόν Πνεῦμα, "*the one and the same Spirit,*," and who seems to coincide with "*the Father of lights, with whom is no variableness nor shadow of change,*," according to James i. 17, whose Hebrew name, IAH, signified "*one and the same*," Isa. xxvi. 4, and who was described as "*unchangeable*," Mal. iii. 6. But in a subject so profound and unfathomable, *how He is solely* the cause of effects, above severally ascribed to the *Spirit, the Lord, and the God*, we know not, we understand not. See *Middleton's excellent note*, p. 481—483.

"The world by wisdom knew not God," 1 Cor. i. 21. "Such knowledge is too wonderful and excellent for mortals; they cannot attain to it," Psalm cxxxix. 6. It is to *revelation* only that we are indebted for any clear and distinct ideas of the *Godhead*. Not affecting, therefore, to be *wise above what is written*, we shall proceed, with awful reverence, to sketch what the *Holy Scriptures* have unfolded respecting the several Beings, (or *Persons*, as they are commonly styled,) who compose the "*Trinity in Unity*;" not presuming to enter into their *metaphysical* nature, which is alto-

them for the due discharge of their respective offices and functions in the Church. And all these various gifts were distributed severally to each person, as fitted to his *station*, for the public good.

Lord Barrington, in his *Miscellanea Sacra*, has given an elaborate essay on the *teaching* and *witness* of the *Spirit*, Vol. I. p. 101—341, which contains much valuable matter; and in p. 106, a *table*, harmonizing the several *gifts of the Spirit*, scattered throughout this twelfth chapter. But it is rather perplexed and embarrassed, and in some places inaccurate; as where he supposes that "*helps* answer to "*prophecy," and "*governments* to "*discerning of spirits." The above attempt, it is humbly hoped, will be found clearer and plainer, and more consistent with the context, in this most abstruse and difficult part, perhaps, of the abstruse and difficult writings of St. Paul.
The creed, commonly called the Athanasian, justly declares "the Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible." There it should have stopped, and not have plunged into the ensuing contradiction; "and yet there are not three incomprehensibles, &c. but one incomprehensible!" thus defining what was allowed to be undefinable; adopting the metaphysical subtleties and distinctions of the schoolmen, (by some of whom it was probably composed;) introducing unscriptural terms, "Trinity, coeternal, coequal," &c. and perverting the scriptural term, "unity," signifying union, or unanimity, (see this Vol. p. 182, note, and p. 196,) into a personal sense, and even denying the express declarations of Scripture, "and in this Trinity, none is afore or after other; none is greater or less than another;" whereas, the Father is "afore" the Son, in order of precedence, (Mal. i. 6,) and the Son himself declares, "the Father is greater than I,"—"is greater than all," (John x. 29, xiv. 28;) the creed, also, inconsistently admitting afterwards, that "the Son is inferior to the Father, as touching his manhood."

We cannot, therefore, but regret its admission from the Romish into our reformed, and truly evangelical Liturgy, and express our wish, with the honest and candid Archbishop Tillotson, that "the Church were well rid of it," as a stumbling-block to those that are within its pale, and a scandal to those that are without, and as furnishing a specious pretext for those deplorable schisms which are now, alas, rending the vitals of the Established Church.—"Unitas irrationaliter collecta heeresin facit; Trinitas rationaliter expensa veritalem constituit—Veritatem male accipit idiotes quisque aut perversus.—Tertull.

How widely different was the caution of that illustrious philosopher, Newton, in his admirable description of THE Deity, in the Scholium generale of his immortal Principia, p. 528, concluding with this reflection:

"As a blind man has no idea of colours, so we have no idea of the modes in which God most wise perceives and understands all things. He is totally void of all body, and bodily figure, and therefore can neither be seen, nor heard, nor touched; neither ought He to be worshipped under the appearance of any thing corporeal. We have ideas of His attributes, but we know nothing at all of the substance of any thing. We know not their intimate substances by any act of sensation or reflexion; and much less have we the remotest idea of the substance of God. We know Him only by his properties and attributes, by the wisest and best structures of things, and by final causes. We admire him for his perfections, and we worship Him for his providential dominion"—"He rules all, not as the [material] soul of the world, but as [the spiritual] Lord of the universe, and on account of his [universal] dominion, is called Παντοκρατωρ.—And from his true dominion it follows, that the True God is [ever-] living, intelligent, and powerful; from his other perfections, that He is supreme, or supremely perfect," &c.

The following is the admirable philosophical reflexion of his illustrious predecessor, Lord Bacon.

"In the entrance of philosophy, when the second causes, most obvious to the senses, offer to the mind, we are apt to cleave unto them, and dwell too much upon them, so as to forget what is superior in nature; but when we pass further, and behold the dependency and confederacy of causes, and the works of Providence, then, according to the poets, we easily perceive that the highest link of nature's chain must be tied to the foot of Jupiter's chair; that philosophy, like Jacob's vision, discovers to us a ladder, whose top reaches up to the footstool of the throne of God."

HINC OMNE PRINCIPIUM, HUC REFER EXITUM.—Hor.
1. **The Supreme Being** is described throughout, in the most awful, sublime, and magnificent terms our puny intellects are able to conceive. He is represented as pervading and upholding the universe, as "filling heaven and earth with his presence; the heaven of heavens cannot contain," or confine **Him**, Job xi. 7—9; xxiii. 3—9; Psalm-cxxxix. 1—9; 1 Kings viii. 27; Jer. xxiii. 24. He is more particularly described as being "Spirit," John iv. 23; "the one and the same Spirit," 1 Cor. xii. 11; and **the Father of Spirits**, Heb. xii. 9; He is light, and in him is no darkness at all, 1 John i. 5; **the Father of lights**, James i. 17; He is love, 1 John iv. 8, the infinite and inexhaustible source of all that is good, and fair, and lovely, throughout the universe; to whom the Son of **his love**, Col. i. 13, with the profoundest modesty and humility, ascribed all his own goodness and greatness, Matt. xix. 17, John v. 30, xiv. 28, as **His Father and His God**, no less than **our Father and our God**, John xx. 17: for we are all his offspring, in whom we live, and move ourselves, and are, Acts xvii. 28; **the God, and Father of our Lord Jesus Christ**, 2 Cor. xi. 31, the one God and Father of all, who is above all, and through all, and in us all, Eph. iv. 6, who is greater than all, John x. 29; **The only true God**, John xvii. 3; the only wise God, Rom. xvi. 27; the only good God, Matt. xix. 17; **the blessed and only Potentate, the King of the reigning Kings, and Lord of the ruling Lords** *, who only hath immortality, inhabiting light inaccessible; the King eternal, invisible, whom none of mankind saw, at any time, nor is able to see; To **Him be honour and glory for evermore**. Amen. 1 Tim. i. 17; vi. 15, 16; John i. 18.

2. **The Son of God** is described in terms of equal grandeur and magnificence, as "**the image, or visible representative of the Invisible God, the effulgence of His glory, the impress of His subsistence, upholding the universe by the dictate**

* This is a closer rendering of the original, ὁ βασιλεὺς τῶν βασιλευτῶν καὶ κυρίος τῶν κυριευτῶν. The received, "**The King of Kings and Lord of Lords,"** does not sufficiently discriminate this title of **the Father**, 1 Tim. vi. 15, from "**King of Kings, and Lord of Lords,"** the proper rendering of ὁ βασιλεὺς βασιλευτῶν καὶ κυρίος κυριευτῶν, the title of **Christ**, Rev. xix. 16, conferred on Him by **the Father**, Phil. ii. 9, who is "**the Lord God Omnipotent,"** κυρίος ὁ Θεὸς ὁ Παντοκράτωρ, Rev. xix. 6.
of His power; the Oracle, who was in the beginning—before the world was,—with God the Father, and had glory with Him before the foundation of the world, as God the Son, by whom were all things made, and without whom was not any thing made that hath been; the first born of all creation, by whom God made the worlds; for by Him were all things made, both in the heavens and upon the earth, visible and invisible, whether thrones, or lordships, or principalities, or authorities; all things were made by Him, and for Him; and He is before all things, and in Him all things consist, John i. 1—18; Col. i. 15—17; Heb. i. 1—3; John xvii. 5—24.

This only begotten Son of God, full of grace and truth, "subsisting in form of God, reckoned to be Godlike, not a matter of usurpation [to be seized*, but rather of reward to be earned, and therefore] exhausted himself [of his divine form,] assuming a servile form, being born in the likeness of men. And having been found in figure as a man, He humbled himself, becoming obedient unto death, even the death of the

* οὐκ ἀρπαγμὸν ἡγησάτο το εἶναι ἵκαι Θεόν. The phrase ἵκαι Θεόν was shown before to be equivalent to ἴκαι τον Θεόν. "Godlike," (see this Vol. p. 100, note,) to which we may add these examples, τίμην δὲ λαβομας ἵκαι Θεόν. "They were allotted Godlike honour," Odys. XI. 304. τὸν νῦν ἵκαι Θεόν Ἰωάννησιον εἰσορωσί, "whom now the Ithacans respect as Godlike," Odys. xv. 519.

The expression ἀρπαγμὸν signifies hasty "seizure" of honours or rewards, without waiting till they be duly earned, and conferred for services performed. Thus Plutarch says of Alexander the Great, "γιγαντικῶς την Ασίαν καταδραμὼς, οὐδὲ ὀστερὸν ἄρπαγμα καὶ λαβόμενον ευνυχικας ἀναπτύσσει σπαραξας καὶ ανασφραχθαι διανοηθες. "For he did not, robber-like, overrun Asia, nor did he design to ravage and plunder it, as a booty and spoil of unexpected good fortune." So Echiches, μη ἄρπαζε την φιλοτημαν. "Seize not the meed of honour;" and Cicero, Sapiens Virtutis honorem praemium haud pradam petit. "The wise seeks the honour of virtue as a reward, and not a prey." And so Vopiscus, Discant qui regna cupiunt, non rapitum ire imperia, sed mereri; "Let the ambitious learn, not hastily to seize empires, but to deserve them."

Horace has a remarkable passage in his praise of Pallas, the goddess of wisdom, the immediate offspring of Jove.

Unde nil majus generator Ipso (Parente)
Proximos Ilii tamen occupavit
Pallas honores.

Here Pallas is said to "occupy" as an heritage, not by usurpation, "the honours next to the Father," by a striking resemblance to her prototype, the true Oracle, or Wisdom.
cross*. Wherefore, God also transcendantly exalted Him, and bestowed on Him the name above every name; that at the name of Jesus every knee should bow, of celestial, terrestrial, and infernal beings, and every tongue confess that Jesus Christ is Lord, to God the Father's glory,” Phil. ii. 6—11; Rev. xix. 16.

“Though he were a Son, yet learned he obedience from his sufferings; and having been perfected thereby became author of eternal salvation to all that obey Him,—that look up to the author and finisher of their faith, Jesus: who, for the joy proposed to Him, endured the cross*, despising shame, and sate down on the right hand of God,—when He was ordained Son of God, in power, by the Spirit, on his resurrection from the dead; who Himself is the head of the corporation of the Church, the beginning, the first-born of the dead; that he might become president in all; as the first, and the last, and the living; who became dead, and lo! he is living for evermore, Amen, and holds the keys of Hades and of Death.—To Him, who loved us, and washed us from our sins in his own blood, and made us kings and priests unto God his Father, be glory and dominion for evermore, Amen,” Heb. v. 8, 9, xii. 2, Rom. i. 4, Col. i. 18, Rev. i. 5—18.

3. The personality of the Holy Spirit, and his functions, are clearly described in the New Testament. He is plainly distinguished from the Father and from the Son, in the instituted form of Baptism, in the general benediction, and in the spiritual gifts and graces which He jointly confers with them, on the faithful, as we have seen. And his functions,

1. To be another advocate for us with the Father, in addition to Christ our advocate; for He jointly assisteth our infirmities, and intercedeth for us, with groanings unutterable, John xiv. 16, xvi. 7, 1 John ii. 1, Rom. viii. 26. 2. To be a powerful advocate with the Apostles, with the world, convincing the world, by their preaching, of sin, and righteousness, and judgment, and thereby making numerous proselytes to the

* In both these passages, Phil. ii. 8, and Heb. xii. 2. σταυρος, without the article, does not signify “a cross,” or the individual cross on which Christ suffered; as imagined by Bishop Middleton, on the Greek article, p. 607, but rather that particular mode of punishment, crucifixion, as distinguished from all others.
Christian faith, John xvi. 8—11. 3. To bring all Christ's sayings to their recollection, and guide them into all the truth, guarding their preaching and writings from error; and to shew them things to come, John xvi. 13; and 4. To regenerate and sanctify the faithful to the end of the world, John iii. 5, Tit. iii. 5, 1 Cor. vi. 11.

REGENERATION BY BAPTISM AND THE SPIRIT.

In steering our course through this mysterious, but most important subject, so as to avoid the opposite extremes of enthusiasm and scepticism, by which it has been either disgraced or denied, we shall be guided by the pole star of our Lord's discourse with Nicodemus; which contains the fundamental doctrines of regeneration, justification, and sanctification, so important to all Christians rightly to know and understand.

This profound discourse, the occasion of which was noticed before, (see this Vol. p. 89,) opens with a respectful enquiry, on the part of Nicodemus, concerning the true way to salvation, from a divine teacher, as he acknowledged Jesus to be, from his signal miracles, both in his own opinion, and in that of others, we may suppose, the best informed.

"Rabbi, we know that thou art a teacher come from God; for none can do these miracles that thou doest, except God be with him," John iii. 1, 2.

Jesus answered, "Verily, verily I say unto thee, except any one be born anew*, he cannot see the kingdom of God," ver. 3.

This figurative new birth, our Lord afterwards expressed more plainly to his disciples.

"Verily, verily I say unto you, except ye be converted, and become as little children, ye shall by no means enter into the kingdom of heaven," Matt. xviii. 3, for "of such is the kingdom of heaven" attainable, Matt. xix. 14; such only as resemble babes in their leading characters of humility, simplicity, innocency, and docility, John i. 48, Matt. xviii. 4, xi. 25, Luke xii. 36, Matt. xxi. 16, 1 Pet. ii. 2. So David described the Messiah, Psalm cxxxii. 1, 2.

* The original term ανωθεν, here should be rendered "anew," corresponding to δυνάμεων, "a second time," in the next verse. The full phrase, πάλιν ανωθεν, "again anew," Gal. iv. 9, is equivalent to πάλιν εκ δυνάμεων, "again a second time," Matt. xxvi. 42.
Understanding this new birth literally, Nicodemus expressed his surprise: "How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born?" ver. 4.

Our Lord then, in reply, explained more fully its true figural nature, by stating the means of procuring it, and its absolute necessity to salvation, from the infirmity and corruption of human nature, or of mankind in their natural state.

"Verily, verily I say unto thee, except any one be born anew of water and the Spirit, he cannot enter into the kingdom of God," ver. 5, 6.

By water, in this place, we understand, with the liturgy, articles, and ablest divines of the Church of England *, water-baptism, and not merely with some sectaries, symbolical purification in general, for the following reasons.

1. Our Lord here states the necessity of a higher baptism than that of John, with which Nicodemus must have been acquainted; and the insufficiency of which, John himself acknowledged, as ministering only to repentance; whereas the ensuing baptism of Christ was to be more efficacious, as being the baptism of the Holy Spirit, unto regeneration, as shewn before, in the foregoing article of John the Baptist. See this Vol. p. 65.

2. And this is confirmed by the analogy between our Lord's doctrine here, and in his last commission to his Apostles; in which they were expressly required to baptize all nations with water, in the name of the Holy Trinity, to entitle them to initiation into the kingdom of heaven, or to the privileges of the Christian covenant, of which this peculiar mode of baptism, was to be the instrument, or stipulated condition, on God's part, of granting salvation; as faith is required on our part, as the indispensable condition of receiving it.

3. And if we look to the practice of the Apostles, as the best explanation of the precept in question, we shall find, that all the converts who professed their faith or belief in the efficacy of Christ's atonement for the sins of mankind, were invariably baptized in token of their conversion. Such as the first fruits of the Christian Church on the day of Pentecost, who witnessed

* See especially, Waterland's masterly Sermons on Regeneration and Justification by Faith, for the scriptural and orthodox doctrines of the primitive Church on these important articles. They are now scarce, and have lately been reprinted in the Churchman's Remembrancer, Vol. I. p. 1807. 8vo. Rivingtons.
the baptism of the Spirit, in the form of fire, on the Apostles and their company, as foretold by John, Acts ii. 41; Saul, or Paul, Acts xxii. 16; Simon Magus, Acts viii. 13; the Ethiopian Chamberlain, Acts viii. 25—28; Cornelius and his friends, Acts xx. 44—48; the jailor at Philippi, Acts xvi. 30—34; the twelve disciples of John the Baptist, Acts xix. 2—7, &c.

4. The universality of the practice, satisfactorily explains also, the meaning of the indefinite term, πᾶς, "any one," in our Lord's answer; by shewing that it must be understood universally, as equivalent to πάντας, "every one," corresponding to his last commission to the Apostles, "to publish the Gospel to all the creation:—He that believeth, and is baptized, shall be saved; but he that disbelieveth, shall be damned; for "He" here signifies "whosoever," or "every one."

Though baptism is here considered as a necessary condition of salvation, in addition to belief; yet it is remarkable, that damnation is threatened only to disbelief, or obstinate unbelief without including the omission of baptism. This, Waterland remarks, may perhaps be a reserved case, in which God may dispense with the general rule of baptism, in favour of such as may not have the means or opportunity of performing this rite; as in the case of the penitent malefactor on the cross; or in sudden emergencies. At the same time, since the Christian covenant holds forth no engagement to save mankind, or make them heirs of eternal life, without the performance of this rite; baptism must be considered as the ordinary standing instrument, or conveyance of Gospel salvation on God's part; and therefore, no person who neglects or despises it, can properly be entitled to those privileges. Hence Quakers, who explain away one part of the institution, water baptism, and hold only the other, the baptism of the Spirit *, as if the former were only symbolical of the latter, seem to run a great risk of their salvation, by disobeying a positive rite prescribed by Christ, not only in his own name, but in that of the whole Trinity, and practised by his Apostles.

The necessity of this initiatory sacrament, further appears from its symbolical nature.

Baptism, (βαπτίσμα,) "dipping," or "immersion" in water.

* As the Quakers have curtailed one part of the sacrament of baptism, so have the Romanists one part of the sacrament of the Lord's supper, by denying the cup to the laity.
is a figurative death and burial, and "rising again," or "emergesion," out of the water, is a figurative resurrection, Rom. vi. 3, 4, and well represents, in the scriptural language of our Church Catechism, "a death unto sin, and a new birth unto righteousness. For being by [our fleshly] nature born in sin, [or prone to sinning, and thereby] children of wrath, [or obnoxious to Divine punishment,] we are hereby [invested with a spiritual nature, 'putting off the old man, and putting on the new,' and] made children of grace," [or heirs of eternal salvation, through Christ.] Compare Ephes. ii. 3—6, Col. iii. 1—10, Ephes. ii. 8.

Our Church, therefore, rightly considers the baptized, whether infants or adult, immediately after the ceremony is performed, as "regenerate, and grafted into the body of Christ's Church." See the Offices of Baptism for both.

Though no instances but of adult baptism are noticed in the New Testament, yet, that infant baptism was also practised from the beginning, may fairly be inferred from the analogy of this rite to that of circumcision in the patriarchal and Jewish Church, which it superseded in the Christian. And it was usually admitted within the eighth day, by the primitive Christians. Hence that admonition in our Rubrick, that "The people defer not the baptism of their children longer than the first or second Sunday, or holy day, after their birth; unless upon a great and reasonable cause."

It was the opinion of several early Fathers of the Church, Ireneaus, Tertullian, Cyril, Nazianzen, Hilary, Ammonius, Damascen, &c. that the water applied in baptism, secured, or sealed, as it were, the body to a happy resurrection; while the Spirit more immediately sealed the soul; and so the whole man was understood to be cleansed, sanctified, and accepted by God in baptism. Which seems to be countenanced by the following texts, Titus iii. 5, Ephes. v. 25, 26, Rom. xv. 16, 1 Thess. v. 23.

Baptism once administered, is effectual unto regeneration, on God's part, and need not be repeated. As there is but one Lord, and one faith, so there is but "one baptism" once performed, Eph. iv. 5. For as the natural birth happens but once, so does the spiritual. The grant of regeneration subsists in force after baptism, though its efficacy depends upon performance of the conditions of the covenant then made, (namely,
repentance, faith, and obedience,) for the privileges may be vacated, or forfeited, unless we walk in newness of life. And lapsed converts, in Scripture, such as Simon Magus, Acts viii. 22; the revolting Churches of Asia Minor, Rev. ii. 5—16, iii. 3—19; the wicked prophetess, Jezebel, Rev. ii. 20, 21, &c. are no where exhorted to be born anew, or regenerated, after they had been once baptized; but frequently to repent, to be converted, to be renewed in the spirit of their mind, or transformed by the renewing of their mind, Acts iii. 19, Ephes. iv. 23, Rom. xii. 2, upon which they may be reinstated in their former privileges.

Hence the Anabaptists and General Baptists, who re-baptize infants after they become adult, seem to perform a work of supererogation, running into the opposite extreme from the Quakers.

RENovation AND SANCTIFICATION BY THE LORD'S SUPPER, AND THE SPIRIT.

Renovation, or reformation of life, is not to be confounded with regeneration. We can be born anew but once, because we can live but once in this present world. But we can rise and recover often, we can grow, and be nourished often with spiritual food, because we can fall often, and offend often, (Prov. xxiv. 16. The distinction is noticed expressly in the New Testament.) " We are saved by the washing, [or baptism,] of regeneration, and by the renovation of the Holy Spirit," Tit. iii. 5; we are exhorted, as Christians, after admission into the Church, or regeneration, "to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service: not to be conformed to this world, but to be transformed by the renewing of our mind, to approve what is the good, and acceptable, and perfect will of God," Rom. xii. 1, 2. And accordingly, the reasonable service of the Church of England prays, "That we being regenerate, and made God's children by adoption and grace, may daily be renewed by his Holy Spirit." Collect for Christmas day.

And this necessity of renovation after regeneration, results from the fleshly part of man's nature: "Christ, indeed, in the truth of our nature, was made like unto us in all things, sin only except; from which he was clearly void, both in his flesh
and in his spirit." — "But all we, the rest, although baptized, and born again in Christ, yet offend in many things." Article XV. — "And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, always contrary to the Spirit, (Rom. viii. 6, 7,) is not subject to the law of God." Article IX.

Hence the baptismal prayer before the ceremony, "That all carnal affections may die in him, and that all things belonging to the Spirit, may live and grow in him;" and again, after, "that we who are [already] baptized, may continually mortify all our evil and corrupt affections, and daily proceed in all virtue and godliness of living."

Thus does the cautious wisdom of our Church, guard against two dangerous errors of enthusiasm.

1. That regeneration is a state of sinless perfection.

* When it is said in this ninth article, that "original, or birth sin," — "in every person born into this world, deserves God's wrath and damnation;" — to deserve, must signify "to be liable or subject to," as formerly "to merit," signified "to obtain;" as in the Wittenberg confession, "We teach that good works are necessary to be done, and by the free kindness of God, they merit their certain rewards." So Hooker observes of that latter, p. 25.

† Nothing can be more express, than the whole tenor of Scripture, both Old and New, against this presumptuous doctrine of sinless perfection, so contrary to our just sense of the present imperfection of human nature, even in its most improved state. — "Behold I was shapen in iniquity, and in sin did my mother conceive me," Psalm li. 5. "Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified," Psalm cxiii. 2. "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand!" Psalm cxiii. 3. For "there is no man that sinneth not," either in thought, word, or deed, 1 Kings viii. 46. "There is no just man upon earth, that doeth good, and sinneth not," Eccles. vii. 20; "In many things we all slip," James iii. 2. "If we say that we have no sin, we deceive ourselves, and the truth is not in us," we deceive others also, 1 John i. 8. Art. xv.

When, therefore, we meet with such counter-declarations in Scripture, as that "Noah was perfect in his generation," Gen. vi. 9, that "David followed God with all his heart, to do only what was right in His eyes," 1 Kings xiv. 8, that "Zechariah and his wife Elizabeth, were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless," Luke i. 6, &c. we know, from their history, that they were far from "perfect," or absolutely "sinless." Such declarations, therefore, to preserve truth and consistency, must be understood in a qualified sense, as if such persons were, comparatively, perfect or blameless in their generation, though not absolutely. And when it is said, "Every one that is born of God, sinneth not sin, because His seed remaineth in him; and he cannot sin, because he is born of God," 1 John iii. 9, if we suppose the Apostle to write consistently with his former declaration, he must mean "that whosoever is born of God, by spiritual regeneration, at baptism, neither doth nor can live in the allowed commission of sin; that he cannot sin with allowance, continuance, and satisfaction to himself. For as Dr. Doddridge justly observes, "unless the words be understood in a qualified sense, they would prove not only the sinless perfection of every
2. That the work of conversion, or renovation, (which they confound with regeneration,) is instantaneous, and produced by a sudden and irresistible impulse* of the Holy Spirit upon the mind; and that it is sensible, or perceptible by the individual himself, at some particular place, and particular time †.

regenerate person, but the impossibility of his sinning any more; contrary to reason, Scripture, and experience."

"The perfect Christian, indeed, according to the representation of Holy Writ, is he, who, as far as the infirmity of his nature will admit, aspires to universal holiness of life; uniformly and habitually endeavouring to stand perfect and complete in all the will of God, and to fulfil all righteousness, in humble imitation of His Redeemer;—who daily and fervently prays for 'increase of faith,' like the Apostles themselves; and strenuously labours to 'add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness charity.' Such is the assemblage of virtues necessary to constitute the character of the perfect Christian; ever aiming at, though never attaining to absolute or sinless perfection, in this present state of trial, probation, and preparation for a better; and meekly resting all his hopes of favour and acceptance with God, not on his own defective or imperfect righteousness, but on the free grace of God, through the redemption that is in Christ Jesus; for 'by grace we are saved through faith;' and this, not of ourselves, 'it is the gift of God; not of works, lest any one should boast.' See my Methodism Inspected, part I. p. 30. And Dr. Magee's learned and elaborate work on Atonement, second edit, in which this question is fully and ably discussed.

* Dr. Whitehead, in his Life of Mr. John Wesley, has the following excellent remark on the pretensions "to instantaneous deliverance from all sin; giving credit to which, on the testimony of several of his followers, Mr. Wesley seems to have built thereon his doctrine of an instantaneous attainment of Christian perfection." —

"This instantaneous manner of attaining perfection in the Christian temper seems to have no foundation in Scripture; it even appears contrary to reason, and to the constitution and order which God has established throughout all animated nature, where we see no instance of anything arriving at perfection in a moment." Whitehead's Life, Vol. II. p. 291.

† Waterland, in his sermon on Regeneration, has the following profound observations.

"The setting up of a private spirit, on imaginary inspiration, as a rule of conduct, has been one of the subtlest engines of Satan in all past ages. God has permitted it, probably for the trial of his faithful servants, that they may be proved and exercised every way, 1 Cor. xi. 19, and may learn to be as much on their guard against any surprize of their understandings, as against any seduction of their wills.

"There are strong temptations inclining forward men to set up their pretensions to a private spirit. It flatters the pride, laziness, and vanity of corrupt human nature. Most men love to indulge their own way and humour, and to get from under the sober standing rules of order, decency, and regularity. They would be their own masters and lawgivers, and even make laws for others; and if they can but once persuade themselves, (and what will not blind self-love persuade a man into?) that they are full of the Spirit, Job xxii. 18, they soon grow regardless of the open laws of God and man, affecting to conduct both themselves and others by some secret rule of their own breasts. This is a very dangerous self deceit, and not more dangerous than it has been common, in all ages and countries. If none but hypocrites, or ill designing men were to be drawn into this
To guard, we may presume, against such, our Lord next remarked to Nicodemus:

"Marvel not that I said unto you, ye must needs be born anew: [as] the wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, and whether it goeth; so is every one that is born [anew] of the Spirit," ver. 7, 8.

This beautiful and apposite illustration of the mysterious nature of the agency of the Spirit in regeneration, seems to have been borrowed from Solomon's illustration of the mystery of natural generation.

"As thou knowest not what is the way of the wind,  
Nor [how] the bones [grow] in the womb of the pregnant;  
So thou knowest not the work of God,  
Who maketh all things." Eccles. xi. 5.

And the gradual growth of the spiritual life in the regenerate, as well as its imperceptibility by the individual himself, is most happily illustrated in the following parable of our Lord.

"So is the [preparation for the] kingdom of heaven, as if a man should cast seed into the ground; and though he sleep by night and rise by day, [following his ordinary occupation,] yet the seed should spring and grow up, himself knoweth not how. For the ground spontaneously beareth fruit; first the blade, then the ear, then the full corn in the ear. But when the fruit, [or grain,] is produced, immediately he sendeth the [reapers] sickle, because the harvest is ready," Mark iv. 26—29.

In this beautiful agricultural imagery, the seed of grace and holiness is sown in the heart at baptism, by the Holy Spirit; it vegetates and grows imperceptibly, the man himself knows not how, he being utterly unconscious of the way of the snare, the temptation would be but coarsely laid, and be less apt to deceive; but the well-meaning pretenders to the Spirit, who through a secret unperceived self-flattery, or a complexional melancholy, first deceive themselves, they are of all men the fittest to deceive others, 2 Tim. iii. 13. Their artless simplicity, their strong and endearing professions, are very apt to win upon some of the best natured, and best disposed, though unguarded Christians; which the Tempter knows full well, and he never exercises a deeper, or more refined policy, Rev. ii. 24, than when he can thus decoy some very sincere and devout Christians in a pious way; turning their very graces into snares, and, as it were, foiling them with their own artillery."

What fine painting, and intimate knowledge of the recesses of the human heart, is displayed in this masterly picture of the popular founders of schisms and leaders of sects!
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SPIRIT, or his mode of operation, and can only judge by the fruits, or by his spiritual improvement, until the harvest, or general resurrection.

But although the regenerate be utterly unconscious * of the manner of his spiritual growth, he is not to be idle or inactive, as if the HOLY SPIRIT is to do every thing, and himself nothing. "Giving all diligence, he must add to his faith virtue," or morality, and all the Christian graces, noticed as requisite to attain "a divine nature," 2 Pet. i. 4—8: he must work out his own salvation with fear and trembling, mindful of his own inability and insufficiency without the Divine aid, and humbly acknowledging that "it is God who worketh in us, by His SPIRIT, both to will and do what is right of his own good pleasure," Phil. ii. 12, 13.

As the sacrament of baptism is the prescribed mode of regeneration, or initiation into the privileges of the Christian covenant, so is the sacrament of the Lord's supper, the instituted mode of renovation, sanctification, and gradual perfection of the Christian life, in the opinion of the foregoing primitive Fathers, and also of the Church of England, which, in her Catechism, states the benefits of communicating worthily to be "the strengthening and refreshing of our souls, by the body and blood of Christ, as our bodies are by the bread and wine." The Lord's supper is indeed the Christian tree of life, replanted by our gracious REDEEMER, and watered by his blood, "for the healing of the nations," in the spiritual paradise, Rev. xxii. 1, 2.

In the primitive Church, the Lord's supper was administered every Sunday, as intimated by the phrase of breaking bread, Acts ii. 42—46; xx. 7—11; 1 Cor. x. 6, &c. And Justin Martyr informs us, that "after they had read a portion of Scripture, sung a hymn, preached and prayed, then they proceeded to the administration of the Eucharist." Apol. II. p. 27. In

* Some pious divines maintain a sensible witness of the SPIRIT, or experience of his operations, from Rom. viii. 16. "The Spirit itself beareth witness with our spirit, that we are children of God." This, perhaps, should rather be limited to the Apostle, and Roman converts, who had the first fruits of the SPIRIT, or spiritual gifts, ver. 23. We will not, however, presume to deny, that the HOLY SPIRIT may furnish suitable consolations after a well spent life, and an assurance of God's favour at the hour of death. But the surest criterion of "being sons of God," is "being led by the SPIRIT OF GOD" in their conduct, ver. 14.
Cyprian's days they celebrated it both morning and evening. "That as Christ instituted the sacrament in the evening, to signify the evening and end of the world, so they celebrated it in the morning, to denote the resurrection of their Lord and Master." Epist. LXIII. p. 177. And so necessary did they hold the early, as well as the frequent participation of this holy rite, that at Carthage it was usual to administer it even to children. Cyprian relates, that when a nursing child disliked and refused to taste the sacramental wine, the deacon who administered it, compelled her to swallow it, notwithstanding her resistance, p. 284. This indeed was proceeding to a superstitious excess. In the present age, professing Christians run into the opposite error of omission; and, perhaps, one of the leading causes of the prevailing luke-warmness of the times, and decay of vital religion among Churchmen, is to be ascribed to the prevailing neglect and disuse of this most holy rite, by old and young, rich and poor, to their great loss and spiritual detriment.

Equi pauperibus prodest, locupletibus aequae,
Equi neglectum pueris senibusque nocebit.

Nicodemus, however, still objected to this mysterious doctrine of spiritual regeneration by baptism as incomprehensible. "How can these things be?" ver. 9.

Jesus, in his turn, expressed surprise at his slowness of apprehension, mixed with a gentle reproof of his ignorance; alleging, that it was taught by the Baptist as well as by himself, and contained in the Scriptures of the Old Testament, and with which he, as a celebrated teacher, ought to have been better acquainted.

"Art thou the teacher of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak what we know, and testify what we have seen, but ye receive not our testimony," ver. 10, 11.

The rudiments, indeed, of the doctrine of regeneration are to be found scattered through the prophetic Scriptures, the substance of which was extracted by our Divine Teacher.

1. The opening of our Lord's discourse bears a remarkable analogy to the miraculous change of the elements of nature in the plagues of the Egyptians, noticed in the Apocryphal Wisdom of Solomon, xix. 6.

"For all the creation, in its proper kind, was fashioned again
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anew, (παλιν ανωδεν διετυπωντο,) ministering to THY commands, that THY children might be preserved unhurt.” But in our Lord’s application, the change of the human creation is equally possible with GOD, as the change of the inanimate.

2. The fallen David, after the matter of Uriah, supplicates for a regeneration of his corrupt nature, by the influence of the HOLY SPIRIT, and explicitly states the doctrine of original sin, founded in the fleshly nature of man, even from his birth, in his penitential Psalm li. See Vol. II. p. 343.

"Wash me throughly from mine iniquity,
And cleanse me from my sin.
Lo, I was shapen in iniquity,
And in sin did my mother conceive me," &c.

Our Office of baptism, therefore, adopting this language, begins, “Forasmuch as all men are conceived and born in sin; and that our Saviour CHRIST saith, None can enter into the kingdom of heaven, except he be regenerate, and born anew* of water, and of the HOLY GHOST,” &c.

3. The Prophet Jeremiah thus describes the NEW COVENANT in the regeneration of all things.

"This shall be the new covenant, which I (the Lord) Will make with the house of Israel, and with the house of Judah. After these days, saith the Lord, I will put my LAW into their inmost parts, And will write it upon their heart: And I will be their God, And they shall be my people." Jer. xxxi. 33.

4. Ezekiel, also, more particularly describes the process of their regeneration, and their final conversion.

"Then will I sprinkle pure water upon you, And ye shall be cleansed from all your defilements, And I will cleanse you from all your idols. I will also give you a new heart, And will put into you a new spirit; And I will remove from your body the stony heart, And will give you a fleshly heart. And I will put my Spirit within you, And will cause you to walk in My statutes,

* It is to be regretted, that our last Bible translators receded from this earlier and more correct version of John iii. 3—5.
† Hard, or obdurate. ‡ Soft, or tender.
And to keep My commandments,
And to practise them.
And ye shall be My people,
And I will be your God." Ezek. xxxvi. 25—28.

This noble prophecy foretells, in explicit terms, the usage of baptism by sprinkling, that was to prevail in the Christian Church. It was practised probably in the Jewish Church, as well as immersion, on the admission of proselytes. And it is likely, that the first fruits of the Christian Church, on Whit-sunday, were rather baptized by sprinkling than by immersion, on account of the known scarcity of water at Jerusalem at that season, when the brook Kedron was dry; and of the number, three thousand, baptized in one day, Acts ii. 41. The primitive fathers founded the practice of sprinkling on this prophecy, among others.

* The practice of infant baptism, and by sprinkling as well as by immersion, in the primitive Church, is explicitly recorded by the early Fathers.

Origen declares, "Infants are baptized for the remission of sins. Of what sins? or committed at what time? or how can there subsist any reason for the latter, in the case of infants, except according to the scriptural expressions aforesaid, 'What is man that he should be clean; and one born of a woman that he should be righteous?' Job xv. 14; and, 'When the Lord shall have washed away the filth of the daughter of Sion, and shall have purged the blood from the midst of Jerusalem,' Isa. iv. 4. None is clean from the filth, not even if he lived but one day upon the earth. Wherefore, because through the sacrament of baptism, the impurities of childbirth are purged away, therefore are infants baptized," in Lucam, Homil. 14. And he reckons them little children (μωρία,) or infants, (βρέφη,) under three or four years old. Comment. on Matt. Vol. I. p. 321.

When a scruple was raised about the time of their baptism, whether they might be baptized before the second or third day after their birth, or before the eighth day, as observed with respect to circumcision under the Mosaical economy; it was decreed at an African synod of threescore and six bishops, held A.D. 254, that "as God is no respecter of persons, so neither of years, since He equally offers Himself as a Father to all, for the attainment of His heavenly grace."—And new born infants, especially, still more deserve our aid, and the Divine mercy, because at the very instant of their birth, they implore it, as it were, by their cries and tears." See the decree at length, in Lord Chancellor King's learned Worship, Ceremonies, &c. of the primitive Church, p. 47—53.

This valuable work informs us, that "baptism by immersion was reckoned more solemn, and that they dipped the person to be baptized thrice under water, once at the naming of each person of the Holy Trinity; that as Clemens Alexandrinus saith, by this dedication to the blessed Trinity, the person baptized might be delivered from the corrupt trinity, the Devil, the world, and the flesh, and be sealed through the Father, Son, and Holy Ghost," p. 72, 78.

But in cases of necessity, immersion was dispensed with, and sprinkling used, such as sickness, approaching death, and we may presume, the weakness of infancy. And such baptism, by sprinkling, was reckoned equally valid as by immersion, as Cyprian proves,
St. Paul evidently alludes to these prophecies of Jeremiah and Ezekiel, in the following beautiful imagery, addressed to his Corinthian converts.

"Ye, through our ministry, are manifested to be an epistle of Christ, written, not with ink, but with the Spirit of the living God; not on tables of stone, [like the law at Sinai] but on the fleshly tables of the heart." 2 Cor. iii. 3.

5. Joel, in a signal prophecy, foretold the copious and general effusion of the Holy Spirit, in the Christian dispensation; which was so applied by the Apostle Peter, on the day of Pentecost.

"And it shall come to pass, in the last days, saith the Lord, I will pour out my Spirit upon all flesh," &c. Joel ii. 28, Acts ii. 17, &c.

Thus were the elements of the mysterious doctrine of spiritual regeneration by baptism, taught in the Scriptures of the Old Testament; and we make no doubt, that this argument from prophecy, to which our Lord referred Nicodemus, with this honest and candid enquirer, when afterwards considered at leisure, had no less weight in confirming his faith, than the argument from miracles had in producing it originally.

The world in general, however, our Lord declared, did not receive his testimony respecting these lower mysteries, much less would they receive it respecting the higher, such as the atonement of Christ, justification by faith, and the general judgment to be held by Him, to which He proceeds in the sequel.

"If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly?" ver. 12.

And it is remarkable, that John the Baptist, without any personal intercourse with Christ, foretold the same, shortly after: "What He hath seen and heard, [from heaven] this He testifieth, and none receiveth His testimony," John iii. 32.

II. But why did not the Jewish and Gentile world receive because it was never to be repeated. And he shews its validity from Ezek. xxxvi. 25, 26, Numb. xix. 19, 20, viii. 6, 7. "From whence," says he, "it appears, "that sprinkling is sufficient instead of immersion; and whenever it is performed with entire faith, both of the giver and receiver, is perfect and complete, ratified by the majesty of the Lord, and by the truth of the faith," p. 75—77.

These considerations are well worthy of the serious attention of Quakers, Baptists, and Anabaptists.
our Lord's testimony, supported as it was by John's testimony, and by such credentials of miracles and prophecy from heaven?

The question is interesting and important. And though our Lord, in this concise discourse, did not stop to answer it, the answer may be collected from his general testimony; namely, on account of their prejudices and their passions; to overcome which, was the great use of spiritual regeneration.

The principal of these were spiritual pride and self-sufficiency, on the one hand, which were the grand obstacles to the reception of the Gospel among both Jews and Gentiles, 1 Cor. i. 23, and an affected humility on the other, which impeded its progress, after it had been received among enthusiasts and fanatics, ascribing everything to faith, and nothing to works, in the business of salvation, and trusting to other mediators with God beside Christ, Col. ii. 18.

1. The Jews, in general, were remarkable for their pride. They boasted that they were "Abraham's children" exclusively, the sole heirs of the temporal and spiritual promises made to him and his seed; this made them despise the Gentiles, as "born in fornication," or a spurious seed, and like "dogs" or "stones," either unworthy or incapable of admission into the land of promise and the kingdom of heaven. Among the Jews themselves, the sect of the Pharisees, were remarkable for their self-sufficiency and superciliousness, "they trusted in themselves that they were rightous, and despised others," even of their own nation, as "holier than they," and more knowing in the law. "This people, who know not the law, are accursed!"—"Thou wast altogether born in sin," and dost thou presume to teach...

* Our Lord happily illustrated this in the following parable. "Men do not put new wine into old leathern bottles; otherwise, the bottles are burst, [by the fermentation,] and the wine is spilled, and the bottles will be spoiled: but they put new wine into new leathern bottles, and both are preserved," Matt. ix. 17.

† The Pharisees seem to have been the first broachers of the revolting doctrine of absolute predestination, or of the unconditional election of some individuals to happiness, and reprobation of others to misery, in the Divine decrees; without any regard to their obedience or disobedience.

This horrible doctrine is repugnant to the all-embracing goodness and benevolence of the Deity, whose tender mercies are over all his works; who is no respecter of persons, bloods, or favoured classes of men, but in every nation, who-ever feareth Him, and worketh righteousness, according to their lights, or means of information, is acceptable unto Him; and it is equally injurious to mankind, ingendering either vain presumption...
and they excommunicated, without mercy, those that dared to dissent from their dogmas and decisions, as heretics. And

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on the one hand, or groundless despair on the other; which sets aside the atonement of Christ for all men, and the necessity of a Redeemer for any, and is equally adverse to reason and Scripture, rightly understood. It appears to have originated from the misinterpretation of some particular passages in the Scriptures of the Old Testament.

1. When God entered into covenant with the Jews, he promised that “they should be a peculiar treasure unto him, above all people,” as “the repositories of his oracles,” destined to preserve the knowledge and worship of the TRUE GOD, amidst the reigning corruptions of polytheism and idolatry; “though all the earth be his,” Exod. xix. 5, 6, xx. 2—6; Acts vii. 38; Rom. iii. 2. Not adverting to this last clause, representing God as THE FATHER OF ALL, “the God of the spirits of all flesh,” Numb. xvi. 22, xxvii. 16, the Pharisaical Church considered the Gentiles as aliens from the commonwealth of Israel, reprobate, and rejected from their peculiar privileges. And the association of the Gentiles into the Church of Christ, was the most revolting doctrine to the Judaizing Christians of all others; forgetting that “in Abraham’s seed, (which was Christ,) all the nations of the earth were promised to be blessed,” Gen. xxii. 18.

2. This decree of election and reprobation they extended even to individuals of their own nation, from the following text of Malachi, i. 1, 2. “Jacob I have loved, but Esau have I hated;” which was not meant of the individuals themselves, but of their respective families or nations; of whom it was foretold by the Oracle, that “the elder should serve the younger,” Gen. xxv. 23, which, though true of the nations, was the reverse of the individuals; for “Jacob” served, or paid homage to “Esau,” Gen. xxxiii. 3—11.

This doctrine of absolute predestination nearly corresponded to the absolute fate or necessity of the Stoics, which, according to their degrading notion, controlled even the Deity himself.

It was afterwards embraced by the Manichean Heretics, in the East, and by Augustine in the West. From the former, it was adopted by the Mahometans, and retained till the present day. From the latter, it was adopted by the Romanists; though several of their Doctors, especially among the Jesuits, either deny Augustine’s doctrine, or contend that it is not rightly interpreted.

From the Church of Rome it was borrowed by the first Reformers, Luther and Calvin; but Luther afterwards changed his sentiments, by the arguments of Melancthon; and the moderate Calvinists at present, as well as the Lutherans in general, nearly subscribe to the five Arminian articles, submitted to the decision of the Synod at Dort, though rejected by that council, through the influence of the Calvinist party, in 1618 and 1619.

These five articles are as follows.

I. “That God, from all eternity, has elected to eternal life, those that believe in Christ, and continue in faith and obedience; and on the contrary, that He resolved to reject unbelievers and impenitent sinners,” [Matt. xxv. 34—41, Acts xiii. 48, Rom. viii. 29, 30, Eph. i. 4—6, 2 Tim. i. 9, 1 Thess. v. 9, &c.]

II. “That consequently, JESUS CHRIST, the SAVIOUR OF THE WORLD, died for all men, so that he has obtained by his death, their reconciliation, and the forgiveness of their sins; but in such a manner, that none but the faithful actually enjoy those benefits,” [John iii. 16, 2 Tim. ii. 4, 2 Cor. v. 15—19, Col. i. 20, 1 John iii. 9, 10, &c. John iii. 36, Ephes. ii. 3, Mark xvi. 16, John xii. 48.]

III. “That man cannot acquire saving faith of himself, or by the strength of his free will; but he wants, for that purpose the grace of God, through JESUS CHRIST,” [John i. 13, iii. 5, Ephes. ii. 8, 9, Phil. i. 29, ii. 12, 13, 2 Cor. iii. 5, ix. 8, John xv. 5.]
so high did they stand in the popular estimation for extraordinary sanctity, that the saying was proverbial, "If only two men should enter into the kingdom of heaven, the one would be a Scribe, and the other a Pharisee."

The Sadducees, who formed a powerful party among the rulers, were downright Infidels, and ridiculed the doctrine of the resurrection, and a future state of retribution, which were the chief points insisted on in the Gospel. Caiaphas, the high Priest, and several of the chief Priests also, at that time, were Sadducees.

2. Among the Gentiles, the Stoic philosophers strongly resembled the Pharisees, and the Epicureans the Sadducees; and they were still more hostile to the reception of a Gospel founded on the resurrection of a crucified Saviour, and that Saviour a Jew, a nation at that time held in general odium and contempt. The Stoics, in particular, were so high-minded, maintaining not only the dignity of man, but even the divinity of human nature*, as a part of their material Deity, the Æther, or soul of the world,

IV. "That this grace is the cause of the beginning, progress, and completion of man's salvation; so that nobody can believe, nor persevere in the faith, without that co-operating grace; and consequently, that all good works are to be ascribed to the grace of God, in Jesus Christ. But that grace is not irresistible," [Matt. xxiv. 13, Luke xxi. 19, 1 Cor. ii. 3, Phil. iv. 13, 2 Cor. xii. 9, 1 Cor. ix. 27, Heb. ii. 1, 2 Pet. ii. 21, James iv. 17, Heb. x. 26, Matt. xii. 45, v. 13, &c.]

V. "That the faithful have a sufficient strength, through the Divine grace, to oppose Satan, sin, the world, and their own flesh, and to overcome them," [John xvi. 33, 1 John v. 5, iv. 4, James iv. 7, 1 Pet. v. 8, 9, Rom. viii. 13, Col. iii. 5.]

As for this question, "Whether men through their negligence can renounce true faith, lose a good conscience, and deprive themselves of the grace of God," the authors of that Remonstrance, (Episcopius, &c.) said, it was a matter to be further examined; but afterwards they declared, "Those who have a true faith, may, nevertheless, fall, by their own fault, and lose faith, wholly and for ever." See the cases of Judas, Ananias and Sapphira, Simon Magus, Felix, &c.

They who would wish to see a summary of the rigid Calvinist doctrine of predestination, may find it in Brandt's History of the Reformation in the Netherlands, abridged by De La Roche, along with these Articles, Vol. i. p. 306—308.

The seventeenth Article of the Church of England seems to be drawn up, nearly in the spirit of these Arminian Articles of the Remonstrants, which was also the doctrine of the Reformatio Legum Ecclesiasticarum, published in Edward VI's. reign. De Praedestinatione, cap. xxii. p. 20. edit. 1640.

* Among the arguments adduced by the Stoics to prove the immortality of the soul, the principal, according to Cicero, was its supposed divine nature: he thus states it in his Tusculan Questions, i. 25. Ergo animus, ut ego dico, divinus est; ut Euripides audet dicere, deus. Et quidem si Deus, aut anima, (air) aut ignis (fire) est, idem est animus hominum. Their supreme God was the Æther; as shewn in my Analysis Fluxionum, Appendix, 11.
and the sufficiency of reason to discover the whole of their duty, and plumed themselves so much on their good morals*, that they could not easily relish the notion of a Divine Teacher, or the necessity of a Redeemer.

Nearly allied to the Stoics, were the Pelagians, and the modern Deists †, undervaluing Revelation, as superfluous and unnecessary, and alleging that Christianity was as old as the creation; and boasting of their morality in opposition to Gospel faith and Gospel obedience.

The Schoolmen and Romanists going beyond these, maintained a grace of congruity in works before justification, and a merit of condignity after; and even held works of supererogation, or more than were necessary to salvation. Whence the doctrine of justification by faith alone, that is to say, “by the alone merits and cross of Christ,” as Bishop Jewell interprets it, came to be a distinguishing principle of the Reformation. See our Articles, XI, XII, XIII, XV.

This important doctrine our Lord next proceeds to explain.

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It is introduced with much solemnity, as of heavenly origin, which no human teacher could discover. “And none hath ascended into heaven, to learn it, but he that descended from heaven to teach it, the Son of Man, who was ‡ in heaven,” ver. 13.

* Augustine thus represents the reasonings of these Pagan philosophers, nearly in the strain of the Pharisee praying in the temple.

“Many of them boast of their works. And I have found many who did not choose to become Christians, because they deemed themselves sufficient to lead a good life. It is requisite, say they, to live well, why then should Christ enjoin me to live well? I live well already. What need have I of Christ! I commit no murder, no theft, no robbery: I covet not another’s goods; I am polluted by no adultery. Whosoever can discover any thing blameable in my life, let him make me a Christian.” Tom. iv. p. 171.

† The leading principle of the Deists, is comprised by Lord Herbert, in his Religio Gemillium, in this distich,

Haud crucient animum quae circa Religionem
Vexantur lites: Sit modo vita proba.

Which Pope adopted, and thus translated in his Moral Essays,

“For modes of faith, let graceless Bigots fight:
His can’t be wrong, whose life is in the right.”

‡ Here the participle οὐ, is indefinite, and to be rendered “was.” It is so rendered John ix. 25, xii. 17; and in a parallel passage afterwards, our Lord declares, “If,
The title of the Son of Man, here assumed the second time by our Lord, and first after his own baptism, John i. 51, referring to the signal prophecy of Daniel, vii. 13, was appropriated to Christ, the Son of God.

He then proceeds to lay the foundation of the doctrine, in the fulfilment of that remarkable type of the Jewish law, the Brazen Serpent, prefigurative of his own crucifixion, as the instituted means of the salvation of mankind; to which he had mysteriously alluded at the foregoing passover, “Destroy this temple,” &c. John ii. 19.

“For as Moses set up the [brazen] serpent [upon a pole.] in the wilderness, [that every one of the people, mortally bitten by the flying serpents, who looked thereon with the eye of faith, might be healed, Numb. xxi. 6—9.] So the Son of Man, [before he shall enter into his glory, Dan. vii. 14, Luke xxiv. 26,] must needs be set up, [on the cross,] to the end that every one, [Jew or Gentile,] that believeth on Him, should not perish, [by the snare of the old Serpent, the Devil, who brought death into the world,] but might have eternal life,” ver. 14, 15.

And Nicodemus might have so interpreted this designedly mysterious passage from the Scriptures, and the Jewish comments.

The Book of Wisdom calls the brazen serpent “a sign or symbol of salvation, to put them in mind of the commandment of the law; for he that turned himself toward it was not saved then, ye shall see the Son of Man ascending where he was before, (ὅπως ἦν τῷ προ- τῷον,) [will ye then believe?] John vi. 62.

This usage of the participle may also be defended by classical authority: ‘Ος γεὶ τα' ἔωντα, τα' ἔσωμενα, ΠΡΟ τ' ΕΟΝΤΑ.

“Who knew both the present, and the future, and the past.”—Homer.

“This example,” as Dr. Middleton judiciously observes, “tends to confirm the opinion of those grammarians, who make ἔων to have been originally a participle of a past tense; though even so early as in Homer’s time, this acceptance seems not to have been sufficiently intelligible without the aid of the preposition προ; that τα' ἔωντα, by itself, would be understood of things present, is evident from this very passage, and from many others of Homer.” Doctrine of the Greek Article, p. 43, note.

And nothing is more common in the sacred and profane historians, than the enallage of the present tense for the past; Thus Gabriel signifies “appeared,” Matt. ii. 13; ἐπιλαμβανεῖν, “he assumed,” Heb. ii. 16, &c. See Glassii Philologia sacra. Canon XLVIII. p. 432.

We hesitate not, therefore, to render ὦν, “was,” in this important text, even though recommended by Socinus, as Dr. Middleton observes, p. 699.
by the thing that he saw, but by Thee, who art the Saviour of all," Wisd. xvi. 6, 7. And the Paraphrase of Jonathan on Numb. xvi. 6—9, thus explains, "It came to pass, that if a serpent had bitten any man, when he beheld the brazen serpent, he lived, provided he directed his heart to the Oracle of God." Hence arose the tradition of the Jews, "that as the bites of the fiery serpents were cured by the Israelites looking up to the brazen serpent, so shall the bites of the old Serpent, inflicted on Adam and his posterity, be cured in the time of the Messiah."

This illustration of our Lord leads us to the true nature of that saving faith, which it was designed to recommend. As the faith of the Israelites was a full trust that their bites should be healed, only by looking attentively on the brazen serpent, so the faith of Christians is a full trust, or firm persuasion, that their sins shall be forgiven, by looking to the atonement of Christ on the cross.

It is, therefore, a pure act of the mind, independent of works performed, either before or after.

Such was also the primitive patriarchal faith of Enoch, Noah, Job, Abraham, Moses, &c. which was counted to them for righteousness or justification in the sight of God; namely, a firm trust and belief in a future Redeemer; by which they were not only acquitted, or absolved from their sins past, but, moreover, were accepted by God, as if they had been actually righteous, and never had offended, and made heirs of eternal life, to which no obedience of their own could have entitled them.

It is concisely, but critically defined by Paul, Heb. xi. 1. "Faith is a subsistence of things hoped for, a conviction of things not [yet] seen."

It is, indeed, a pure act of the mind, which, by anticipation, gives "a subsistence" to future blessings, as if they were already existing; "a conviction," or firm persuasion of their certainty, as if they were actually seen. See Chrysostom's admirable commentary thereon, p. 145, note.

In the Apostle's definition, the two last words, οὐ βλέπομενών, are understood in the sense of οὐπώς βλέπομενών, "not yet seen," as in the case of Noah afterwards, who, when oracularly warned of the ensuing deluge, though not yet seen, (μὴ δὲπώς βλέπομενών,)
being moved with fear, built an ark for the preservation of his family, ver. 7.

And that this is a correct explanation of the Apostle's definition may further appear from some remarkable cases, both of the Old and New Testament.

Job declared, "I know that my Redeemer is living, and that at the last day he will arise in judgment upon dust, or mankind," (see Vol. II. p. 76.) Thus expressing the fulness of his assurance of the certainty of the future general judgment."

"The Patriarchs all died in faith, not having received the promises, [temporal and spiritual,] but having been persuaded [of their certainty,] and embracing them [as true,]" Heb. xi. 13, (see Vol. II. p. 29.)

Thus Abraham longed to see Christ's day, [or his appearance in the flesh, as the blessed Seed, in whom all the nations of the earth should be blessed,] and he saw it [with the eye of faith, or in prophetic vision] and was glad," John viii. 56, (see Vol. II. p. 25.)

Balaam also, the Heathen diviner, "saw, but not now, he beheld, but not nigh, the star and sceptre," of the blessed Seed, Christ, in prophetic vision; which his posterity, the pious Parthian Magi, actually saw long after, and rejoiced with exceeding great joy; collecting also, we may presume, from the partial accomplishment of the prophecy, that the whole of the gracious promise would be fulfilled in due season, (see Vol. II. p. 207, Vol. III. p. 56.)

Such also, in particular cases, was the nature of the faith of the Roman centurion and Syrophoenician woman, extolled by Christ himself; namely, a firm belief or persuasion that Christ was fully able, by his divine power and authority, to cure the sick, though absent and at a distance, by a word or command, before they saw the cure actually performed. (See this Vol. p. 98, 128.)

Justifying or saving faith, therefore, is a simple act of the mind, or assent of the understanding, to the redemption through Christ. It is a single Christian virtue, and the basis of the rest, as distinguished from hope and charity, 1 Cor. xiii. 13; and as distinguished also from the faith in general, or the Christian religion, including the belief and profession of the Gospel. These different acceptations of the word are material
and the neglect of them has produced much confusion and perplexity in *mystical* writers on the subject. For the general sense of the word *faith* see Acts xxiv. 24, 25; Rom. i. 8; Gal. i. 23; 1 Tim. v. 8; Jude 20, &c.

Our Lord next informed Nicodemus that this *justifying faith* originated from the sole and gratuitous benevolence of *the Deity to mankind*, and also its absolute necessity to salvation on their part.

"For God so loved the world that he gave his *only begotten Son*, to the end that *every one* who *believeth* on him, [whether Jew or Gentile,] should not perish, but have *eternal life,*" ver. 16.

"For God sent not His Son into the world, [at first, in the flesh,] to judge the world, but that the world through him, [or his death,] might be saved. He that believeth on him is not to be judged, [at the last day,] but he that believeth not, hath been

*Take the following sample from Madan's translation of Wilsius's Treatise of Faith.

"Faith is not any single habit or act of the soul, nor ought it to be restrained to one faculty thereof only, but it is something made up of various acts, which, though not in a confused manner, may interfere one with the other, and in a kind of delightful fellowship and union, promote and help each other, and this constantly. It imports a change of the whole man, is the spring of the whole spiritual life; and, lastly, it denotes a holy diligence and energy of the whole soul towards God in Christ; so that its full compass can scarcely be comprehended in a distinct manner under any one single idea."

This is called "a plain account of faith!"

† The finest comment, perhaps, on this noble expression of all the benevolence of Divine goodness toward mankind, 2 Thess. i. 11, and the fullest refutation of the gloomy and revolting doctrine of absolute reprobation, is furnished by the following argument against it, drawn from the infinite power of the Creator of All, which could have no inducement to will the misery of His creatures, by the sage author of the wisdom of Solomon, probably to counteract this doctrine at its rise, in the reformed Jewish Church. Wisd. XI. 23—26.

"For Thou pitiest all men,
Because Thou art All powerful;
And overlookest their sins,
Upon their repentance.
For Thou *lovest* all things that exist,
And *abhorrest* nothing that Thou hast made.
For hadst thou *hated*,
Thou wouldst not have formed any thing:
And how could any thing have endured,
Had it not been *Thy will*?
Or how could it have been *preserved*,
Unless called by *Thee*?
But *Thou sparest* all, *because all things* are Thine,
O Lord, Thou lover of souls."
judged already, (ἡ ἑκτέρα,) because he hath not believed on the name of the only begotten Son of God,” ver. 17, 18.

Here, by a usual anticipation, the future event of the general judgment, is represented as already come, to mark its absolute and infallible certainty, in the fulness of time. See John v. 24; Heb. xii. 22; Rom. viii. 28—30.

And our Lord concludes this interesting and awakening discourse, with stating “the grounds of the general judgment,” in the rices of mankind; which led, and would lead them, to hate and avoid the light of the Gospel; whereas the well doer readily came to seek it, and to shew that his works were wrought in God, ver. 19—21. Thus ending, probably, with an oblique commendation of Nicodemus himself, as a well doer, in thus seeking the light at the fountain head, and afterwards shewing the soundness and sincerity of his faith, by his labour of love in the Lord.

Our Lord’s concise doctrine of justification by faith, is thus explained and illustrated by his Apostles.

Paul declares, “We are justified freely by God’s grace, through the redemption in Jesus Christ,” Rom. iii. 21; for “God approved his love towards us, that while we were yet sinners, Christ died for us,” Rom. v. 8; and this, by his own gracious act; for “Christ loved us also, and gave up himself for us, an offering and sacrifice to God, for a fragrant savour,” Eph. v. 2; “while we were enemies we were reconciled to God by the death of His Son,” Rom. v. 10.

It is truly remarkable, that God is no where in Scripture said to be reconciled to us; but we, every where, to be reconciled to God, “when we were dead in trespasses and sins,” 2 Cor. v. 18—20; Eph. ii. 1; Col. ii. 13. Our heavenly Father, indeed, is always ready and willing to receive with tenderness and joy, every prodigal son, who shall “come to himself,” and with hearty repentance, and true faith, return to him, and humbly entreat to be restored to his household, of his true bounty, not our deserts. “For by grace we are saved, through faith; and this, not of ourselves: it is the gift of God, not [the reward] of works; that none should boast,” Ephes. ii. 8, 9. “We reckon, therefore, that a man is justified by faith, without the works of the Law,” Rom. iii. 28.

In this last passage, the Apostle is usually understood to mean the ceremonial works of the law of Moses, circumcision,
sacrifices*, &c. but that he meant to include the moral works, both of the law of Moses, and of the law of nature, is evident from his reckoning "all under sin, both Jews and Greeks," for their gross violations of moral and religious duties; "not having the fear of God before their eyes;" that "every mouth might be stopped" [from boasting,] "and all the world be made liable to punishment from God," Rom. iii. 9—19. Compare Ephes. ii. 3.

And the tenor of his argument necessarily includes evangelical works also; "for, if justification could come even of such, without taking in faith in the meritorious sufferings and satisfaction of a mediator, then might we have whereof to boast, or to glory, (Eph. ii. 9; Rom. iv. 2.) And then it might be justly said, that Christ died in vain," (Gal. ii. 21.)

And this judicious exposition of Waterland, p. 44, is confirmed by the high authority of Clemens Romanus, the intimate friend of the Apostle Paul, (Phil. iv. 3,) one of the most eminent of the "saints at Rome," to whom this Epistle was addressed, (Rom. i. 17,) in the following passage, which he cites in the original.

"The ancient Patriarchs, [Abraham, &c.] were all, therefore, greatly glorified and magnified; not for their own sake, or for their own works, or for the righteousness which they themselves wrought, but through his good pleasure. And we [Christians] also, being called, through his good pleasure in Christ Jesus, are not justified by ourselves, neither by our own wisdom, or knowledge, or piety, or the works which we have done in holiness of heart, but by that faith by which the Almighty God justified all, from the beginning of the world." Epist. I. c. 32.

The profound Hooker gives a similar explanation of the doctrine, in his Discourse on Justification by Faith.

"God doth justify the believing man, yet not for the worthiness of his belief, but for the worthiness of HIM which is believed; God rewardeth abundantly every one which worketh, yet not for any meritorious dignity which is, or can be in the work, but through His mercy, by whose commandment he worketh."—"The best things which we can do, have some-

* See Bishop Bull's Harmonia Apostolica, or its abridgment in Wells' New Testament, preface to the Epistles.
thing in them to be pardoned. How then can we do any thing meritorious, or worthy to be rewarded? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life, to as many as sincerely keep His law, though they be not exactly able to keep it. Wherefore, we acknowledge a dutiful necessity of doing well, but the meritorious dignity of doing well, we utterly renounce.—"Our doctrine, in truth, is no other than we have learned at the feet of Christ," p. 21, 34. And we may add, it is also the doctrine of our Articles, xi. XIII.

The shortest, plainest, and fullest account, perhaps anywhere to be found, of this abstruse but most important doctrine, is furnished by the pious and learned Bishop Hopkins *, in the following passages.

"Justification is a gracious act of God, whereby, through the righteousness of Christ's satisfaction imputed, He freely remits to the believing sinner, the guilt and punishment of his sins: and, [moreover,] through the righteousness of Christ's perfect obedience, imputed, He accounts him righteous, and accepts him into love and favour, and unto eternal life."

"This is justification, which is the very sum and faith of the whole Gospel, and the only end of the COVENANT OF GRACE." For wherefore was there such a covenant made with us, through Christ, but as St. Paul tells us, Acts xiii. 39, "that by HIM, all that believe might be justified from all things, which they could not be justified from by the law of Moses."—And he proves that justification is equivalent to salvation, by the following syllogism.

If the righteousness of Christ be made thine, thou shalt be saved; If thou believest, the righteousness of Christ shall be made thine; therefore, If thou believest, (from first to last,) thou shalt be saved.—"When, therefore, a sinner, being on one hand thoroughly convinced of his sins, of the wrath of God due to him for them, (Rom. ii. 8, 9,) of his utter inability either to escape, or bear this wrath, (Rom. vii. 24,) and on the other hand, being likewise convinced of the sufficiency, willingness, and designation of Christ to satisfy justice, and to reconcile and save sinners, (Rom. vii. 25,) doth hereby yield a firm assent unto these truths revealed in the Scriptures; and doth also accept and receive Jesus Christ in all his offices, as his Pro-

phet, resolving to attend to his teaching, as his Lord and King, resolving to obey his commands, and as his Priest, resolving to rely upon his sacrifice alone, and doth accordingly submit to him, and confide in Him sincerely and perseveringly; this is that faith which doth justify, and will certainly save all those in whom it is wrought.”

This is indeed a plain, rational, and Scriptural account of a doctrine which is the corner-stone of Christianity, and the foundation of the Reformation.

II. The strong and emphatic expressions of Scripture, and of the primitive Fathers, stating the utter inability of works to justify us, as a meritorious cause; that “whatsoever is not from faith, is sin,” Rom. xiv. 23, which our Article XIII. understands of works before justification; and the slanderous misrepresentation of the Apostle’s doctrine, as if he affirmed that God permitted the Gentiles “to do evil, that good may come,” or that his “grace may abound to sinners,” which he deprecates, “God forbid!” Rom. iii. 8, vi. 1, gave rise, even in the Apostle’s days, to the opposite error of an affected humility, resolving the whole business of justification into “faith alone, not only without works,” but even exclusive of works; for “that all our righteousnesses are as filthy rags,” not only not acceptable, but even offensive to God; and equally unnecessary and insufficient to cover our nakedness in his sight, before whom “no man living shall be justified” by his own righteousness, Psalm cxliii. 2.

Hence “sprung up” early in the Church, “the tares,” the licentious and immoral sects of the Solifidians and Antinomians, as they were called, from “resting solely in faith,” and “reprobating the law of works;” and the Libertines, who were guilty of the most scandalous excesses, “abusing their gospel liberty as a cloak of licentiousness*,” “through the ignorance of senseless men,” enthusiasts and fanatics, 1 Pet. ii. 15, 16.

It is also remarkable that the same mischievous sect sprouted up again at the revival of pure Christianity, at the auspicious era of the Reformation, as will be shewn hereafter. The same mischievous errors are still to be found among the schismatical sects that disgrace our land of liberty.

Hence it became expedient, both for correction of reigning

* Libertati præsidia querentes, non licentia, ad impugnandum alios. Livii III. 53.
errors, and anticipation of future, to state in Holy Writ the sacred and indissoluble union of faith and works as jointly necessary to salvation.

JUSTIFICATION BY FAITH AND WORKS.

1. Our Lord declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned," Matt. xii. 37; words intimating the thoughts and intentions of the heart, and forming no inconsiderable branch of actions, Matt. xv. 19, whence "words" and "things" were considered as synonymous in the Hebrew language, and are both expressed by the word dabar. And that our Lord meant both is evident from the following: "Why call ye me Lord, Lord, [expressive of your faith,] and do not the things that I say?" Luke vi. 46. "Many shall say to me in that day [of judgment,] Lord, Lord, have we not prophesied in thy name? and expelled demons in thy name? and done many mighty works in thy name? Then will I profess to them, I never knew you, [or acknowledged you as my disciples,] depart from me all ye that work iniquity," Matt. vii. 21—23. This is an awful and awakening declaration, intimating the insufficiency of the highest degrees of faith, even the miraculous, without good works, to procure salvation.

In like manner Paul declares, and evidently in allusion thereto, "Though I have the gift of prophecy, and know all mysteries and all knowledge, and though I have all faith, so that I could remove mountains figuratively, or work the greatest miracles, (Matt. xi. 23,) and have not charity, I am nothing," or of no value in the sight of God, 1 Cor. xiii. 2. "This is a faithful saying, and I desire thee firmly to maintain (διαβεβαιωθαι,) that they who have believed in God be careful to practise good works," Tit. iii. 8.

This illustrious Apostle seems to have been aware of the false construction that had been or might be put upon his earlier epistles, especially to the Romans and Galatians, which were rather of a controversial nature, designed to remove the leaven of Judaism, that principally prevailed in those "high minded" Churches, (Rom. xi. 20, Gal. iii. 1.) Hence he so strongly insists on the indispensable necessity of good works to salvation. "Follow holiness, without which no man shall see the Lord," Heb. xii. 14; "Being freed from [the punishment and dominion of] sin, and made servants to God, [by faith] ye have your
fruit in holiness, and the end everlasting life," Rom. vi. 22. Here the first requisite for the final attainment of salvation, or everlasting life, is the righteousness of justification; the second, the righteousness of sanctification, as critically remarked by Hooker, p. 20.

And to guard the faithful from these dangerous errors of the Solifidians and Antinomians, seems to have been a leading design of the practical epistles of Peter and James, of whom the former may refer to his doctrine of justification, among the things hard to be understood in Paul's Epistles, 2 Pet. iii. 16, and the latter expressly combats its abuse, James ii. 24.

3. Peter thus enumerates the good works that are the necessary appendages of faith.

"Giving all diligence, add to your faith virtue or morality, or probity of manners, (Phil. iv. 8; 1 Cor. xv. 33,) and to virtue knowledge or discretion (Col. iv. 5; Matt. x. 16,) and to knowledge temperance, or moderation in prosperity, (Gal. v. 23,) and to temperance patience in tribulation, or resignation in adversity, (Rom. xii. 12, v. 3,) and to patience godliness, or piety toward God, (Acts iii. 12; Tit. ii. 12,) and to godliness brotherly love toward fellow Christians, (John xiii. 35; Rom. xii. 10,) and to brotherly love charity toward all mankind, for God and Christ's sake, which is the end or completion of the law, and the bond of perfectness, (1 Tim. i. 5; Rom. xiii. 10; Col. iii. 14;) 2 Pet. i. 5—7.

It is the just and ingenious remark of Paley, in his Moral Philosophy, (Art. Virtue,) that the Apostle here enumerates the virtues collectively, the practice of all being necessary to salvation; but that vices are enumerated disjunctively, as separately and severally excluding the habitual sinner from heaven.

"Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," 1 Cor. vi. 9, 10.

4. James also teaches the same doctrine. He carefully distinguishes mere speculative or dead faith from operative and lively. The former even "the demons profess," for "they believe and tremble," and he considers good works as the proper evidence of faith; "shew me thy faith without thy works, and I will shew thee my faith by my works," and insists on the necessity of complete and perfect obedience. "Whosoever shall
keep the whole law, and yet offend in one [point,] is guilty of all,” that is, he is equally obnoxious to punishment, (νοχος,) though not in so high a degree, as if he had broken the whole law; for every command of God is equally binding, and therefore the wilful breach of any one, even the least, is a violation of the authority that enacted the whole, and shall be punished accordingly, as our Lord himself declares, Matt. v. 19. Hence he infers the joint necessity of faith and obedience, “Ye see then that a man is justified by works, and not by faith only,” James ii. 10—24.

And the inseparable connexion of faith and works was sedulously inculcated by our early divines, one of whom thus quaintly expounds the doctrine, Justificamur per fidem solam, sed non per fidem solitariam, or according to his own translation, “We are justified by faith alone, but not by that faith which is alone,” or exclusive of good works.

And Burkitt well observes, “What God hath joined none must divide; and what God hath divided none must join: he hath separated faith and works in the business of justification; and he hath joined them in the lives of justified persons,” or in the business of sanctification. Indeed, as well expressed in our XIIth Article, “Good works do spring necessarily out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit;” according to our Lord’s illustration, Matt. vii. 16—20, adopted by James, iii. 12.

We next proceed to analyze the duties of the Gospel, respecting God and man; which naturally follow the consideration of its mysteries.

II. THE DUTIES OF THE GOSPEL.

“The Law was our school-master [to discipline us] unto Christ; but the faith being come, [or the Christian religion once established,] we are no longer under a school-master,” Gal. iii. 24, 25.

The Law, therefore, was only preparatory to the higher dispensation of the Gospel, and was not of perpetual obligation. It was designed to be superseded by the Gospel as “the shadow” by the “substantial good” which it indicated, Heb. x. 1.

Hence our Lord, in the beginning of his public ministry, laboured to remove the prejudices of his hearers in favour of the
propriety of the *Mosaic*al dispensation, and to correct the vulgar error, that he came to subvert it; whereas, “He came, not to destroy the law and the prophets, but to fulfill;” 1. to accomplish, in his own person, the *types* and *prophecies* respecting the **Messian* and his kingdom; 2. to enlarge and spiritualize the religious and moral law; 3. to perfect its *sanctions* from temporal to eternal; and 4. to grant more *powerful aids* by the promise of the **Holy Spirit**; and also 5. to accomplish all these minutely, critically, and permanently, until the dissolution of the world. “One *iota* or one *tittle* shall not pass away from the **law**, [so improved,] until all things come to an end,” Matt. v. 17, 18.

The duties of the Gospel are all comprized in that most concise and comprehensive summary,

**THE LORD’S PRAYER;**

which enlarges and spiritualizes the **Decalogue**, or summary of the religious and moral law of Moses. And the finest commentary on both is furnished by the **Sermon on the Mount**.

The prayer itself may thus be more closely rendered.

I. **Our Father, who [art] in the heavens:**
   II. 1. Thy name be hallowed,
       2. Thy kingdom come,
       3. Thy will be done,
       4. As in heaven, even [so] upon the earth.
   III. 1. Give us this day our sufficient bread,
       2. And forgive us our debts,
       3. As we also forgive our debtors;
       4. And bring us not into temptation,
       5. But deliver us from the wicked one:
   IV. For thine is the kingdom, and the power, and the glory,
    For evermore. Amen.

Some of his disciples having requested our blessed Lord to *teach them to pray*, He was pleased to give them this perfect model of prayer, as an improvement upon the forms used by the **Baptist**, the **Rabbi**s, and the **Heathen philosophers**, both in *conciseness* of manner, and *comprehensiveness* of matter," Luke

* "Iota" denoted the smallest Chaldee letter Iod, ی. And a "tittle," or rather "eurl," the distinction between similar letters, a Reš ־ from a Dalet 𐤂, or a Thau  from a Mem 𐤇.

† The eloquent Tertullian delivers this encomium on the **Lord’s Prayer**.

"In this compendium of few words, how many declarations of **Prophets**, **Evangelists**, and **Apostles** are contained! How many discourses, parables, examples, precepts of
It opens with an invocation to THE DEITY, under the endearing title of "OUR FATHER," the common parent of the human race, Christians, Jews, and Gentiles. For "we are all HIS offspring," Acts xvii. 28, who is "no respecter of persons," but in "every nation, whosoever feareth HIM, and worketh righteousness, is acceptable unto Him," Acts x. 34, 35. This is a more enlarged idea of his general providence, as "THE ONE GOD and FATHER OF ALL," Ephes. iv. 6, than was furnished by the preamble and first commandment of the Decalogue, representing Him rather in a partial light, as the TUTELAR GOD OF ISRAEL, who delivered them from Egyptian bondage; whom therefore, they were required to hold for their only GOD, in exclusion of all others, Exod. xx. 2, 3.

This is further intimated by the plural, "OUR," signifying that we should pray, not for ourselves singly, like the Pharisee in the temple, "God, I thank thee, that I am not as other men are," &c. Luke xviii. 11; nor to God in the confined terms of the Decalogue, "I am the LORD thy GOD, who brought thee," Israel, &c. but for all mankind.

The foundation of all prayer whatsoever, is a persuasion that THE BEING, whom we address, both hears us, and is also able to grant our petitions. And both these are implied in the sequel, "who art in the heavens," signifying "the heaven of heavens, which cannot contain or confine THE DEITY," 1 Kings viii. 26.

our Lord! How many duties toward God are briefly expressed! Honour to the Father, faith, profession in his name, offering of obedience in his will, expression of hopes in his kingdom; petition for the necessaries of life in the bread, confession of sins in the supplication, solicitude against temptations, in the asking of protection. What wonder! God alone could teach how He chose to be prayed to." De Oratione, p. 659.

The practice of the primitive Church, as we collect from Tertullian, was to begin their public service with this divine prayer, as the ground and foundation of all others; and then to offer up their own prayers to God, according to the variety of their circumstances and conditions, provided they agreed with the precepts of this lawful and ordinary prayer. "For as far as we recede from its precepts, so far are we from God's ears: our remembrance of the precepts, prepares the way for our prayers to heaven, of which this is the chief." Ibid.

* οὐς εἰς τοὺς οὐρανοὺς. The article ο, has the import of the pronoun who, who, "art," being understood. See the note on the introduction of John's Gospel, in this Vol. p. 67. Ew ουρανοι signifies in the heavens, or highest heavens, or the universe, as distinguished from έν ουρανοι, afterwards, "in heaven," or the throne of God's glory, and residence of the holy angels.
This most sublime and amazing idea of the omnipresence or ubiquity of our heavenly Father, exposes the gross absurdity, and the utter impossibility of representing him under any finite or corporeal image of man, beast, bird, or fish, prohibited by the second commandment.

His willingness also to listen to our prayers, implied in his paternal relation, and our encouragement to apply to Him repeatedly for relief, is stated by our Lord: "Ask, and it shall be given unto you, seek, and ye shall find, knock, and it shall be opened unto you.—For what man is there of you, who if his son ask bread, will give him a stone, [which cannot nourish him;] and if he ask fish, will give him a serpent, [which will poison him.] If ye then, being evil, [or imperfect in your nature,] know how to give good things to your children, how much more shall your heavenly Father, [who is all perfection,] give good things, (even his Holy Spirit,) to them that ask him? Matt. vii. 11, Luke xi. 13.

Though perseverance in prayer is here recommended, and in several other places, as in the parable of the unjust judge, Luke xviii. 1—8, &c. yet in our private devotions, long prayers and vain repetitions, are censured as superfluous and unnecessary; because our heavenly Father knoweth whereof we have need, before we ask him, Matt. vi. 8. And several efficacious prayers that we read of in Scripture, were short: such as of Abraham's steward, Gen. xxiv. 12—15; Hezekiah, 2 Kings xx. 1—6; the publican in the temple, Luke xviii. 13—14; the penitent thief on the cross, Luke xxiii. 42, &c. In public worship, however, or upon important national concerns, long prayers are admissible, as in Solomon's sublime prayer at the dedication of the temple, 1 Kings viii. 12—61; the Levites' thanksgiving for all God's mercies and forbearances to the people of Israel, after the captivity, Nehem. ix. 5—38; Daniel's pathetic supplication for the sins of his people, Dan. ix. 3—19, &c. which are of considerable length; and our Lord himself sometimes continued all night in prayer unto God, Luke vi. 12.

The second clause contains general petitions for all mankind.

1. That God's name may be hallowed, or his Divine Majesty held in due honour and veneration throughout the world, (Malachi i. 6.) This is a positive precept, and a considerable improvement of the third commandment, which is negative, prohibiting the profanation of the name of God.
2. That His kingdom may come; or that spiritual kingdom founded by CHRIST at his first coming, may prevail or be established at his second, in the regeneration; when the spiritual worship of GOD and the LAMB shall sanctify the Lord's day, under the New Dispensation; as the legal worship did the sabbath day, according to the fourth commandment.

3. That His will may be done, or universally obeyed, in the exact performance of all the moral duties of the second table of the Decalogue, which it is the will of GOD that we should exercise toward mankind.

4. "As in heaven, even so upon the earth," expresses the measure or standard of obedience in all the foregoing petitions, as well as the last. For we pray that GOD's name may be hallowed on earth, as it is in heaven; that his kingdom may come, on earth as in heaven; his will be done on earth, as it is in heaven; or that in all these cases, the example of the holy angels* in heaven, in the pure and spiritual observance of all religious and moral duties, "who do God's will and pleasure with alacrity and delight," (Psalm ciii. 21,) may be imitated by mankind on earth.

This is a higher and nobler standard of obedience, than was furnished by the Mosaical law; which, in the religious duties of the first table, totally wanted a standard or model, and in the moral duties of the second, furnished rather an insufficient and precarious standard in self-love; "Thou shalt love thy neighbour as thyself," Levit. xix. 18.

Self-love, indeed, is sometimes a faulty standard; because men do not always love themselves as they ought; they are too often led by the flesh, rather than by the Spirit, to sacrifice their true interest and happiness in this life, and the glorious prospects of the next, to the vanities of this world; which prove, sooner or later, vexation of spirit. Such "lovers of themselves," or rather haters of themselves, and of the noblest part of their nature, which they debase and degrade †, are ill qualified to love others as they ought, and to consult their true interests.

* The love and services of the holy angels to mankind, are intimated in several passages of Scripture, Job xxxviii. 7, Gen. xix. 15, 16, xxviii. 12, xxvii. 1, Psa. xxxiv. 7, 2 Kings vi. 16, 17, Isai. vi. 6, 7, Dan ix. 21, Zech. ii. 3, 4, Tobit xii. 15, Luke i. 19, ii. 13, 14, Matt. xviii. 10, xvi. 9—22, &c.

† Atque humo affingunt DIVIN.S. particulum AUR.E.

"And chain to the dust, their particle of the Divine Spirit." Hor.
The drunkard, for instance, entices his friend to wallow in the mire of drunkenness, till shameful spewing be upon his glory, (Habbak. ii. 15, 16, 2 Pet. ii. 22.) And the misguided zeal of the Scribes and Pharisees of old, compassed sea and land to make one proselyte, and then, to render him two-fold more the child of hell than themselves, Matt. xxiii. 15. Such spirit of proselytism is not yet extinct.

Proper self-love, however, is an useful standard in general, and was re-enacted by our Lord; "All things whatsoever ye would that men should do unto you, even so do ye unto them. For this is [the substance of] the Law and the Prophets," Matt. vii. 12. And we may add, of the Law of Nature also, in the Heathen world, derived from primitive Revelation to Noah and his family, Gen. ix. 5. 'Ο συ μισεις, ἐτέρῳ μη ποιησίς. "What thou hatest thyself, do not to another," was thence recommended by Cleobulus, one of the seven sages of Greece.

To remedy this precarious and uncertain standard of self-love, and the ideal standard of the obedience of angelic spirits, which does not fall within human observation, our blessed Lord condescended to furnish an imitable pattern of obedience to the will of God, in all its branches, by taking our nature upon him, to furnish a real and a perfect standard of the most consummate piety toward God, and love toward man, in his own brightest example. "Learn of me, for I am meek and lowly of heart," Matt. xi. 29. Infinitely meeker and lowlier than Moses, who, though the meekest of men, yet spake unadvisedly with his lips; (see Vol. II. pp. 164, 198.) And accordingly, his new Commandment was, "Love each other, as I have loved you;" and He made their observance of this commandment, the characteristic of his religion: "Hereby shall all men know that ye are my disciples, if ye have love among each other," John xiii. 34, 35.

This commandment, though not absolutely new in its precept, was 1. new in its extent and degree; 2. in its standard or model; 3. in its motives, and 4. in its sanction.
1. By a considerable enlargement of the Mosaical law, Christians are required to love each other, not as "neighbours" only, but as "brethren," a nearer and tenderer connexion, Heb. ii. 11, 1 Pet. iii. 8, meaning by the word "brethren," not merely fellow Christians, but strangers, aliens, and the whole human race, by the most enlarged philanthropy, as explained in the parable of the humane Samaritan, (see Vol. II. p. 234. Vol. III. p. 150.)

The degree of Christian love, or charity, is also prescribed by our Lord, and taught by his example. "Ye have heard that it was said [in the law,] Thou shalt love thy neighbour, and hate thine enemy*; But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, Matt. v. 43, 44, Luke vi. 27, 28. And He thus illustrates its propriety,

For if ye love them [only] that love you, what merit have ye? do not even the publicans the same? [whom ye despise as sinners and heathens, Matt. xi. 19, xviii. 17.] And if ye salute your brethren only, what do ye more [than they?] do not even the publicans so? Matt. v. 46, 47.

He elsewhere also describes its extent; "Greater love hath no one than this, that one (τος) lay down his life for his friends," John xv. 13.

2. And how strictly did He practise his own precepts? "Christ suffered for us, leaving behind a pattern to us, that we should tread in his steps, who did no sin, nor was guile found in his mouth: who, when he was reviled, reviled not in turn, when he suffered, he threatened not, but committed [himself] to Him that judgeth justly," 1 Pet. ii. 21, 22; "He laid down his life for the sheep," John x. 15; and "died for us when we were yet sinners," Rom. v. 8, and "poured out his soul to death on the cross," Isai. liii. 12, breathing out a prayer and an apology for his murderers; "Father, forgive them, for they know not what they do!" Luke xxiii. 34.

3. The noble motives thereto, are the imitation of God and Christ, as far as the frailty and infirmity of our nature will permit us (Phil. iii. 12,) to copy these all perfect standards of

* This latter clause is no where found in the law, and is contrary to its spirit, Deut. xxxiii. 7. See Vol. II. p. 234. It was a gloss of the Scribes, founded, perhaps, on the prescribed extermination of the devoted nations, Deut. xxxiii. 7: to which David seems to allude, Psalm cxxxix. 21, 22.
love and mercy, towards not only the good and the just, but even towards the wicked, the unjust, and the unthankful, in "their creation, preservation, and all the blessings of this life." "Be ye therefore perfect, even as your HEAVENLY FATHER is perfect," Matt. v. 45—48: "Be ye therefore merciful, even as your FATHER is merciful," Luke vi. 35, 36. And the inference is, "If GOD so loved us, we ought also to love each other," 1 John iv. 11. "Walk in love, as CHRIST also loved us, and gave himself for us, an offering and sacrifice to GOD for a fragrant savour," Ephes. v. 2; and "we ought also to lay down our lives for the brethren," 1 John iii. 16.

4. The higher sanctions of reward are, to be called "children of GOD," "brethren" and "friends" of CHRIST, and "joint heirs" with CHRIST, or inheritors of the kingdom of heaven: and the more awful sanctions of punishment, to be called "children of the devil," "enemies of GOD and CHRIST," and to be doomed to everlasting destruction from the presence of the Lord, with the Devil and his angels in hell. Both infinitely more awakening and alarming, than the temporal sanctions of the Mosaical law, Matt. v. 45, Luke xx. 36, Gal. iii. 26, Rom. viii. 17, Tit. iii. 7, 1 John iii. 10. Compare Exod. xx. 5—12, Levit. xxxvi. 3—46, Deut. xxviii. 1—68.

Christian love, or charity, therefore, as inculcated in OUR LORD'S new commandment, and improved and enlarged thereby, may now be defined more fully *, "That Divine virtue, by which we love GOD and CHRIST above all things, because they first loved us; and our brethren as ourselves, for the love of GOD, and for the sake of CHRIST."

II. Having now considered the exordium and general petitions of the Lord's Prayer, and shewn that they contain, enlarge, and spiritualize the ten Commandments; before we proceed to the ensuing special petitions, we shall endeavour to shew that the Sermon on the Mount was designed for a critical commentary and improvement of the Decalogue.

Following, therefore, our LORD'S order, we shall begin with the moral duties of the second table, which were all included in the general petition, Thy will be done; and which, therefore, the summary proceeds to specify and explain, upon the principles of the GOSPEL.

* See the definition of Mosaical love, or benevolence, Vol. II. p. 237.
The sixth commandment, "delivered oracularly to the ancients," (ἐρεθθη τοις αρχαίοις) prohibited the actual commission of murder*, Exod. xx. 13, Deut. v. 17; and under the penalty of death, Exod. xxi. 12, Deut. xix. 11—13, but as re-enacted by Christ to his disciples, (εγώ ἐστι ἡμών) it is extended to prohibit every incitement or provocation thereto.

1. Causeless anger, breaking out into
2. Contemptuous expressions, Raca, "Rascal," &c.
3. Slanderous epithets, Fool, i. e. "Atheist," or "Apostate," under the penalties of divine judgment for the first, a higher, corresponding to the Sanhedrim, for the second, and hell fire for the last.

To this commandment, so enlarged and fortified, several collateral duties are attached by our Lord.

1. Reconciliation to an offended Brother. This is required as absolutely necessary to make our devotions and voluntary sacrifices acceptable unto God.

"If thou bring thy gift to the altar, and there remember that thy brother hath any [complaint] against thee, leave there thy gift, [to ensure thy return,] before the altar, [not upon the altar, for it would pollute the altar,] and withdraw; first be reconciled to thy brother, and then come and offer thy gift," Matt v. 21—24.

2. Speedy compromise with a plaintiff in a law suit, whilst on the way with him to the courts of justice; in order to prevent rigorous costs and damages†, ver. 25, 26.

* There seems here to be some allowance for "anger with cause," or well founded. And our Lord himself has given countenance thereto, by his conduct. For he was sometimes angry and indignant, in the course of his ministry, at the perverseness and malignity of the chief priests, Scribes, Pharisees, Sadducees, Herod, and the Herodians, whom He did not scruple to rebuke and censure with all authority, as "fools and blind," "hypocrites," "whited sepulchres," "a generation of vipers," "children of the devil," as well as "that fox," Herod. We, however, sinful and short-sighted mortals, should be exceedingly cautious how we plead the prescription of his example. He was the searcher of hearts, and "knew what was in man;" but if we, "be angry," we cannot be sure that we "sin not," through ignorance, passion, or prejudice. Our wiser and safer course, therefore, is to follow that Apostle's precept, who furnished some instances of his own frailty, in his violent contention with Barnabas, Acts xv. 39; and his abusive language to the high priest, Acts xxiii. 3.—"Let all anger, and clamour, and evil speaking, be put away from you," Ephes. iv. 31; and for the reason he assigns elsewhere, "Vengeance, is my prerogative, I will repay, saith the Lord," Rom. xii. 19. The archangel Michael durst not rail against the Devil, but only said, THE LORD rebuke thee! Jude 9.

† This also was recommended in the laws of the twelve tables at Rome. In via, rem
3. A repeal of the law of retaliation, "an eye for an eye," &c. ver. 38, which was tolerated, though not encouraged by Moses, Exod. xxi. 24, &c. Levit. xix. 18. In its stead, Christ recommended the following prudential maxims.

1. Patience under insults. "Resist not the wicked man, but whosoever shall smite thee on the left cheek, turn to him the right also," rather than hastily or angrily resent it, ver. 39. That it was not designed for a law, appears from our Lord's remonstrating himself against this insult, John xviii. 23. It was proverbial for patient endurance of insult, Lam. iii. 30.

2. Patience under small injuries. "If a man be litigious, and take away thy vest, let him have thy mantle also," rather than go to law with him, ver. 40.

3. Patience under personal grievances, "When pressed into the public service, by any public officer, to go with him one mile, voluntarily go with him twain, rather than resist the ruling powers to your further detriment," ver. 41.

4. Compassion to the distressed. "Give to him that asketh thee [alms;] and from him that would borrow from thee, turn not thou away," ver. 42.

This precept requires limitations, according to the ability of the giver, and the comparative merits of the petitioners. For the idle or vicious are not entitled to relief, Acts xi. 29, 2 Cor. viii. 13, Luke xv. 16, 2 Thess. iii. 10. But "never turn away thy face from any poor man, carelessly, or scornfully, and then the face of the Lord shall not be turned away from thee;" Tobit iv. 11, Luke xvi. 19—25.

Thus, even those precepts reckoned paradoxical, and impracticable, by gainsayers, when fairly interpreted, not according to the letter, but the spirit, as explained by our Lord's conduct, and by parallel passages, exhibit useful lessons of prudence and discretion.

The seventh commandment prohibited the actual crime of adultery, and under the penalty of stoning to death, Exod. xx. 14, Levit. xx. 10, Deut. xxii. 22, John viii. 5.

But our Lord combines it with the tenth commandment, "Thou shalt not covet thy neighbour's wife," and extends the guilt to "the lust of the eye," in looking lewdly upon a mar-
ried woman, as committing "adultery in the heart;" and de-
nounces against even the intentional offender *, the dreadful
punishment of hell fire, unless the offending member, "the right
eye," or the ruling passion, of which it is the instrument, be
"plucked out," and "cast away" with abhorrence, by a timely
repentance, to save his soul alive in the day of judgment, Matt.
v. 27—29, Ezek. xviii. 27.

Divorces, which were tolerated by the law of Moses, for the
hardness of their hearts, to prevent worse consequences, and
carried to a scandalous excess in that age, as we have seen,
p. 141. are confined by our Lord, to the sole cause of adultery.
And if any man married a woman divorced upon any other ac-
count, both are represented as guilty of adultery †, Deut. xxiv.
1, Matt. v. 31, 32.

The eighth commandment is also coupled with the remainder
of the tenth ; and the same punishment of hell fire is denounced
against it, unless the offending member, "the right hand," or
the ruling passion of which it is the instrument, be "cut off"
and "cast away" with abhorrence likewise, Matt. v. 30.

The ninth commandment is considered by our Lord, not
merely in a moral, but rather in a religious light, as an offence
against the third commandment. Whosoever invokes the awful

--- Patitur poenas peccandi sola voluntas:
Nam scelus intra se tacitum qui cogitat ululum,
Facti crimen habet——. Juv. Sat. XIII. 207.

† The law of England, however excellent, and superior, perhaps, on the whole, to
any other system of human legislation upon earth, has still its blemishes and imperfec-
tions. Such may well be accounted its deviations from the Divine Law in the follow-
ing cases: which, it will not, I hope, be deemed irrelevant nor presumptuous to notice,
from an honest wish for their emendation, whenever the wisdom and piety of our legis-
lature shall think fit.

Our laws seem to be unreasonably severe against the breach of the eighth command-
ment, and criminally lenient toward the breach of the seventh. Shall the horse stealer,
the cow stealer, the sheep stealer, &c. be punished with death, while the wife stealer, the
daughter stealer, &c. the abandoned adulterer and fornicator, who violates all the laws of
hospitality and friendship, and destroys the peace of families, escape with a pecuniary
fine, or damages!—And shall our legislature still continue to hold forth encouragement
and reward to adultery, by tolerating and licensing the marriages of the offending parties
convicted of adultery, after divorce!

Hoc fonte derivata clades
In patriam populumque nuxit.
Pudet haec nobis opprobria dici,
Et non potuisse refelli!
name of God to witness any untruth, knowing it to be such, is guilty of taking it in vain, even though that untruth or lie be harmless in itself, or a "white lie," as it is sometimes improperly and profanely styled; but if it be a "black lie," solemnly uttered in a court of justice, to the injury of another's life, liberty, property, or reputation, by a heinous aggravation of complicated guilt against God and man; it becomes the most heinous and atrocious of all the crimes that can enter into the heart of man to conceive or commit. Accordingly, God himself threatened, that He would not hold the offender guiltless, that profaned his name, even in the slightest degree; and blasphemy, swearing, and cursing, was, by the express command of THE Oracle, punished with stoning to death *, Levit. xxiv. 10—16.

Our Lord, however, did not mean to preclude solemn appeals to heaven, whether oaths or vows, in courts of justice, or in important compacts. For an oath, or appeal to THE greateST of all beings, as THE searcher of hearts, to witness a transaction, and to punish falsehood or perjury, is necessary, for putting an end to all strife or controversy among men, to promote confirmation or security of property, Heb. vi. 16. And it was sanctioned by the example of God, swearing by Himself, Gen. xxii. 15, Heb. vi. 17, 18. And by the example of the Patriarchs and saints of old; thus Abraham swore

* Wilful and deliberate perjury, before a magistrate, or in a public court of justice, and in the presence of Almighty God, is the most heinous crime that it is possible for mortal man to commit. It is high treason against the Supreme Majesty of Heaven and Earth. And shall high treason against the lord of the land, or against the state, be punished with the penalty of death, and confiscation of honours, emoluments, and property, not merely to the children's children, or to the fourth generation, but to ages yet unborn, involved in the parents' crime; while the blasted perjurer, who braves eternal infamy, and bursts the strongest barriers of civil society, shall escape with the loss of his ears, and with the transient disgrace of the pillory, on a market day !

Tell it not in Gath!
Publish it not in Askelon !

2. The multiplication of perjury, by the revenue and election laws, is an evil of the first magnitude, and the most serious and alarming national consideration, which calls loudly for reformation; as does also the negligent and irreverent mode of administering oaths in our courts of justice, which has excited the horror of Mahometans, GentooS, and Chinese spectators, who never profane the names of their gods.

3. But even these shrink into nothing, and are lost, in the infinitely greater crime of licensing perjury, as practised by the See of Rome, in her absolutions for the violation of oaths and vows, the most solemn; and her pecuniary dispensations for crimes the most atrocious, according to the stated and decreed impositions of the chancery court of Rome, as shall be shewn in the following notes.
by the most high God, Creator of heaven and earth, Gen. xiv. 22; the Transjordanite tribes, by the God of Gods the Lord, Josh. xxii. 22. And the law prescribed, "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name," Deut. vi. 13. And afterwards, "all Judah rejoiced at the oath, for they had sworn [unto the Lord with a loud voice,] with all their heart, and sought him with their whole desire: and He was found of them; and the Lord gave them rest round about," 2 Chron. xv. 14, 15. And a highly gifted Apostle uses the following most solemn asseveration, "The God and Father of our Lord Jesus Christ, who is blessed for evermore, knoweth that I lie not," 2 Cor. xi. 31.

Vows also were licensed by the law of Moses. "If a man vow a vow unto the Lord, or swear an oath, to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth," Numb. xxx. 2, Deut. xxxiii. 31, Eccl. v. 4. See the cases of Jephtha and his daughter, Judges xi. 30, Hannah, and her son Samuel, 1 Sam. i. 11, The Priests and Levites, to put away strange wives, Ezra x. 5; and to take no usury from their brethren, Neh. x. 29. Paul also vowed a vow, which he performed, Acts xviii. 18, xxii. 23. Our Lord, therefore, reenacted the law, while he guarded against the abuse of it, by prohibiting all oaths in common conversation, as a profanation either of God's name, where that was irreverently used, or where any of his works was substituted instead of the awful and terrible name of [the Lord, which the Jews, through superstitious dread, at length ceased to use, from misinterpretation of Deut. xxviii. 58.

"Again, ye have heard that it was oracularly spoken to the ancients, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

"But I say unto you, Swear not at all, [in common conversation, by any of your usual oaths,] neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King, as styled by David, Psalm xlviii. 2; neither shalt thou swear by thy head, for thou canst not make one black hair white, or one
white hair black. But let your conversation, if affirmative, be yes; if negative, nay*; for whatsoever is over and above these, is of the wicked one," who instigates men to this vice, in order to lessen their reverence for God, and to lead them to perjury, Matt. v. 33—37.

For, by the detestable casuistry of the Scribes and Pharisees, some oaths were reckoned binding, others not, as we learn from the sequel; thus, to swear by the temple, the altar, heaven, &c. they considered as not binding: but to swear by the gold of the temple, by the gift on the altar, &c. they considered as binding; the absurdity and impiety of which practice is well exposed by our Lord elsewhere, Matt. xxiii. 16—22.

There is no immediate reference to the fifth commandment in the Sermon on the Mount; but it also is virtually included under the first table. For the fifth commandment is remarkably sanctioned by Moses, with the same reward and punishment. The long and happy possession of the land of Canaan was equally the reward promised to obedience in both cases, Exod. xx. 12, Deut. v. 16—33. The breach of this law also was equally capital, "He that curseth father or mother shall die the death," or shall assuredly be put to death, Exod. xxi. 17. And the legal punishment of an incorrigible and rebellious son, was stoning to death, Deut. xxi. 18—21, precisely in the same terms as for idolatry, Deut. xvii. 2—7, or for blasphemy, Levit. xxiv. 16. The similitude of the punishment resulting from the similitude of the offences against our heavenly Father and earthly parents, "He that forsaketh his father is a blasphemer," Ecclus. iii. 16; and Paul ranks "blasphemers, disobedient to parents," in immediate succession, 2 Tim. iii. 2. Indeed, disobedience to parents is the prelude to the greatest crimes, and to the most dreadful punishments, even in this world; "The eye that mocketh his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it," Prov. xxx. 17.

And as the duty of children to parents is most clearly enjoined and sanctioned by the law of God, so it is also by the

* Beuver ingeniously corrects the pointing of this passage thus, ὁ λόγος ὑμῶν γενόμενον γιὰν; verce; or. "Is your conversation yes? let it be yes: is it nay? let it be nay." A Jewish proverb: "The yea of the just is yea; and their nay, nay;"—or they are sincere, and perform what they promise.
LAW OF NATURE, or by the voice of natural affection, reason, and humanity, which is equally the law of God, as being implanted in us by our Creator. And to this the Apostle appeals, in his exhortations to the Gentiles, "Children, obey your parents in the Lord, for this is right," Ephes. vi. 1.

Accordingly, our blessed Lord, who recommended his precepts by his own example, paid the most marked attention to his earthly and reputed parents; living in subjection to them from his childhood, Luke ii. 51; and his last moments on the cross, even in the midst of his own agonies, were spent in honouring his desolate mother, and in providing for her support, by recommending her to the care of his bosom friend, John xix. 26.

The high importance of this first commandment of the second table, "with promise," or an express sanction annexed, and which includes duty to all our superiors, who exercise a parental care and authority over us*, appears from our Lord's censure of the Scribes and Pharisees, for annulling the law of Moses, by their vain traditions, which He illustrates by their breach of this commandment, as the prominent example. "Ye say, or teach, if a man say to his father or mother in want, It is corban, (or 'a gift,' dedicated to sacred uses,) whatever support thou mightest receive from me; ye no longer suffer him to do any thing for his father or mother,"—"and many such things do ye," Mark vii. 8—13.

And we learn from Lightfoot, that they made no scruple of violating this vow of Corban. For though it prohibited the party from relieving the wants of his father or mother, he was not at all bound to dedicate his property to sacred uses; and he was at liberty to relieve any others, except his parents, who were not included in the vow.

We learn also from Josephus, that these corrupt teachers of the law were accustomed to grant pecuniary dispensations from the vow of Corban, where it related to personal services; fifty shekels for a man's discharge, and thirty for a woman's. And if they were not able to pay so much, the priests were allowed

* Our Church Catechism, in that admirable summary of duty to our neighbour, has thus enlarged the fifth commandment:—"To love, honour, and succour my father and mother; to honour and obey the king, and all [magistrates] that are put in authority under him; to submit myself to all my governors, teachers, spiritual pastors, and masters; to order myself lowly and reverently to all my betters."
to rate them at discretion, according to their ability. Ant. IV. 4, 4. It is truly remarkable, that both these usages were adopted by the See of Rome, in the table of rates for dispensations from vows, in their court of chancery, and exceeded in indulgences for crimes.

The decreed impositions of the chancery court of Rome, that "great custom-house for sins," were first published to the world by Anthony Egane, a Franciscan friar, who had been for some years the pope's apostolical penitentiary, or confessor-general, in Ireland, and revealed this mystery of iniquity, after his conversion to the Church of England. The original pamphlet, in 1673, went through a fifth edition in 1715; but having now grown very scarce, has been lately republished by the learned and public spirited Francis Maseres, Esq. Curator Baron of the Exchequer, in his last volume of Occasional Essays, 1809, 8vo. "thinking it can never be unseasonable to expose a religion so destructive to the peace and happiness of societies, so derogatory to the glory of God, so contrary to the main end and design of Christianity, and that persecutes with such an unrelenting barbarity, (where it can,) those that have the courage and honesty to oppose its innovations," p. 558.

This table of impositions, we learn from Egane, was carefully concealed among the curiae imperii of the court of Rome. "Of the ordinary priests," says he, "hundreds knew nothing of the matter," it being entrusted only to the apostolical penitentiaries, vested by the Pope with the power of absolving sins in the reserved cases, under an oath of secrecy, not only to conceal the mysteries of the Church from the laity, but even from the ordinary priests and friars, and especially from any of them suspected of such acute parts, or so much learning or honesty, as might make him scruple their authority. The ordinary priest can only inform persons who confess themselves guilty of the reserved sins, where the pope's banker resides, (of whom there are one or two appointed in every country and diocese in Ireland,) who only can absolve them, and grant them a bull of indulgence from the pope, on paying the fees.

And this account of Egane is confirmed by Father O'Leary, in his "Caution to the common people against Perjury, so frequent at assizes and elections," published at Cork, 1783, after a general election.

"In this diocese," says he, "and several others, their crime is considered as a reserved case, from which no man but the Bishop can absolve, let them be ever so penitent. This restraint shews the enormity of the guilt; whereas the inferior clergy can reconcile ordinary sinners, upon sincere repentance, and a firm resolution of amendment. But the perjuror, having exceeded the ordinary bounds, let his repentance be ever so sincere, must have recourse to an extraordinary power," p. 18.

The reserved cases, from which none but the pope or his penitentiary can absolve, are, 1. the vow of absolute and perpetual chastity; 2. of the religious order; 3. of pilgrimage to Jerusalem, Rome, and Compostella; and oaths in general.

We shall now proceed to select from the tables themselves, some of the most remarkable cases of dispensations of vows and oaths, and also of indulgences for crimes, omitting those that are too horrid to be named.

I. DISPENSATIONS OF VOWS.

<table>
<thead>
<tr>
<th>Case</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. If a man has vowed, but not solemnly, to take the habit of some religious order, for changing his vow made, in conscience only, he is to pay</td>
<td>15 4 0</td>
</tr>
</tbody>
</table>

VOL. III.
No wonder then, that our Lord, in his divine Sermon on the Mount, gave this warning to his disciples: "Except your

2. If a man has taken a vow of chastity, solemnly, he may have a dispensation, if necessary, for not keeping his vow, paying the prelate .................................................. 15 4 0
3. For prolonging the term of vows to go to the Holy Sepulchre, or to St. Peter's, at Rome, upon a lawful cause assigned ............................. 9 2 9
4. If the dispensation be only for two years ............................................ 4 0 1
   For changing the pilgrimage to the Holy Sepulchre into another ....... 12 3 6
5. For changing one vow into another for a perpetuity, in the case of a chapter, convent, or great college ................................................. 100 0 0

II. DISPENSATIONS OF OATHS.

6. For the breach of an oath or contract respecting civil employments or concerns ................................................................. 7 2 3
7. For a bull containing both the inhibitory clauses, and absolution from infamy, in such cases .................................................. 56 9 6
8. And if several persons are included in the same act or contract, each must pay ................................................................. 3 0 0
9. For the breach of an oath that cannot be kept without incurring everlasting damnation; as for example, a dishonest vow, or a wicked promise ................................................................. 6 2 0

N.B. You are to take notice, that there is a difference to be made between the tax of a bishop, abbot, or general of an order, and of an ordinary person. The prelates are to be left to the discretion of their confessors, [who best know their incomes.]

III. DISPENSATIONS OF CRIMES.

10. For a marriage contracted in the first degree of affinity, and in conscience only, to be paid, or according to the ability of the party .. 1000 2 6
11. For a marriage in the second degree, beside a gratification to the prelate, the pope, or his missionary, is to be paid ..................... 100 15 6
12. For erecting a public Jewish Synagogue ........................................ 603 15 0
13. For a private Synagogue in a Jew's house .................................... 300 1 6
14. For [a crusader, or] soldier in the Catholic cause, who neither kills nor wounds any [Heretic] in war, nor [as an officer] causes another to do so ............................................. 36 9 0
15. For pardon and rehabilitation, [or readmission into the bosom of the Church] of a heretic, in an ample form, with the inhibitory clause, before abjuration [of his heresy] ............................................. 36 9 0
16. For simony, or for fornication of priests, friars, or nuns, each ........ 36 9 6
17. For incest in a layman ................................................................. 4 6 0
18. For adultery in the same ............................................................. 4 0 0
19. For adultery and incest together ................................................. 6 2 0
20. For the adulterer and adulteress jointly ....................................... 6 6 0
21. For absolution to keep a concubine at bed and board, with a dispensation to hold a benefice ...................................................... 4 5 6
22. For striking a clerk or priest ...................................................... 6 2 2
**Sacred Chronology.**

Righteousness, [or observance of the law,] shall exceed that of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven,” Matt. v. 20.

<table>
<thead>
<tr>
<th>No.</th>
<th>Crime Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>23.</td>
<td>For striking an abbot or prelate</td>
<td>£ 12 6 3</td>
</tr>
<tr>
<td>24.</td>
<td>For striking a bishop or archbishop</td>
<td>£ 24 6 0</td>
</tr>
<tr>
<td>25.</td>
<td>For wounding a priest in any of his members</td>
<td>£ 18 4 9</td>
</tr>
<tr>
<td>26.</td>
<td>For wounding a layman</td>
<td>£ 0 0 6</td>
</tr>
<tr>
<td>27.</td>
<td>For murder committed by a bishop, abbot, chief of an order, or knight, each</td>
<td>£ 50 12 6</td>
</tr>
<tr>
<td>28.</td>
<td>For murder, by a friar, or guardian of a monastery</td>
<td>£ 40 9 0</td>
</tr>
<tr>
<td>29.</td>
<td>For murder, by an ordinary person, to be rated according to circumstances, at the discretion of the prelates</td>
<td>£ — — —</td>
</tr>
<tr>
<td>30.</td>
<td>For the murder of a priest by a layman</td>
<td>£ 6 2 0</td>
</tr>
<tr>
<td>31.</td>
<td>And for commutation of public penance to private, for the same</td>
<td>£ 18 4 6</td>
</tr>
<tr>
<td>32.</td>
<td>For the murder of a layman by a layman</td>
<td>£ 3 2 4</td>
</tr>
<tr>
<td>33.</td>
<td>For the murder of a father, mother, brother, sister, or wife, each</td>
<td>£ 4 1 8</td>
</tr>
<tr>
<td>34.</td>
<td>For marrying another wife, after murdering the former</td>
<td>£ 8 2 9</td>
</tr>
</tbody>
</table>

&c. &c.

"The Papists, without doubt, will disown it," says Mr. Egane, "and say that this is mere fiction, and that such things are not practised in their church: but I am ready to prove, by my own knowledge and experience, all I here allege to be true;"—"and if you will but examine, and seriously consider the particulars, you will easily be convinced, that none but the popish clergy themselves could be the authors of it."

Of this, indeed, the Articles themselves furnish internal evidence.

The sole object of these horrible impositions upon the understandings and purses of the deluded followers of these "merchants of souls," evidently appears to be the unrighteous mammon. In all the cases, the rates are higher for the rich than for the poor; and the highest of all, No. 10, 11, 12, 13, for what are no crimes in foro cuiuscumtetr, nor the Divine law. The marriages of first and second cousins, were prohibited by the see of Rome, from political motives, to levy a tax upon the sovereigns of Europe, who necessarily intermarried among each other. And the refusal of the court of Rome to gratify the haughty and imperious Henry VIII. with a divorce, and dispensation to marry Anna Bullem, brought about the Reformation in England; as the scandalous sale of indulgences in general, to recruit the coffers of the profuse and unprincipled pope Leo X. who uttered that profane speech, Quantum nobis lucir attulit hae de Christo fabula! roused the indignation of Luther, to protest against them, and to lay the foundation of the Reformation.

When the infamous Tetzel, a Dominican monk, and the pope's agent, was retelling indulgences in Germany, A.D. 1518, and had collected a great sum of money by the sale of them, at Leipzig; a gentleman of that city applied to Tetzel for an indulgence to commit a certain crime, without specifying what it was. Tetzel consented, received his fee, and granted the indulgence in due form. Soon after, the gentleman way-laid Tetzel, on his departure from the city, cudgelled him soundly, and robbed him of all his money, telling him at parting, that this was the crime for which he had purchased absolution. George, duke of Saxony, a zealous friend of the see of Rome, when he heard of the robbery, was very angry at first, but when he learned all the circumstances, he laughed heartily, and pardoned the offender. Seckendorff, I. 26, cited by Jortin, in his life of Erasmus, Vol. I. p. 117.

To confirm and support the veracity of his publication, Mr. Egane annexed the form...
Their prevailing sins, therefore, are detailed for a warning to the faithful. 1. Their ostentatious righteousness, Matt. vi. 1.

of absolution, used by these missionaries, or penitentiaries*, after the penitent had confessed his sins.

**ABSOLUTIO GRATIALIS.**

Misereratur tu! Omnipotens Deus, et dimissis omnibus peccatis tuis, perducat te ad vitam aeternam. Amen.

Indulgentiam, absolutionem et remissionem omnium peccatorum tuorum tribuat tibi Omnipotens et Misericors Dominus. Amen.

(Deinde, injungit penitentiam sicut ipsi videbitur conveniens, et postea dicit.)

Dominus noster Jesus Christus te absolvat, et ego, auctoritate ipsius quan fungor, te absolvo. Imprimis, ab omni vinculo excommunicationis maioris et minoris, (Si fuerit Clericus, dicit, "suspensionis aut interdictii," si forte incurrert;) et deinde, absolveto ab omnibus peccatis tuis, et ab omnibus peenis tibi in purgatorio debitis pro peccatis et delictis: et restituo te usitati et participacioni Ecclesiae: et virtute et auctoritate mihi in hac parte commissa, restituo te illi innocentiae, in qua eras, quando baptizatus fuisti; et si hae vice non moriaris, reservo tibi hanc gratiam pro extremo mortis articulo, in nomine Patris et Filii et Spiritus Sancti. Amen. Jesus.


**TRANSLATION.**

"The absolution of grace.

"The Almighty God have mercy on thee, and remitting all thy sins, lead thee to eternal life. Amen.

"The Almighty and merciful Lord, grant thee indulgence, absolution, and remission of all thy sins. Amen.

(Then he enjoins penance, as he shall judge fit; and afterwards says,)

"Our Lord Jesus Christ absolveth thee: and, by virtue of His authority, which I hold, I do absolveth thee. First, from all restraint of excommunication, greater and lesser, (if the penitent be a priest, he shall say, "of suspension or interdict," if either happen to be incurred;) and next, I do absolveth thee from all thy sins, and from all pains due to thee in purgatory, for thy sins and transgressions; and restore thee to the unity and communion of the Church. And by virtue of the special authority committed to me in this case, [by the pope,] I do restore thee to that innocence in which thou wast when thou wast baptized. And if thou diest not at this time, I do reserve unto thee this grace for the extreme article of death, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Jesus.

"The passion of our Lord Jesus Christ, and the merits of the blessed Mary, ever Virgin, and of all the Saints and Saintesses, [contribute] that whatever good thou mightest have done, or whatever evil thou mightest have patiently endured, may be unto thee for

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* These names are synonymous: there is, however, this distinction between them; the penitentiaries, properly speaking, reside at the court of Rome; the missionaries are sent abroad, vested with the same powers to absolve, a casibus reservatis, "from the reserved cases."
2. Their public almsgivings, ver. 2—4; 3. Their frequent devotions at their synagogues, and crowded corners of the streets, ver. 5, 6, in addition to the ordinary temple service, Luke xviii. 10. 4. Their long prayers and vain repetitions, ver. 7, Matt. xxiii.


With this plenary absolution we shall contrast the tremendous form of the greater excommunication, as given by Baxhornius, in his History of the Low Countries, p. 111, and cited in Brandt's Abridgment, Vol. I. p. 6.

"By the command of the Father, the Son, and the Holy Ghost, of the blessed Mary, mother of our Lord Jesus Christ, of St. Michael, John the Baptist, and Peter and Paul, princes of the Apostles, of St. Stephen and all the martyrs, St. Sylvester, and all the confessors, St. Aldegonde, and all the Virgins, and all the other saints whatsoever, both in heaven and upon earth:

"We curse and cut off from Holy Mother Church, those who have done (such or such a thing,) or knew of it, or advised it, or had a hand therein. Let them be cursed in their houses, their beds, their fields, their lands, and their ways, and in towns and villages. Let them be cursed in woods, rivers, and churches; cursed in their law-suits and in their quarrels; cursed in their prayers, speaking and in silence; in eating, drinking, and sleeping; in watching, walking, standing, running, resting, and riding; cursed in hearing, seeing, and tasting; cursed in all their actions. Let this curse strike their heads, their eyes, and their whole body, from the crown of the head to the sole of the feet.

"I adjure thee, Satan, and all thy agents, by the Father, Son, and Holy Ghost, to take no rest, neither in the day, nor in the night, till you have brought a temporal and eternal confusion upon them, by contriving the matter so, that they may be drowned, or hanged, or devoured by wild beasts, or torn by vultures or eagles, or consumed by fire, or killed by their enemies. Make them odious to all living creatures. Let their children be fatherless, and their wives widows. Let nobody, for the time to come, help them, or take pity on their fatherless children. And as Lucifer was expelled from heaven, and Adam banished from paradise, let them likewise be expelled and banished from this world, being deprived of their estates; and let them be buried with the burial of an ass. Let them be partakers of the punishment of Korah, Dathan, and Abiram, of Judas and Pontius Pilate, and of all those, who say to the Lord their God, Get thee gone, we will have no knowledge of thy paths."

(Afterwards, he who pronounced these imprecations, put out two lighted candles, which he held in his hand, and added these dreadful words.)

"I adjure thee, Satan, and all thy agents, to extinguish the light of their eyes, as these candles are extinguished, unless they repent, and make full satisfaction. Amen, let it be so. Amen."

* The corruptions and abominations of the see of Rome, detailed in these notes, are not dictated by a controversial spirit, but introduced, principally, to illustrate and explain the wonderful prophecies of Daniel, respecting the little horn, and of the Apocalypse, respecting the mystical Babylon, from original and scarce documents.

* This translation is closer and correcter than Egane's. His mistakes furnish internal evidence that he did not compose the Latin form, which he did not critically understand.

† The Latin original of this horrible and blasphemous excommunication, is given, (if we rightly recollect,) in Sterne's eccentric rhapsody, Tristram Shandy.

* It is impossible not to be forcibly struck with the close resemblance in all these particulars between the Romish Church, and its prototype the Pharisaical.

1. The pageantry of their public worship; 2. Their ostentatious alms; 3. Their religious processions in Romish countries, and adoration of the Host in the principal streets; 4. Their bead roll of ten Ave Maries, or prayers to the Virgin, for one Pater noster, or prayer to God; and their tedious litanies to all the male and female saints of their calendar*; 5. Their stated fasts, ordinary and extraordinary, and their abstinences from meat, eggs, and other mortifications; (i. Their covetousness and extortions, shewn by their pecuniary impositions for masses, &c. and their dispensations for all manner of sins and irregularities: the greatest crimes being rated the lowest, and the least, or none at all, the highest. See the foregoing note; 7. Their censoriousness and uncharitableness in reckoning all other sects of Christians heretics and schismatics, and excluding them from salvation; 8. Their intolerant and persecuting principles, which are thus openly avowed and defended by the celebrated Bossuet, Bishop of Meaux, in his controversy with Jurieu, a reformed clergyman.

"The Church of Rome is only excluded from this pretended society [of tolerating Christians,] because she is, and ever will be opposed to religious indifference, by her essential constitutions: in a word, because, as M. Jurieu says, she is the most intolerant of all Christian societies."

"Thus we see that what renders this Church so odious to Protestants, is principally, and more than all other tenets, her holy and inflexible incompatibility, if I may so speak; it is because she will stand alone, [Isa. lxv. 5; Luke xi. 18,] because she conceives herself to be the spouse, [Psalm xlv. 9; Cant. iv. 8; Rev. xxi. 2,] a title which admits no division, [Gen. xxi. 10; Gal. iv. 30,] it is because she cannot suffer her doctrines to be questioned, [John ix. 34,] because she confines in the promises and perpetual assistance of the Holy Ghost. For in reality this it is that renders her so severe, so unsociable, and consequently so odious to all sects separated from her: which, for the most part, desired nothing more than to be tolerated by her, and not to be fulminated with her anathemas. But her holy severity, and the holy delicacy of her sentiments forbade such indulgence, or rather such weakness: and her inflexibility, which renders

* See a list of these saints and saintesses, in that curious and malignant document, the Litany of Intercession for England, republished by Baron Maseres, in the Occasional Essays, p. 544.
The second commandment, beside prohibiting the idolatrous worship of the Lord, contained the temporal rewards of obedience, and punishments of disobedience, as we have seen, Vol. II. p. 232. Our Lord, therefore, opens his sermon with stating that spiritual worship, and those dispositions of mind that would be truly acceptable to our Heavenly Father, with their appropriate future rewards in heaven. To "the poor in spirit," or lowly minded, "the mourners" for their sins, "the meek," the "aspirants after righteousness," the "merciful," the "pure in heart," the "peace makers," and "the persecuted for righteousness sake," v. 3—10, while he denounced appropriate woes on another occasion, to the "rich," who trust in their riches, the "owners" of worldly gratifications, the "merry," the "popular teachers," who preached smooth things, like the false prophets of old, Luke vi. 24—26; Jer. xxiii. 31.

To mark also more strongly the analogy between the Law and the Gospel, these correspond to the blessings and curses pronounced on Mount Gerizim and Mount Ebal, Deut. xi. 26—29, xxvii. 12; Josh. viii. 33.

Next to these general blessings our Lord warns his disciples, and particularly his Apostles, of the persecutions they would necessarily experience in the course of their ministry, and of their great future reward, Matt. v. 11, 12. And he reminds the latter of their peculiar functions, as "the salt of the earth," designed to season the world with pure and uncorrupt doctrines; who were more strictly bound to attend to the purity of their own lives, because if they relapsed into sin, and became corrupt, there was no chance of their regeneration, like native or rock salt, which, when it has lost its savour, or saline particles, can never recover them again, but is left a mere caput mortuum, good for nothing but to be cast out on the dunghill, ver. 13.

As the light of the world, designed to illuminate it, also, they were peculiarly bound not to hide their talent, but to let the

her hated by schismatical sects, renders her dear and venerable to the children of God." Avertissements, &c. p. 301.

This is perhaps the most faithful picture of the intolerant and persecuting spirit of the Church of Rome, drawn by a masterly hand; and the most correct comment on the persecuting clause in the Romish prelate's consecration oath. Hareticos, Schismaticos, et Rebelles contra Dominum nostrum Papam N. pro posse, persequer et impugnabo. "Haretici, Schismatici, et Rebels against our Lord the Pope, I will, with all my might, persecute and impugn." See also No. 14. in the foregoing note.
light of their good works shine before men, that seeing them, the world might glorify, (not them, but) their heavenly Father, for giving such gifts unto men, and for the blessings dispensed to the world through their ministry, ver. 14—16.

The first commandment prohibited polytheism, and prescribed the worship of the only true God. In our Saviour's time the Jews, indeed, had been cured of that leaven of idolatry and polytheism, which they imported from Egypt, Phenicia, &c. by the Babylonish captivity, such as the golden calves, Baal and Ashtaroth, and the host of heaven; but they fell into another species of idolatry; they were remarkably covetous or worldly minded, intent on gain, wealth, or money, called in Syriac mammon. This our Lord elegantly personifies, and erects into that golden idol set up by the world in opposition to God; which all the peoples, the nations and languages fall down and worship. To correct this ruling passion, our Lord declares, "No man can serve two masters [together,] for either he will hate the one, and love the other, or else he will cleave to the one, and despise the other: ye cannot serve God and Mammon" at the same time, or render to both a divided worship, Matt. vi. 24. For "covetousness is justly styled idolatry," as alienating the heart and affections from God, Col. iii. 5; "if any man love the world, the love of the Father is not in him," 1 John ii. 15.

Our Lord, therefore, recommends the pursuit of heavenly treasures in preference to earthly, stating that the latter are corruptible by rust and moth, and liable to be plundered by thieves and robbers; whereas the former are imperishable and secure. And that the heavenly will then engage and engross the heart and affections of those who are illuminated with true wisdom; who will look down with contempt on the earthly, that engross the hearts of those whom the god of this world hath so blinded that they cannot discern the glorious light of the Gospel; whose case is truly deplorable, "since the light that is in them is darkness," so that they cannot discover their error, misled by an infatuation the most incurable, Matt. vi. 19—24. Compare John ix. 39—41.

III. Having traced the analogy between the entire decalogue, or summary of the law of Moses, and the Sermon on the Mount, the summary of our Lord's religious and moral doctrine, we
shall proceed to consider the particular petitions of our Lord's prayer, as explained by the remainder of the sermon, and by other parallel passages of Scripture.

The particular petitions, though adapted to individuals, are still carried on in the plural number, to signify that we are bound to pray not for ourselves singly, but for our families, our friends, and our connexions.

1. The first of this class prays for the supply of our temporal wants.

"Give us this day our sufficient bread."

The basis of this petition seems to be the following prayer of the wise Agur, in Proverbs, stating the respective temptations and dangers of riches and poverty.

"Give me neither poverty nor riches, Feed me with bread sufficient for me;"
Lest I be full, and deny Thee,
And say, Who is the Lord?
Or lest I be poor and steal,
And take the name of my God [in vain,""] Prov. xxx. 8, 9.

Affluence, indeed, is apt to produce unmindfulness of the Divine bounties, Deut. viii. 10, Job i. 5, Exod. v. 2, Dan. v. 20—23. Poverty, on the other hand, often leads to theft; and thence to oaths, imprecations, and perjury, in order to hide the fact, when challenged therewith, Josh. vii. 11—19. Agur, therefore, deprecating both extremes, wisely and moderately prayed for a competency, "bread to eat, and raiment to put on," as expressed more fully in Jacob's modest prayer and vow, Gen. xxviii. 20, 21.

"Bread," that "staff of life," (Levit. xxvi. 6,) is put for food in general; and so much is prayed for, as may "suffice," for the supply of our wants, not for the superfluities or luxuries of life. Our Lord improves Agur's petition, by adding "this day," or "day by day," Luke xi. 3, to mark our continual and uninterrupted dependance on that bountiful Providence, "which giveth to all his offspring, life and breath, and all things" necessary for their support, Acts xvii. 25, xiv. 17, Matt. v. 45.

In the Sermon on the Mount, our Lord censures a criminal distrust of God's providence, as among those unbelieving Heathens who exclaim, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? We should learn wisdom from His usual operations in animated and even inanimate nature. The common Father of all, whose mercy is over all his works, feeds the birds of the air, and "clothes the lilies of the field." He helps the industry of the former to find their daily food, though "they neither sow nor reap, nor gather into barns;" and the latter, "which neither work nor spin," unable to do any thing at all of themselves to promote their "growth," He clothes in greater glory and beauty, than even Solomon in all his magnificence of apparel. But man ranks higher in the scale of creation, and in the sight of God, composition, every word almost of which is equivalent to a sentence. Others render it crasinus, "to-morrow's bread;" (as if derived from the participle of the verb ετεμευ, like πειρονοιος, say they, from that of the verb περευμευ,) but this sense seems contradictory to our Lord's exhortation, "Be not anxious for the morrow," &c. Matt. vi. 34, and therefore is inadmissible, even if the grammatical derivation was correct, which does not appear to be the case.
than the birds, and much higher than the fleeting lily, which
to-day is in bloom, and to-morrow is cast into the oven, when
withered, for fuel; how much more then is He disposed to
feed and clothe us? For these are necessary for that life and
body which we owe solely to him, and to promote the growth of
our stature, over which we have no power or concern at all. If
we seek first the kingdom of God and his righteousness, the
"bread of life," or our spiritual growth and improvement, he
will give us, in addition, our necessary food and raiment, Matt.
vi. 25—33. And our Lord warns us not to anticipate and
aggravate the natural and necessary ills of life, by over careful-
ness about our future support. "Therefore be not ye anxious
about the morrow, for the morrow shall be anxious about its
own concerns: sufficient to the [present] day is the evil
thereof," Matt. vi. 34. What a world of artificial ills, and ad-
ventitious misery and uneasiness, would this new commandment
respecting ourselves save to discontented and repining mortals,
if strictly adhered to! "O taste and see that the Lord is
good: happy is the man that trusteth in Him!" Psalm xxxiv. 8.
"Casting all your anxiety upon Him, for He careth for you,"
O ye of little faith! 1 Pet. v. 7.
The second of the particular petitions, relates to the relief of
our spiritual wants.

"And forgive us our debts,
As we also forgive our debtors."

Here debts (οφειλήματα,) primarily denote omission of duties.
This appears from the interesting parable of the debtors, of
whom the one owed his master the immense sum of ten thousand
talents; the other, his fellow-servant, the comparatively trifling
sum of one hundred denarii, Matt. xviii. 23—34; and these,
perhaps, form the most formidable article in the catalogue of
our offences, supplying, in the number of our "negligences and
ignorances," what may be deficient in the weight of our positive
sins.—For, "in many things we all slip," James iii. 2; and
"there is no man living that sinneth not," in thought, word, or
deed, 1 Kings viii. 46. "If thou, Lord, be severe to mark
what we have done amiss, O Lord, who may abide it!" Psalm
cxxx. 3.

Debts, also, denote positive sins, (ἀμαρτίας,) as in the parallel
copy of the Lord's Prayer, Luke xi. 4; or actual trespasses,
(παραπτώματα,) as in the following comment on this article, immediately subjoined, Matt. vi. 15, 16.

"For if ye forgive men their trespasses,
Your Heavenly Father will also forgive you;
But if ye forgive not men their trespasses,
Neither will your Father forgive your trespasses."

And this is repeated, Mark xi. 25. Compare Ecclus. xxviii. 1—6, in which this precept is strongly recommended.

Repentance, however, on the part of the offender, is an indispensable condition of forgiveness, both with God and man; because, if he continue impenitent, he is unworthy to receive it; and on man's part, it would be often unsafe to grant it. This is strongly illustrated in the parable of the two debtors, in which the master remitted one servant's debt, when he fell at his feet, and besought him, "Lord, have patience with me, and I will pay thee all," which indeed was promising more than he could possibly perform, were not another ransom found for his deficiency, in the great Intercessor, or Advocate, Jesus Christ, Job xxxiii. 23, 24. (See Vol. II. p. 87.)

This servant, for refusing his fellow servant's supplication, precisely in the same terms, lost the benefit of the former grant of forgiveness, and was sentenced to be imprisoned and tormented till he should pay the whole debt: intimating that his punishment would be endless.

And our Lord prescribed repentance, as absolutely necessary to procure forgiveness, even from man.

"Take heed to yourselves, [or beware of a spirit of revenge,] if thy brother sin against thee, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times in the day turn himself to thee, saying, I repent, thou shalt forgive him," Luke xvii. 3, 4. The nature of true repentance, is finely explained and illustrated in the exquisite parable of the prodigal son; who, when he came to himself, or to his right mind, instantly arose and returned to his kind father, with the most humble declaration of his sin against heaven and against his father, and of his utter unworthiness to be reinstated in his former privileges as a son, and only fit to be received as a hired servant, the lowest station in his father's household, Luke xv. 11—21.

Nor is forgiveness to be limited: when Peter, evidently following up the former conversation, enquired, LORD, how oft
shall my brother *sin* against me, and I *forgive* him? until *seven times*? *Jesus* saith unto him, I say not unto thee, until seven times, but until *seventy times seven*, Matt. xviii. 27. And the nature of *true forgiveness* is thus expressed, "So likewise shall *my Heavenly Father* do also unto you, if ye from *your hearts* forgive not each his brother their *trespasses*," Matt. xviii. 21—35.

The petition, therefore, may be thus explained;

"*Forgive us our offences*, upon our repentance,
*As we forgive our offenders* upon their repentance."

This is perfectly consonant to the dictates of *reason*, as well as of *revelation*.

The last petition prays for divine aid and support in our *spiritual dangers*.

"*And bring us not into temptation*,
*But deliver us from the wicked one*."

The word πετάσματος, is ambiguous; it is used both in a good, and a bad sense. It either denotes "*trial,*" or "*proof,*" which we may bear and surmount, or under which we may fall, and be overcome. In the latter case, it should appropriately be rendered "*temptation.*"

God often *brings* the best men into *trial*, to *prove* the sincerity of their *faith* and *obedience*, by *tribulations* and *persecutions*; to correct them in kindness for their faults, to humble their *pride* and *self-sufficiency*, and to *perfect* them by *sufferings* in this life, in order to prepare them for a better. Thus *The Lord tried Job*, v. 17, Heb. xii. 5—11; and *Abraham*, Gen. xxii. 1—18; and *Joseph*, Psalm cv. 19; and *Moses*, Exod. iv. 19, Heb. iii. 5, xi. 25; and *the Israelites*, Deut. viii. 2—5, Judges ii. 22, &c. &c. and by the highest of all examples, *The Son of God* himself, after his baptism; who was *led*, or *impeled* by *the Holy Spirit*, of which he was *full*, into the wilderness, to be *tried*, or *proved* by the *Devil, that wicked one* †, against whose wiles he has taught us, by his own experience, to pray for *deliverance*: "*That God would not bring*

*It is remarkable, that seventy times seven, or 490 years, critically expressed the long-suffering of God for the crimes of the Jews, from the restoration of their polity in Church and State, after the Babylonian captivity, B.C. 420, to its destruction again by the Romans, A.D. 70, as foretold in Daniel's prophecy of the seventy weeks, and noticed by David Levi. See Vol. II. p. 514, note.
† See the last note, p. 114.
us into any trial that may exceed our strength to bear, but along with the trial, may make also an outlet, that we may be able to support it,” 1 Cor. x. 13.

It is in the former sense of the word, that the Apostle James says, “My brethren, count it all joy when ye fall into various trials, [like the Apostles themselves, Acts v. 41,] knowing that the proof of your faith worketh patience, but let patience have her work perfect; that ye may be perfect and complete, deficient in nothing,” James i. 2—4; compare Rom. v. 3—5.

“Happy is the man that endureth trial, for when he is proved, he shall receive the crown of glory, which the LORD hath promised to them that love him,” James i. 12; see the promise, Luke xxii. 28—30; and compare 1 Pet. v. 4; 2 Tim. iv. 8.

But “let none say, when tempted, [in excuse for his sinning,] I am tempted by God: for God cannot be tempted by evils, neither tempteth He any one Himself,” James i. 13. The actual tempter, by Divine permission, is Satan, as in the temptations of Eve, Job, David, Ahab, and his false Prophets; Peter, Judas, and the false Apostles of Christ, 2 Cor. xi. 3—13. See Cruden’s Concordance, voce Satan.

“The snare of the Devil,” 1 Tim. iii. 7; 2 Tim. ii. 26, or the means he used to tempt, or to “bring them into temptation,” and its fatal progress, are critically described, with the most profound knowledge of human nature, by the Apostle James, in continuation.

“But every man is tempted, when he is drawn out, by means of his peculiar appetite, and ensnared: then, the appetite having conceived, produceth sin, and sin, when perfected, bringeth forth Death *,” James i. 14, 15.

The various baits of “appetite,” with which the Devil, that wicked fisher of men, “ensnares” his unwary prey, and “draws them out” of their proper element of religion and virtue, are “the lust of the flesh, the lust of the eye, and the pride of life;” as illustrated in the cases of Eve, Vol. II. p. 13, of David, Vol. II. p. 351, and of Christ, Vol. III. p. 77, &c.

It is to the New Testament that we owe the fullest and clearest information of the personal existence and agency of this most inveterate enemy of God and man; whose deepest device

* See Shakespeare’s admirable commentary on this passage, Vol. II. p. 100, foregoing; which also seems to have furnished Milton with his sublime allegory of Sin, the daughter, and Death, the incestuous offspring of Satan, P. L. 1.
has been to ridicule and to allegorize the idea of his own reality, in order to throw an unsuspecting world off their guard, (see this Vol. p. 11,) that he may find their hearts "empty, swept, and garnished," fitted and prepared for the reception of himself and his wicked spirits, "to enter in, and dwell there," by the most dreadful and alarming possession. The danger and extent of our spiritual warfare, indeed, is well expressed by Paul, his powerful opponent, in his own kingdom, the Gentile world, who was commissioned by Christ "to open their eyes, to convert them from darkness to light, from the power of Satan unto God," Acts xxvi. 18.

"For, our wrestling is not merely with flesh and blood, [man-kind.] but with the principalities, with the powers, with the mundane rulers of the darkness of this world, with the wicked spirits among the celestial beings," Ephes. vi. 12. Here the Apostle's imagery seems to be borrowed from the mysterious transaction of Jacob's wrestling with the angel of light, Gen. xxxii. 24.

The most effectual means of defence, we learn from our Lord's precept, "watch and pray, that ye enter not into temptation;" by over security, or self-confidence, "the spirit indeed is willing, but the flesh is weak," Matt. xxvi. 41.

The most mischievous instrument employed by Satan for the destruction of souls, is the Word of God itself, "adulterated" and perverted, according to "his methodism of error," or erroneous modelling of Holy Writ *, as we have actually seen in the foregoing cases of Eve, Vol. II. p. 13, and of Christ, Vol. III. p. 78, 2 Cor. ii. 17, Ephes. iv. 14. For, by the confession of the inspired Apostles themselves, "There are some parts of Scripture, (especially Paul's Epistles,) hard to be understood, and "hard to be interpreted," respecting "the mystery of the Gospel," which the unlearned and unstable, tossed to and fro, and reeling about with every wind of doctrine, wrest to their own, and their hearers' destruction; deceiving others, and deceived themselves; whilst false apostles, and false teachers, like the false prophets of old, fruit in pernicious heresies, even denying the Lord that bought them, (with his precious blood,) bringing on themselves speedy destruction: the old Serpent, by

* in Religion,
What damned error but some sober brow
Will bless it, and approve it with a text?"  Shakespeare.
his subtilty, corrupting their minds from the *simplicity* of the Gospel respecting *CHRIST*. Compare, in the originals, 2 Pet. iii. 16, Heb. v. 11, 2 Pet. ii. 1, 2, Gal. ii. 4, 2 Cor. xi. 3, 1 Cor. xi. 19, Ephes. vi. 19, Col. i. 26, 27, iv. 3, 2 Tim. iii. 13.

"To withstand the Devil," and his emissaries, namely, "false apostles, deceitful workers, transforming themselves into apostles" of *CHRIST*, we are exhorted "to put on the *divine panoply*, to gird our loins with *truth or sincerity*, in opposition to *guile or falsehood*, to wear the breast-plate of *righteousness*, or a conscience void of offence toward *God* and toward *men*, and to be shod with the *preparation* (or *sandals*) of the *Gospel of peace*," in a meek and quiet spirit, a peaceable and inoffensive demeanor; "above all, to assume the *shield of faith*, whereby we may be enabled to *quench all the fiery darts of the wicked one*, and to take the *helmet of salvation*, or the blessed hope of everlasting life. And in addition to this complete *defensive* armour, to take the *sword of the Spirit*, which is the *Word of God*," carefully compared, and critically expounded, so as to vanquish the enemy at his own weapons, like the great *Captain of our Salvation*, who permitted no other *offensive* weapon to be employed in his cause. But it is "two edged," and unless it be cautiously handled, and skilfully used, may recoil and cleave asunder the wretched victim of his own indiscretion, who *dares* to wield it, without due preparation and discipline.

To guard, therefore, against this danger of *handling the Word of God deceitfully*, or *unskilfully*, we are further recommended "to pray with all prayer and *supplication in spirit*, at every season, (especially of emergency,) and to be *vigilant* thereunto, with all *perseverance*." Compare also in the originals, 2 Cor. xi. 13, 14, iv. 2, Ephes. vi. 10—18, 2 Cor. x. 4, 5, 1 Pet. v. 9, James iv. 7.

And for our encouragement and support during this arduous and perilous warfare, we are assured, that "Greater is He presiding in us, than he presiding in the *world*," 1 John iv. 4, as implied also in the doxology, or conclusion of the *Lord's Prayer*.

"For thine is the kingdom, and the power, And the glory, for evermore. Amen."

"Thine," and not Satan's, as he boasted even to the Son of God himself, Luke iv. 6. (See p. 79.) The *Father,*
indeed, is greater than all," John x. 29. And though, in his infinite wisdom, He permits Satan to exercise a considerable sway in this world, for the punishment of the bad, and the trial of the good, yet it is but for a season. The time is approaching, when, in the regeneration, the whole world, convinced and converted, shall exclaim, The Lord, He is the God! The Lord, He is the God! and not Satan, nor his prime auxiliaries, Baal and Mammon, (idolatry and worldly-mindedness,) which now rule with divided sway; when the kingdoms of this world, from the rising to the setting sun, shall become the willing subjects of the Lord and His Christ; and the Lord God Omnipotent shall be all in all; and reign for evermore, throughout all eternity. Amen.

And as our Lord began his Sermon on the Mount with an impressive warning to his disciples of that age, against "the leaven," or doctrine of the Scribes and Pharisees, so he concludes with a similar warning against false teachers, to the end of the world; with an infallible criterion for detecting such by their fruits or works; and he excludes from the happiness of heaven all workers of iniquity, however eminently gifted as teachers, in prophesying or preaching, expelling demons, and working miracles, in the name of Christ, Matt. vii. 21—24.

Thus does this divine discourse critically harmonize throughout with the Decalogue and the Lord's prayer, while it furnishes the finest comment and improvement of the whole religious and moral law of Moses.

The whole "mystery of the Gospel" is summed up and comprized in one single text, furnished by that most highly gifted Apostle Paul, "according to the wisdom given to him," which he taught as a "father in Christ, worth ten thousand school-masters."

This most comprehensive text is given in his Epistle to Titus, ii. 11—14.

"For the saving grace of God hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, expecting the blessed hope and glorious appearance of our great God and Saviour Jesus Christ *, who gave

* This rendering is ably vindicated by Sharp, Wordsworth, and Middleton. 1. From the grammatical construction of the Greek article, according to the rule noticed before,
himself [a ransom] for us, to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works."

On this passage, more closely translated, we may remark, 1. The God whose saving grace hath been manifested to all men in the Gospel, is "the Father of mercies, and God of all consolation, 2 Cor. i. 3, who willeth all men to be saved, and come unto information of the truth," 1 Cor. ii. 3, 4. 2. The epithet "the Saviour" is applied both to the Father and to the Son in the sequel.

"For when the kindness and philanthropy of God our Saviour, [the Father,] appeared, He saved us, not by works which we ourselves had done in righteousness, but according to his mercy, by the baptism of regeneration, and by renovation of the Holy Spirit, whose influence He shed richly upon us, through Jesus Christ our Saviour, to the end that, having been justified by His [the Father's] grace, we might be made heirs of eternal life, according to hope," Tit. iii. 4—7.

This noble passage, apparently designed for the illustration of the former, intimates, that "the grace" there noticed originated from "our Saviour God," the Father, and was effected by "our Saviour God likewise, Jesus Christ," through the instrumentality of the Holy Ghost, regenerating and sanctifying us, by his influence, in baptism, and afterwards in the course of our lives.

(note on John xvii. 3,) in the article of Christ's intercession. 2. From the concurrent testimony of Clemens Alexandrinus and all the early Fathers, in favour of this rendering. 3. The Geneva Bible translators, 1560, so explain it in their note, "Christ here, most plainly called 'that mighty God,' and his appearance and coming is called by the figure metonymie 'our hope.' 4. The Assembly of Divines, 1651, observe in their annotations, "To the confusion and confusion of all that deny the deity of Christ, the Apostle here calleth him, not only God, but the great God. 5. The parallel passage, τον Θεον ἡμῶν καὶ Σωτῆρας Ἡσυχαστά, "of our God and Saviour, Jesus Christ," 2 Pet. i. 1, (which differs only in the position of ἡμῶν before or after Σωτῆρας, without affecting the sense; for the pronoun, in fact, understood, ought to be repeated twice, namely, τον Θεον ἡμῶν καὶ Σωτῆρας ἡμῶν, after each noun, as judiciously remarked by Middleton, p. 622,) is so rendered, and understood of Christ alone, by the versions of Wickliffe, Coverdale, Matthews, Cranmer, the Bishops' Bible, the Geneva, the Rheish, and also by Wells, Dodd, Doddridge, Wesley, &c. 6. Hence we may conclude that this passage was also so understood by our Bible translators in 1609, "of the great God, and our Saviour, Jesus Christ." For had they meant two distinct persons they should have repeated the pronoun, "and (of) our Saviour." The ambiguity, however, ought to be removed, in order to establish this most powerful text for Christ's divinity in its full lustre; plucking up Unitarianism by the roots.
2. But while the Apostle is thus careful to "ascribe unto the Father the honour due unto his name," in the great work of our salvation, he is equally zealous to glorify the Son for his kindness and gracious condescension in becoming our great God and Saviour also, or the tutelar God of his peculiar people, the Christians, as well as Saviour, which seems to be the most correct interpretation of that important phrase. Compare Acts xix. 28; Luke i. 32; Isaiah ix. 6.

3. The evidence of our regeneration, as a holy people, separated as a peculiar treasure to Christ, above all people, though all the earth be his," Exod. xix. 5, is to be shewn by denying ungodliness and worldly lusts," by a sincere reformation in religion and morals; for the former must precede the latter: and the evidence of our sanctification, by "living soberly with respect to ourselves, righteously toward men, and piously toward God, in our progress toward Christian perfection; the highest duty, as most difficult of attainment, being here placed last, by this consummate Teacher of the Gospel.

Of all the various confessions of faith, or articles of religion, that have been published since the Apostles' creed, by the several Christian Churches of the East and West, the simplest, and most comprehensive, and most scriptural, perhaps, is furnished by the Albigensian confession, about A.D. 1200, for which, alas! this small primitive Christian Church, (called Albigenses or Albigeois, from Albi, their principal town, in France,) was nearly extirpated in the home crusade stirred up against them by the see of Rome, about A.D. 1096, which lasted a century; and also by the inquisition, expressly instituted to take cognizance of their heresies. It had been fortunately preserved among their surviving remains, the Merindolians and Caprarians, who presented it A.D. 1544 to Francis I. king of France. Molinaeus published it from the French original, in his Historia Ecclesiastica, f. 425, and thence by Jortin, in his Life of Erasmus, Vol. I. p. 611, of which the following is a literal translation.

ALBIGENSIAN CONFESSION OF FAITH, A.D. 1200.

I. "We believe that there is only one God, who is Spirit, Creator of all things, Father of all, above all, and through all, and in us all, to be worshipped in spirit and truth; to whom alone we look up, as the giver of life, food, and remission, of health and sickness, of prosperity and adversity; and whom we love, as the author of all goodness, and fear as the searcher of hearts.

II. "We believe that Jesus Christ is the Son of God, and His image; in whom dwelleth all the fulness of the Godhead; through whom we know the Father, who is both our Mediator and our Advocate; nor is there any other name given to man whereby we can be saved; in whose name alone we invoke the Father. Nor do we utter any prayers before God, except those that are contained in Holy Scripture, or are plainly conformable to the sense thereof.

III. "We believe that we have a Comforter, the Holy Spirit, proceeding from the Father and the Son; by whose inspiration we pray, and by whose efficacy we are..."
III. THE SANCTIONS OF THE GOSPEL.

This momentous article is distinctly stated by our Lord, in his discourse with the unbelieving Jews, at the second pass-

regnated; who worketh in us all good works; and through whom we are led into all the Truth.

IV. "We believe that there is one Holy Church, the congregation of God's elect, from the foundation to the end of the world, whose head is Jesus Christ our Lord; which is governed by the Oracle of God, and led by the Holy Ghost; in which all sincere Christians are bound to converse: for she prayeth without ceasing for all; she is acceptable unto God, to whom she flieth for succour, and out of which there is no salvation.

V. "It is ordained among us, that the ministers of the Church, both bishops and pastors, ought to be blameless in morals and doctrine, otherwise that they are to be deposed, and others to be substituted, to fill their place and office; but that none should assume this honour to himself, unless called by God, like Aaron; feeding God's flock, not greedy of filthy lucre, or as domineering over the clergy, but with a ready mind, setting an example to the godly, in speech, conduct, charity, faith, and chastity.

VI. "We confess that kings, princes, and magistrates are ministers appointed by God, who ought to be obeyed, for they bear the sword [of justice] to protect the innocent, and to punish the bad: and for this cause we are bound to render unto them honour, and to pay tribute. Nor can any one exempt himself from this obedience, if so be that he desire to be called a Christian, following the example of our Lord and Saviour, Jesus Christ; for He paid tribute, and did not usurp jurisdiction, nor any temporal domination, in that his state of humiliation, exercising only the sword of the heavenly word.

VII. "We believe that water in the sacrament of Baptism is a visible and outward sign, representing unto us that which is inwardly wrought in us by the Divine Virtue, namely, the renovation of our spirit, and mortification of our flesh, in Christ Jesus, through whom, Christ, we are also made members of God's Holy Church, in which we do shew forth the profession of our faith, and amendment of our life.

VIII. "We believe that the sacrament of the Holy Table, or Supper of our Lord Jesus Christ, is a sacred memorial and thanksgiving for the benefits conferred upon us by Christ's death; to be celebrated in the assembly of the godly, with faith, charity, and self-approving conscience: and that by so taking the bread and cup we do communicate with Christ's flesh and blood, according as we are taught in the Holy Scriptures.

IX. "We profess that marriage is good, honorable, holy, and ordained by God; to be forbidden to none, un'ess God's word do interpose.

X. "We believe that the pious, and they that fear God, will approve themselves unto God, so as to have leisure for good works, which He hath prepared to walk therein; and these works are, charity, joy, peace, patience, kindness, goodness, modesty, temperance, and other works recommended in Scripture.

XI. "On the contrary, we acknowledge that we ought to beware of false prophets, whose aim is to draw off the people from the religious worship due to the one God and Lord, to cleave unto the creatures, and to trust in them; to forsake the good works recommended in Scripture, and to follow human inventions.

XII. "We retain the Old and New Testament as the rule of our faith, and we follow the Apostles' Creed.

"Whoever shall say that we profess other doctrine, we will prove that he is widely
over, which may be considered as the continuation of his discourse with Nicodemus. (See this Vol. p. 100.)

The plenary power, and judicial authority conferred on Him by the Father, is thus represented.

"Verily, verily I say unto you, the Son cannot do any thing of himself, except what he seeth the Father doing; for what things soever He doeth, these also the Son doeth likewise. For the Father loveth the Son, and sheweth him all things that Himself doeth; and will shew him greater works than these [now wrought before you,] that ye may marvel.

For as the Father raiseth and quickeneth the dead, even so the Son quickeneth whom he willeth. "For the Father judgeth no one, but hath given the whole judgment to the Son; to the end that all should honour the Son, according as they honour the Father: he that honoureth not the Son, honoureth not the Father who sent him," John v. 19—23.

Here our Lord declares, in the plainest and most express terms, his association with the Father, in power and worship, both positively and negatively, to give it more weight and impressiveness; and in the language of prophecy also, as spoken of the Messiah, who is styled "my associate" by the Father, Zech. xiii. 7, and who declared of himself, "The sacrifice of praise shall honour me; and thereby will I shew him, [my worshipper] the way to the salvation of God *," Psalm 1. 23. Compare Psalm ii. 12.

Our gracious Lord, the righteous Judge of all the earth, in his conversation with Nicodemus, had briefly stated the certainty of the future judgment, by one of those bold figures of rhetoric, prolepsis, or anticipation, (John iii. 18,) which he here repeats.

acknowledged himself, and deceiving others; provided we may be allowed, by the ordinary judges, [or civil magistrates, not the inquisition."

For these incomparable articles, striking at the root of the papal idolatry and superstition throughout, in the most guarded and cautious scriptural terms, were the professor persecuted unto death; and for his fiery zeal against them, was Dominick, the first inquisitor general, canonized by the Church of Rome! And even still, at the present day, and in this enlightened age, (as it is called) Romish malignity, with "conscience seared with a hot iron," unblushingly dares to insult the memory of these faithful witnesses of evangelical truth, styling them "the infamous Albigenses"!!

* This rendering is warranted by the Sept. Vulg. Syr. and Arab. versions; which, instead of the participle יָבִğı (Sam,) "offering," evidently read the adverb יָבִג, (Sam,) "there."
"Verily, verily I say unto you, he that heareth my word, and believeth on Him that sent me, hath eternal life, and is not to come into judgment, but hath passed over from death into life," ver. 24.

He now enters more minutely into the subject of

THE TWO RESURRECTIONS.

It is the peculiar glory of the GOSPEL, to have unfolded this most awful and awakening doctrine, more clearly, distinctly, and explicitly than the OLD TESTAMENT.

The first resurrection is thus described by our Lord.

"Verily, verily I say unto you, the hour is coming, and is now [at hand,] when the dead shall hear the voice of THE SON OF GOD, and they that hear shall live*," ver. 25.

* Lightfoot is the single commentator, perhaps, who rightly interprets this very important verse (25,) of the first resurrection; supposing it equivalent to Rev. xx. 5. All the rest refer it, either to the miracles of raising the dead, in the course of our Lord's ministry, the daughter of Jairus, the widow's son at Nain, and Lazarus; or else, to the saints that arose after our Lord's resurrection, and appeared to many in the holy city, Matt. xxv. 53.

But neither of these supposed cases seem of sufficient importance for the occasion, nor suitable to the context. 1. They were but few; and the persons restored to life, died again, and saw corruption. 2. The apparitions were transient, and not generally seen; but the resurrection here meant, is to eternal life; as plainly intimated by ver. 20; and by its contrast with the general resurrection afterwards, ver. 28, corresponding with Rev. xi. 11—13. 2. The stated time on which the prevailing opinion is founded, και νῦν εστιν, "and is now [at hand,]" admits of considerable latitude. Our Lord, shortly before, expressed that blessed season of the regeneration, when the pure and spiritual worship of God should universally prevail throughout the earth, exactly by the same phrase, as Lightfoot remarks, "the hour is coming and is now [at hand,] when the true worshippers shall worship the Father in spirit and truth," John iv. 23. For the interval, however considerable it may seem to men, is nothing in the sight of God, to whom "a thousand years are but as one day," Psalm xc. 4, 2 Pet. iii. 8.

3. Where our Lord meant to express a near event, such as the approaching desertion of his disciples, previous to his crucifixion, he clearly marks it by a definite sense, εἰρηναίοι εἰς τὸν εἰληφθέντα, "the hour is coming, and hath now come, when ye shall be scattered," &c. John xvi. 32.

4. The foregoing expression, και νῦν εστιν, is explained by Paul, εγγυς εστίν, "THE LORD is nigh," or "at hand," Phil. iv. 5; yet he denies that "the day of the Lord, εἰνηστηκεν, is actually impending, or ready to come upon us, until after the appearance and removal of the man of sin, or the lawless one," 2 Thess. ii. 1—8, which was confessedly a distant event. James also, thus exhorts the faithful, μακροθυμήσατε, "wait patiently, until the presence of the Lord, because his presence, ἡγγεί, draweth nigh," James v. 7, 8; and so Peter says, "the end of all things, ἡγγεί, draweth nigh, be sober therefore, and vigilant unto prayers," 1 Pet. iv. 7, and yet he represents Christ's presence as rather a distant event, in his description of the "new heavens and new earth," 2 Pet. iii. 11—13.
For as the Father hath life in Himself, so gave He also to the Son to have life in himself; and gave him authority also to exercise judgment, because he is the Son of Man,” ver. 26.

The second follows.

Marvel not at this, [the first resurrection,] for the hour is coming, in which all that are in the tombs, shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation,” ver. 28, 29.

The analogy and the contrast in these mysterious passages, is remarkable. In both resurrections, the hour, or season of judgment, is said to be coming, or drawing on; but in the former, is now at hand, or nigh, compared with the latter, which is indefinite. In the former, only some of the dead shall hear, and live, or rise to eternal life, in consequence of the principle of eternal life, vested in the Son by the Father, and communicated to them, “the just,” or eminently righteous dead; “who shall then live by their faith,” in Christ as their Redeemer, Habak. ii. 3, 4. as explained Rom. i. 17, Gal. iii. 11, Heb. x. 36—39. Whence, perhaps, our Lord styles it, the resurrection of the just, Luke xiv. 14, and calls them the children of the resurrection, who shall die no more for ever, but shall be like angels, immediate sons of God, Luke xx. 36, John xi. 26, Job i. 6.

In this account of the first resurrection, our Lord seems particularly to allude to that famous prophecy of Daniel, in which he was styled the Son of Man, and invested with universal and everlasting dominion, by the Ancient of Days, the Father; when he shall come, a second time, with glory, in the clouds of heaven, to establish the kingdom of the saints upon earth, at the regeneration, or restitution of all things; and to gather his elect from the four quarters of the world; when his Apostles, according to promise, shall sit on twelve thrones, judging, or instructing, the twelve tribes of Israel; when Daniel also, written in the book of life, shall stand in his lot, or proper order, at the end of the [1260] days [of persecution.] Compare Dan. vii. 13, 14—27, and xii. 1—13, with Matt. xix. 28, Luke xxii. 28—30, Matt. xxiv. 30, 31, Acts i. 6, 7, iii. 21, Heb. ix 28, 1 Cor. xv. 23.
The fullest comment on Daniel's prophecy, and its duration, is furnished in the visions of the Apocalypse.

"And I saw thrones, and some [the Apostles,] sate thereon, and judgment was given to them. [I saw] also, the souls of the [two faithful witnesses of THE LAW and THE GOSPEL.] that were beheaded for the testimony of Jesus, [under the latter,] and for the Oracle of God, [under the former, Rev. xi. 3—12.]——And they lived and reigned with Christ a thousand years. (But the rest of the dead revived not until the thousand years were finished.) This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; upon such the second death hath no power: but they shall be priests of God and of Christ, a thousand years," Rev. xx. 4—6.

And this clear and explicit commentary of John, is fully supported by the other Apostles.

Paul calls this first resurrection, "the extraordinary resurrection* of the dead," to which he himself aspired, Phil. iii. 11; he states that it is to take place at Christ's second appearance, 1 Cor. xv. 23, Heb. ix. 28; who is to reign until he has put all enemies under his feet, as foretold by David, Psalm cx. 1, 1 Cor. xv. 25; and he critically distinguishes this, from the end of the world, and translation of his kingdom from earth to heaven, ver. 24.

Peter also, in a highly figurative passage, (which shall be considered hereafter,) expressly states the expectation of the apostolic age; "for, according to Christ's promise, we do expect a new heaven and a new earth, wherein righteousness shall reside," 2 Pet. iii. 13. Compare Acts iii. 21.

The second resurrection, and general judgment of all mankind, is fully explained by our Lord himself, in a most awful representation of his coming at the end of the world, with all his holy angels, sitting as King upon his throne, summoning all nations before Him, separating the sheep from the goats, or

* Τὴν εὐαναστασίαν. This compound is used only in this passage; the lexicographers reckon it of the same import as the simple, αναστασία, "resurrection," but εὐ is often intensitive in composition, as εὐθυμέω, "to terrify exceedingly." And surely, St. Paul must have aimed at something higher for himself, than the ordinary resurrection at the end of the world, common to all; he who had the first fruits of the Spirit, and waited for the adoption, Rom. viii. 23.
the good from the wicked, and consigning the former to heaven, and the latter to hell, Matt. xxv. 31—46.

The fullest comment on this also is furnished by the Apocalypse.

"And I saw a great white throne, and Him that sat thereon, [Christ,] from whose face the earth and the heaven fled, [or disappeared,] and there was found no place for them. And I saw the dead, small and great, standing before the throne*; and books were opened, and another was opened, which is the book of life; and the dead were judged from the registers in the books, according to their works. (And the sea gave up the dead therein, [the Antediluvians † especially,] and Death and Hades gave up the dead [bodies and souls] that were in them, and they were judged each (ίκαρος) according to their works.)

—And whosoever (αὐτὸς) was not found registered in the book of life, was cast into the lake of fire, along with Death and Hades. This is the second death," Rev. xx. 11—15, xxi. 8.

We may trace here a likeness also, and an enlargement of the Psalmist's description of the throne of Christ, Psalm xlv. 6, 7, and of the general judgment by him, Psalm l. 1—5; noticed also by Solomon, Eccles. xii. 14.

The Apostle Paul has furnished some further most interesting particulars of the general resurrection and judgment.

* Εὐφρόν οὗ θρόνος. This reading is supported by all the ancient versions, and by the earliest editions, the Complutensian, Plantin, Genevan, and several MSS., and is restored to the text by Bengelius and Griesbach. The present reading, however, οὗ θρόνος, is admissible, as referring to Christ, by the grammatical principles laid down, see this Vol. p. 67, note. But the former seems preferable from Rom. xiv. 10, 2 Cor. v. 10.

† The destiny of the Antediluvians, who perished in the general deluge, reserved in chains of darkness unto the judgment of the great day, in Tartarus, or the lower Hades, is noticed by the Apostle Jude, 6—15; 1 Pet. iii. 19, 20; 2 Pet. ii. 4, 5, See those difficult passages explained before, Vol. II pp. 36, 40.

From these texts, and from the parable of the rich man and Lazarus, explained also, Vol. II. p. 84, note, and afterwards, is sufficiently refuted the Popish and Pagan doctrine of purgatory, that supposed intermediate state for purifying the souls of sinners, before the general resurrection, by fire; from which state of torment they may be relieved, sooner or later, by masses and prayers, to be performed by the priests, for money, given them by the friends and relations of the deceased, and sent directly to Heaven! For,

1. Good souls are not tormented, but "comforted" in Paradise, or the upper Hades, Luke xvi. 25.

2. Bad souls are confined in Tartarus, or the lower Hades, by an "impassable gulph," which precludes all intercourse with the blessed, Luke xvi. 26.

3. No mortal ever yet went to heaven nor to hell, till the general judgment, Acts ii. 34, Rev. xx. 14.
For this I say unto you, by the [revealed] word of the Lord, that we, the quick, (οἵ εἰσίν) who shall remain until the [final] presence of the Lord, shall not anticipate them that are asleep [in the Lord, or the faithful dead, Heb. xi. 13.] For the Lord himself shall descend from heaven with a shout [of the angelic host,] with the voice of the archangel, and with the trumpet of God. And the dead in Christ shall rise first. Then we, the quick, who shall remain, shall be caught together with them, to meet the Lord in the air. And so we shall be always with the Lord [in heaven,] 1 Thess. iv. 15—17, according to his promise to his disciples, John xiv. 2, 3.

The process of their resurrection he thus describes: "Lo, I shew you a mystery: all we, [the faithful quick,] shall not sleep, [or die,] but shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet, (for it shall sound again,) and the [faithful] dead shall be raised [first,] incorruptible, and we shall be changed [from corruptible to incorruptible bodies, and from mortal to immortal spirits,] for this corruptible [body] must needs put on incorruption, and this mortal [spirit] put on immortality.—For this I say, brethren, that flesh and blood, [or mankind in their natural state,] cannot inherit the kingdom of God [in heaven,] neither shall corruption inherit incorruption, 1 Cor. xv. 50—53, as our Lord stated before to Nicodemus, John iii. 6.

The resurrection and destruction of the infidels and wicked is also thus described.

"When the Lord Jesus, [as the Son of God, and the Judge of the world,] shall be revealed from heaven in flaming fire, attended with the angels, the ministers of his power, and shall inflict exemplary punishment (ἐκστασιν) upon those that know not God, [the infidels,] and upon those that obey not the Gospel of our Lord Jesus Christ, [the wicked,] who shall suffer punishment, namely, everlasting destruction, [far] from the face of the Lord, and from the glory of his strength, [in hell, Psalm ix. 17,] when he shall come to be glorified by his saints, and to be admired by all the believers, [contrasting their own reward with the punishment of the others,] in that day [of final retribution,] 2 Thess. i. 7—10.

"Then shall the righteous shine forth like the sun in the kingdom of their Father," Matt. xiii. 43, where "they that be wise shall shine as the brightness of the firmament, [the sun
and the moon,] and the justified of the many, as the stars for evermore,” Dan. xii. 3. “As one star differeth from another star in glory,” 1 Cor. xv. 40, 41. For in their Father's house, heaven, there are “many mansions,” appropriated to each class, John xiv. 2.

The bodies of the wicked are not described in Scripture; but that they will be different in their nature from those of the righteous, may be inferred from the different forms of the sheep and the goats, to which both are compared by our Lord himself. They “whose God was their belly, who gloried in their shame,” who “minded earthly things,” will probably “wake to everlasting shame and infamy,” in earthly bodies, like those in which they died; while the wicked quick will retain their bodies unchanged, and both “shall be destroyed, soul and body, in hell;” while “Christ shall transform the body of the humiliation of the righteous, or their earthly bodies, to become similar in form to the body of his glory, according to that energy, by which he is able even to subdue all things unto himself,” Phil. iii. 19, 21; Dan. xii. 2; Matt. x. 28.

May the knowledge of these most awful mysteries, disclosed to us by Christ and his inspired Prophets and Apostles, sink deep into our hearts, and produce in us the fruit of good living, to the honour and glory of God, and of our Lord Jesus Christ, and for the preservation of our spirit, soul, and body, which compose our whole frame, in that great and terrible day of the Lord, Amen! 1 Thess. v. 23.

II. This distinction of the two resurrections was also the doctrine of the primitive Church.

Justin Martyr, A.D. 140, “a man not far removed from the Apostles, in time and virtue,” a Samaritan, who had the best opportunity of conversing with the disciples of Apostles, a philosopher by education, and a convert* to Christianity, who sealed the sincerity of his faith with his blood, thus states it.

“I, however, and such Christians as are orthodox in all respects, do know (εισορθόθα) that there will be a resurrection of the flesh, and a thousand years in Jerusalem, rebuilt, adorned,

* Justin Martyr, among the reasons for his conversion, assigned, that in the Grecian rites, he found nothing holy, or that could recommend man to God; whereas, in the Christian Baptism, repentance and amendment of life was required, without which, the mere act of washing was of no effect.  Ad Grecos OraA.
and enlarged, according to the joint declarations of Ezekiel, Isaiah, and the other Prophets. And since a certain person from among us, whose name was John, in a revelation made to him, did prophesy, that the believers in our Christ shall spend a thousand years in the [New] Jerusalem. And that after these shall be expired, the universal, and (in a word,) eternal resurrection of all, without exception, shall come to pass.” See the original passage, Justin Martyr’s Works, p. 313—315. Thirlby: or Bishop Newton’s Prophecies, Vol. III. p. 338.

To this prime testimony we may add that of Tertullian, A.D. 200, the most learned of the Latin Fathers.

“For we, (Christians,) also profess, that we are promised a kingdom upon earth again, but in another state, antecedent to the kingdom in heaven; which is to take place after the [first] resurrection for the thousand years, in a city of Divine workmanship, Jerusalem, brought down from heaven, (Rev. xx. 4, xxi. 2,) which the Apostle describes as our mother above, (Gal. iv. 26,) and our municipality, as being in heaven, (Phil. iii. 20,) namely, comparing it to some heavenly city. This both Ezekiel knew, (xl. 44,) and John the Apostle saw:—This we mean, which God hath provided for the reception of the saints on their resurrection, and for refreshing them with abundance of all goods, namely, spiritual, (Acts iii. 19,) as a compensation for those which we have either disregarded or lost in this world, (Mark x. 30:) inasmuch, as it is both just and meet of God, that even there should his servants rejoice, where they were afflicted for his name’ sake, (Heb. xi. 13—16.) This is the nature of the kingdom of heaven.”

“After the duration of this kingdom [upon earth,] during a thousand years, (within which period is included the resurrection of the saints, reviving sooner or later, according to their deserts, 1 Cor. xv. 28,) then shall the destruction of the world, and the judicial conflagration take place; when we shall be changed in a moment into an angelic substance, namely, by the putting on of incorruption, (1 Cor. xv. 53,) and then be translated into the kingdom of heaven,” (Matt. xv. 34.) See the original passage, Mede’s Works, p. 815.

This was also the doctrine of Irenæus, Bishop of Lyons, A.D. 178; Theophilus, Bishop of Antioch, A.D. 181, and of the early Fathers in general, both of the Greek and Latin Church, until
Jerom, A.D. 392. And so prevalent was the doctrine, that in the Gothic Missals, it was customary to insert a clause in the prayers for the dead, ut partem haberent in resurrectione primâ, that they might partake of the first resurrection." See Mede's Works, p. 841.

III. It was also the primitive doctrine of the Church of England, at the commencement of the Reformation; as may appear from the following extract from King Edward VI. Catechism, in 1553.

"Master. The end of the world Holi Scripture calleth the fulsylyngge and performance of the kyngdome and mystery of Christ, and the renewing of all things: for, (sayth the Apostle Peter, in his second Epistle, the third chapter,) 'We loke for a new heaven and a new earth, according to the promise of God, wherein dwelleth ryghteousnesse.' And it seemeth reason, that corruption, unstedfast change and synne, whereunto the whole world is subject, should, at length, have an end. Now bi what way, and what fashion circumstances, these things shal come to passe, I would fayne hear thee tell.

"Scholer. I will tell you as well as I can, accordynge to the wytnesse of the same Apostle. 'The heavens shall passe away like a storm: the elements shall melt awaie: the earthe and all the workes therein shal bee consumed wyth fire:' as though he should say, 'as gould is wont to be fined, so shal the whole world be purified with fire,' and be brought to his full perfection. The lesser world, which is man, followynge the same, shal lykewyse be delyvered from corruption and chaunge. And so for man, this greater worlde, which for hys sake was first created, shal at length be renewed, and be clad wyth another hew, much more pleasaunte and beautiful."

This is an able explanation of the Apostle's figurative language on this occasion, in conformity with his speech to the Jews, of the continuance of Christ in heaven, "until the times of the restitution of all things, of which God spake by the mouth of all his holy Prophets, from the beginning of the world," Acts iii. 21, or his second advent. From which the Catechism pro-

* This most excellent Catechism, the last work of the first Reformers, Cranmer, Ridley, &c., at the close of his reign, was published both in English and Latin, in the same year, 1563, by the King's authority. The English is republished in the Enchiridion Theologicum, by Dr. Randolph, 5 vols. duodecimo, 1792, Oxford, and is the first Tract in that useful collection.
ceeds to distinguish and explain his third and last advent, at the end of the world.

"Master. What then remayneth?

"Scholer. The general dome. For Christ shal come, at whose voice at the dead shal ryse agayne, perfecte and sound both in bodi and soul. The whole world shal beholde Hym sittynge in the royal throne of hys majestie; and after the examination of eveye man's conscience, the laste sentence shal be pronounced. Then the chyldren of God shall bee in perfecte possession of that kyngdom of freedom from death, and everlasting life, ' whych was prepared for them before the foundacyons of the world were layd,' (Matt.xxv. 24,) and ' they shal regyne with CHRISTe for ever,' (Rev. xii. 5.) But the ungodlye that believed not, shall be thrown from thence into everlastynge fyre, appointed for the Devil and his angelles," (Matt.xxv. 41—46, Rev. xx. 15.) P. 38—40.

And with what earnest expectation and joyful hope, indeed, our pious forefathers of the Reformation looked forward to the speedy establishment of God's kingdom upon earth, at the regeneration, may appear from the following admirable comment in the same Catechism, upon the second general article of the Lord's Prayer.

"Scholer. In the seconde part we require, that ' Hys kingdome come.' For we see not yet ' all things in subjection to CHRIST,' (Psalm cx. 1, 2, 1 Cor. xv. 25—27, Eph. i. 22, Heb. ii. 8.) We see not the stone hewed off from the mountayne wythout work of man, which also brosed, [bruised] and brought to nought the image, which Daniel descryveth, (ii. 34—41,) that the onlye rock, CHRIST, may obtayne and possesse the dominion of the whole world, granted hym of his Father, (Dan. vii. 13—27, 1 Cor. x. 4, Matt. xvi. 18.) Antichrist is not yet slayne, (Dan. vii. 10, 2 Thess. ii. 8—10, Rev. xix. 20.)

"For thys cause do we long for and praye, that it may at length ' come to passe,' and that CHRIST may reigne with his sainctes, according to God's promises, (Rev. xx. 4, &c.) that He may lyve and be LORDE in the world, accordyng to the decrees of the HOLY GOSPEL, (Phil. ii. 11, Rom. xiv. 8, 9, Rev. xix. 6, &c.) not after the tradition and laws of men, nor pleasure of worldly tyrants.

"Master. GOD graunte hys kyngdom may come: and that spedilye!" (Rev. xxii. 20.) P. 59.
But most unfortunately, the sound scriptural and orthodox doctrine of the two resurrections, so well understood, and so clearly explained by our first Reformers, soon fell into disrepute and disgrace, however unjustly, by the reveries of some ignorant enthusiasts, and the excesses of some frantic fanatics, who sprung up, like tares among the wheat of the Reformation, in Germany; such as the Anabaptists, who sprouted up, headed by Nicholas Storch, at Zwickaw in Saxony, A.D. 1521, and for some years committed dreadful outrages in Munster and through Germany, whence they spread to the Netherlands, Holland, France, England, &c.

This turbulent sect derived their name, Anabaptists, "Re-baptizers," from rejecting infant baptism, and rebaptizing adults. They boasted of inspirations and revelations, and pretended to be the only true Church, and that there was no salvation out of their communion. They were accordingly most intolerant and tyrannical, excommunicating, without mercy, not only aliens, but each other, when they split, as they soon did, into schisms and divisions. They condemned all the liberal arts, destroyed all books but the Bible, pulled down all magistracies and civil government, wherever they prevailed*. And to complete their levelling principles, they abolished private property, and held all things in common; alleging the example of the first Christians. Their professed object was to root out all the ungodly, and to set up the fifth monarchy, or kingdom of the saints, foretold by Daniel; or the kingdom of Sion, and the new Jerusalem, in the Apocalypse. But their new kingdom of Munster was destroyed in 1524, and their ringleaders all perished by the sword or the halter.

These were followed in 1538 by the vile and profligate set of the Antinomians, or "enemies of the law of works," headed by John Agricola, who held that it mattered not how wicked a man was, if he had but faith, misinterpreting Paul's doctrine, Rom. iii. 28, vi. 1.

All these mischievous enthusiasts and fanatics, who were violent enemies of popery, and hated the whore of Babylon,

* A favourite text with these fanatics, and their successors in England, during the Grand Rebellion, was Psalm cxlix. 6—9, "Let the saints be joyful in glory, let them sing aloud upon their beds; let the praises of God be in their mouths, and a two-edged sword in their hands; to execute judgment upon the heathen, and punishment upon the people; to bind their kings in chains, and their nobles with links of iron," &c.
while they loved or practised her lusts and abominations, brought great scandal and odium upon the Reformation, and prevented Erasmus and others, from embracing it, who were friends to its principles. Luther vigorously opposed them, and had the merit of reclaiming their leader, Agricola, and bringing him back to his senses and his duty. "This poisonous Antinomian doctrine," said he, "proceedeth mildly, and is palatable to flesh and blood, but it will produce much mischief." Collect. Mens. p. 429. And when he found that the Anabaptists could not be reclaimed by reason or argument, he exhorted the magistrates to draw the sword against them, and destroy them; not for their opinions as Heretics, but for their misdemeanors, as perjured and seditious rebels.

And such was the general odium raised against them, that the refugees of these fanatical sects who fled to England, found no toleration there. Jane Bocker and Van Pere, Anabaptists, were burnt in Smithfield, in the reign of Edward VI. by Cranmer and Ridley's instigation, as blasphemers; and two more, Henry Terwert and John Peterson, who had been driven out of Holland, suffered in like manner, 22d July 1575, in the reign of Queen Elizabeth, who was prejudiced against them as Atheists, that condemned all governments, and taught seditious doctrines. These executions, however, were considered as unreasonably severe*. The young King, Edward, signed the death warrant of the former with great reluctance and many tears; and in the latter case, several English and Flemish, eminent for their piety and learning, strongly interceded with the Queen to prevent their execution, but in vain.

* "There were also divines in Lower Germany," says Bishop Taylor, "who with reason spake against the Inquisition, and the restraining prophesying, [or liberty of preaching,] who yet, when they had shaken off the Spanish yoke, began to persecute their brethren." Liberty of Proph. p. 208. Thus, Valentine Gentilis was burnt at Bern, and Servetus at Geneva, by Calvin. And the Calvinist Synod, held at Dort, was no less arbitrary and overbearing against the Remonstrants of the Arminian sect, than the Popish Council of Trent against reputed Heretics.

There is, however, this wide difference between Popish and Protestant persecutions for religion; persecution is a fundamental principle of the Romish Church, and accordingly has been sanctioned by the Popes, councils, and Divines, and openly justified by Bossuet. But it is diametrically opposite to the principles of Protestantism, disclaiming all religious tyranny, and maintaining the rights of private judgment; and when the turbulence of those unsettled times had subsided, which carried away such excellent men as Cranmer and Ridley, (who repented of their error at the stake,) it was condemned by the Reformed Churches in general.
How great, indeed, was the general prejudice against such fanatical enthusiasts, we may judge from Milton, not long after, who, though rather a Republican in his political principles, and no friend to arbitrary power under any existing government, thus characterizes the Puritans, their successors:

"They bawl for Freedom in their frantic mood,
Yet still revolt when Truth would set them free;
Licence they mean, when they cry Liberty! —
For who loves that, must be first wise and good."

Along with this scum of the Reformation, sprung up the atheistical set of the Libertines, in the Church of Rome, who flourished chiefly in Italy and France. These equally disregarded all religious establishments, as no better than priestcraft, though they attended the Churches of the Romanists, and the conventicles of the Reformed, through policy, dissembling their own opinions, and following the strongest party. Calvin attacked, with great severity, these "cabinet philosophers, acting under the papacy," as its secret emissaries, to confound the Reformation. "These conceited villains," says he, "who pay no regard to all these things, public worship, sermons, &c. plainly shew, by this, that they have not a drop of Christianity in them."* 

The spawn of these Libertines, or Freethinkers, were the French Scavans, Voltaire, D'Alembert, Diderot, Rousseau, Condorcet, &c., who, like the frogs in the Apocalypse, xvi. 13, by their continual croakings against Religion and Government, produced the tremendous explosion of the French Revolution, in 1793. There is a fanaticism in philosophy, no less than in Religion, and still more dangerous, as Atheism is worse than Superstition.

Hence, the Apocalypse, from its abuse, grew into disrepute, even among the Reformed, from which such licentious and revolutionary practices were ignorantly deduced. Insomuch that Calvin, who wrote so largely on the Scriptures, omitted the Book of Revelation, as too mysterious and unintelligible for that age; while the partizans of the See of Rome artfully decried its

* See a curious account of the opinions and excesses of the Anabaptists, and of the Libertines, in Brandt's History of the Reformation of the Netherlands, abridged by De la Roche, Vol. I. 38, 78, 204, &c., and in Jortin's Life of Erasmus, Vol. I. p. 355, &c. which affords the most authentic information on these subjects.
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authenticity, because it too plainly predicted the abominations and final downfall of that corrupt and apostate Church.

It is, therefore, more to be regretted than wondered at, that the framers of our present Liturgy confined themselves entirely to the second, or general resurrection, excluding the first; as may appear from the collects for the first and third Sundays after Advent, and for the sixth Sunday after the Epiphany *, &c. which mention our Lord's coming again, or "second coming to judge the world at the last day," as contrasted with his "first coming in humility," or in the flesh. They should rather have said, "at his last coming to judge the world," which would not have interfered with the express declaration of Scripture, reckoning our Lord's appearance in glory, at the regeneration, "the second," Heb. ix. 28, nor with the primitive doctrine of King Edward's Catechism, as we have seen; even supposing that they wished chiefly to inculcate the doctrine of the general resurrection, as most important to all, both good and bad, who compose the visible Church of Christ, or "profess, and call themselves Christians."

Under this interdict lay the doctrine of the first resurrection, till A.D. 1627, when the learned and enlightened Joseph Mede, in his masterly Clavis Apocalyptica, opened the door to a rational and critical interpretation of the Apocalypse, and indicated and revived the important and momentous doctrine.

Mede plainly and firmly states his opinion respecting the mis-application of the Prophecies that relate only to the first resurrection, in the following terms.

"They (the interpreters) are absolutely proceeding to overturn the pillar of evangelical truth concerning the glorious advent of Christ, who, neglecting the ancient tradition of the Church, endeavour to transfer to another subject the parallel prophecies of Dan. vii. 9—22, and Rev. xx. 4 †."

Since his time, the doctrine has been gradually reviving, and must continue to gain ground with the skilful study of the chronological Prophecies. It is now openly maintained by the

* This Collect is framed from the Gospel of the Sunday, Matt. xxiv. 23—31, relating to the destruction of Jerusalem, and to the ensuing first resurrection, rather than to the second, as will be shewn in the sequel.
† Omnino Fidei Evangelica; de glorioso Christi adventu columnam subductum est, qui, vetustd Ecclesiae traditione neglecta, prophetiam istam, (Dan. vii. 9—22—Rev. xx. 4,) aliud transferre conantur. Mede's Works, p. 532.
most learned and sagacious critics and commentators of the present age, not only in England, such as Wood, Whitaker, King, Henry Taylor, Faber, &c. but throughout Europe. Insomuch, that David Levi does not hesitate to appeal to the general expectation: "All the nations, Christians as well as Jews, seem to talk with confidence of the speedy restoration of the Jewish nation, and of the sudden appearance of the True Messiah*." Dissert. Vol. I. p. 286.

* David Levi, by a glaring inconsistency, (the natural result of his partial blindness,) contradicts the foregoing assertion by the following, in the same volume, p. 131.

"Several Christian writers contend, that these glorious promises (respecting the Messiah,) are to be fulfilled at the second coming of Jesus, when he is to reign a thousand years with the Saints upon earth: I must observe, that they have no authority for this from the prophecies of the Old Testament. Nay, I am confident that they cannot produce one single, clear, unequivocal prophecy from the Old Testament, which forecasts a two-fold coming of one and the same person, as the Messiah; and that too at the distance of such a number of years as have elapsed from the supposed period of his being on earth. Whence it is manifest, that the whole scheme of the Millennium is a mere chimera, an ignis fatuus, notwithstanding all the noise and pother that has been made about it."

What thanks David Levi may gain from his own people, for thus overturning "the hope and consolation of Israel," warranted by their oldest tradition, of the seven millenary ages of the world, which even forms the basis of their chronology, is not for us to decide. But he has made those positive assertions here, which are refuted by the whole tenor of the Old Testament.

1. The reign of the Messiah upon earth with his Saints for a thousand years, or a long portion of time, intimated by Dan. vii. 14, is confirmed by the following prophecies, as understood and interpreted by their most learned Rabbis, ancient and modern; Jacob's prophecy of Shiloh, Gen. xlix. 10—12. Balaam's prophecy of the star and sceptre, at a considerable distance of time, Numb. xxiv. 17, which gave rise to Barchocab's rebellion, under the auspices of Rabbi Akiba. Nathan's prophecy of the spiritual Son of David, 2 Sam. vii. 12—16. David's prophecies of the glorious reign of the Messiah, Psalm xlv. 1—17, lxii. 1—19. To which we may add those of Isaiah, Micah, Jeremiah, Ezekiel, Daniel, Zechariah, &c., noticed in the course of this work. In Moses, Psalm xc. 4, "The thousand years" are reckoned, by R. Eliesar, to denote the days of the Messiah in the seventh millenary age.

2. Some remarkable single prophecies intimate, figuratively, a two-fold character of the Messiah. Such as the grand charter of mercy at the fall, in which the blessed seed of the woman was to suffer, before his triumph over the old Serpent, Gen. iii. 15. It is intimated plainly, and without any figure, in the rejection of the Messiah by the Jews, and the subsequent glory of his reign as the Son of God, Psalm ii. 1—12, in his remarkable sufferings at his crucifixion, which are followed by his thanksgiving in glory, Psalm xxii. 1—22—31, noticed also Psalm lxxxix. 19—46, and Isa. liii. 10, 11, &c.

3. The interval before his second coming, is foretold to be of very long continuance, by Moses, Deut. xxviii. 59, xxx. 1—3, Isa. vi. 11, 12, Hosea ii. 4, 5, Dan. viii. 13, 14. And the 2300 days or years of Daniel's grand prophetic period, will probably not expire sooner than A.D. 1880, according to the foregoing computation, Vol. II. p. 511, 521.
The revival of this important and momentous doctrine of the first resurrection, will, under God, be productive of several advantages.

1. It will contribute to prepare the way for the conversion of the Jews, by confirming their expectations of the approaching restoration of Israel to the land of promise; and help to reconcile them to those Christians, who hold the same doctrine in common with them. This advantage was noticed by Mede: "While we Christians, wrest those prophecies to the first advent of Christ (in the flesh,) which most clearly relate to the second (in glory,) the Jews hold us in derision, and are more strongly confirmed in their infidelity." Mede, p. 537.

2. It will rescue a most salutary and awakening doctrine, from the wild reveries of ignorant enthusiasts, and mischievous fanatics, treading in the steps of the old Anabaptists and Puritans, with which the country is again infested; these impose not only on the credulity of the vulgar, but even upon some in the upper ranks, who from their education and station, ought to know better things. Witness the prophecies of a crazy Brothers, credulously swallowed even by the orientalist Halhed; and "the seals" of Joanna Southcott, vindicated by the Rev. Philip Foley, a beneficed clergyman of the established Church.

* The following singular advertisement, by the Rev. Philip Foley, Rector of Old Swinford, near Stourbridge, Worcestershire, appeared in the Salisbury Journal, April, 1809.

** TO THE PUBLIC.**

"Nothing is fairer or more desirable than Truth, and it is from this principle alone, that I am induced to put the following into the Salisbury Journal, to vindicate and clear a character, who has been most wantonly and wickedly traduced.— I mean the character of Joanna Southcott. She has been accused of three heavy charges, which, if substantiated against her, she ought to suffer every severity which the law of the land could inflict upon her: but happily, there is not the least shadow of truth in any one of the accusations.

"The first charge made against her is, that Mary Bateman's wicked and infamous conduct (and who has lately suffered the just sentence of the law at Leeds,) is to be ascribed to Joanna Southcott, because she happened to have one of her seals.

"The second charge brought against her, is her having predicted the destruction of Bath, on Good Friday last.

"The third charge brought against her, is her having sold her seals at half-a-crown each.

"To the first: ——— It is true, Mary Bateman had a seal; but her wicked and diabolical conduct can be no more, in justice, ascribed to Joanna Southcott, than the wicked and diabolical conduct of Judas, could, in justice, be ascribed to our blessed Lord, because he was one of his disciples. And this, 'the wise will understand, though the wicked will not.' [Dan. xii. 10.]"
3. "The terrors of the Lord," during the last woe, and the effusion of the seven last vials of wrath, destined to precede the second advent of Christ in glory, may tend to rouse a thoughtless and a lukewarm world of the ungodly from their lethargy, to repentance and reformation; while the expectation of "a new heavens and new earth, wherein righteousness shall re-

"To the second: This is a direct falsehood, and can be proved by many witnesses. For when it was told Joanna Southcott, that some woman had predicted the destruction of Bath, on Good Friday last, she immediately answered that she would be found a false prophetess. And so, many people of that city discovered, when they experienced, upon their return, the mockery and ridicule of their neighbours.

"To the third: This is as unfounded as the second, that Joanna Southcott sold her seals for half-a-crown each. Now it happens, that there are more than fifteen thousand people, who can prove she never sold a seal in her life, or ever suffered one to be sold; for her seals were given 'without money and without price,' [Isa. li. 1,] a free gift to all that had faith to believe in her inspired writings; as well to the poor as to the rich.

"[II.] Having thus cleared up the charges against Joanna Southcott, I shall give a sketch of her divine mission; which is to warn the world of the second coming of our Lord Jesus Christ, to destroy Satan's kingdom of misery and woe; and to establish his own glorious kingdom of love and peace upon earth for a thousand years; as promised Rev. xx. when He will reign, in spirit, among the children of men, during that period, before the general judgment.

"Her writings only lead those who will follow their directions to the Scriptures of Truth, [Dan. x. 21, xi. 2,] and point out how the promises and prophecies of that golden book, the Bible, will be fulfilled and accomplished; and demonstrate, irresistibly, that 'the kingdoms of this world will soon become the kingdoms of the living God, and He will reign for ever.' Rev. ii. 15.

"Illustrious era! Thine it is to close the long series of preparation which Providence has been carrying on from the first of time! Thine, to fulfil the wishes of the worthy and devout of every age and every clime! Thine, to recover man from depredation and dishonour! Thine, to consummate the mission, and to adorn with its brightest honour the crown of the Saviour of the world! Thine, to vindicate the government, glorify the perfections, and illustrate the all-bounteous character of the God of Love! Thy approach, glad period, will be hailed by myriads of intelligent beings, who, animated by thee, with a celestial glow of devotion, will give expression to their raptures, in the long suspended song of angels. Glory be to God in the hiohest — on earth, peace — good will towards men." "Philip Foley."

What sober and rational Christian, can avoid deeply regretting, that talents like these, qualified to join the angelic choir in hymning the praises of the God of love, and of the Saviour of mankind, with a seraphic glow of piety and devotion, could possibly be perverted, and even prostituted to prove the divine mission of a Joanna Southcott!!! Alas, we need not wonder at the currency of her seals, in blasphemous imitation of the 144,000, sealed in their foreheads, as the true disciples of the Lamb of God, (Rev. vii. 3, xiv. 1,) when fifteen thousand sealed disciples may easily increase to the apocalyptic number, when they have such a champion as the pious, but deluded Rector of Old Swinford, at their head! Alas! when will false Christs, and false prophets, and false prophetesses, cease to unsettle and disturb the world!

"All the foundations of the earth are out of course!"
side,” at the regeneration, will tend to comfort and support the faithful in the present hour of trial, and render them more serious, more sober and vigilant, to work out their salvation, according to the Apostle’s exhortation: “The end of all things, [or of the present dispensation.] is at hand: be ye therefore sober, and watch unto prayer,” 1 Pet. iv. 7; “wherefore, expecting these, study to be found by Him, [Christ,] spotless and blameless, in peace; and account the long suffering of the Lord for salvation,” 2 Pet. iii. 14.

May the light of these wondrous mysteries, kindle in the hearts of the humble and diligent enquirers, a warmth to which they were before strangers*; and may the Divine blessing attend these honest and zealous, but sober and deliberate endeavours to revive, illustrate, and enforce this awful and awakening doctrine! Amen.

* Such was the effect of his apocalyptic studies, upon that illustrious reformer of the Church of England, in the momentous doctrine of the Millennium, the “sober minded” Joseph Mede, as noticed in one of his confidential letters.

“... I find more true contentment in the contemplation of those things which God hath been pleased to reveal unto me, than the greatest dignities which ambition so hunteth after, could ever afford me.——And I give thanks to Almighty God, who hath made the light of these His wonderful mysteries to kindle that warmth in my heart, which I felt not till I began to see them, and which have made me that which they found me not.”

His modesty and humility, caution and deliberation, in publishing his discoveries, were still more praiseworthy than his uncommon erudition and sagacity.

In a letter to a friend, giving an account of the leisurely and deliberate progress he made in his Exposition of the Apocalypse, he observes, “I am by nature cunctabundus (dilatory) in all things, but in this let no man blame me if I take more pause than ordinary.” And he gives this reason for it: “Altius enim hoc animo meo insedit, [for this hath been most deeply impressed on my mind,] that rashly to be the author of a false interpretation of Scripture, is to take God’s name is vain, in a high degree.”——

“Words,” says his excellent biographer, Worthington, “worthy to be written (to use Jeremy’s expression, XVII. 1,) with a pen of iron, or with the point of a diamond upon the table of the heart, in the most legible and lasting characters; words arguing the author’s most serious and pious spirit, full of reverence for the Word of God, and most sadly to be considered by the over confident and superficial expositors of the divine oracles and mysteries.” General Preface to Mede’s Works, p. 22.

And he concludes his Clavis Apocalyptica with this modest remark:

Hec ita disserui, Lector, non temere asserui. Rem vero totam Ecclesiam, ex vero Dei arbitrandam, defero: cujus judicio, ut par est, meam de his mysteriis sententiam, lubens submittam.

And his Clavis Apocalyptica ends thus devoutly, p. 432.

Id extremum te volo, Lector, qui in hac incideris, ut si mihi assidenti, quid forte revelatum esse perspexeris, aut tibi ipsi, aut aliis, ad hoc mysteria [intelligenda] profuturum, id totum Dei in me misericordiam acceptum referas: Cui, et ego, ob tanti illud sapientiae Eius radiolum, grates perservere nunquam desinam: Sin quid aberratum sit, id
IV. THE EXTRAORDINARY AIDS OF THE GOSPEL.

These are thus detailed in the fourth clause of the commission.

1. The expulsion of demons.
2. The gift of tongues.
3. The handling serpents.
4. The drinking deadly potions, unhurt.
5. The miraculous cure of diseases.

1. THE EXPULSION OF DEMONS.

This is noticed first, perhaps, as an earnest and pledge of the final downfall of Satan, their prince. This stupendous power was originally granted to the Apostles in their first commission, Matt. x. 1; afterwards to the seventy, Luke x. 17; and was now formally renewed. Instances of it are found in the Acts of the Apostles. See the cases of the damsel at Philippi, Acts xvi. 16—18; and of the Jewish exorcists at Ephesus, Acts xix. 13—16, noticed before, p. 106, 107.

The apostolical fathers, next in succession to the Apostles, notice this as common in their age.

Clemens Romanus, about A.D. 96, says, in his Recognitions, cap. 32, 33, "Every faithful Christian has power over demons." "Be baptized in the name of the most Holy Trinity, and then if ye believe with entire faith, and true purity of mind, ye also shall expel wicked spirits and demons out of others, and free men from diseases. For the demons know and acknowledge them that have devoted themselves to God, and are sometimes expelled even at their presence. We therefore exhort you to become of our religion; and we assure you, that when ye advance to the same faith and innocency of life with us, ye also shall have equal and the same power against demons." This agrees with our Lord's requisites of faith, prayer, and fasting, in the more difficult cases, Matt. xvii. 20, 21. See this Vol. p. 134, 135.
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Justin Martyr, A.D. 140, also vouches the same in his Apologies, p. 45, 302. "Even now, we who believe in Jesus, exorcising all the demons and wicked spirits, have them subject to us;" and this, he adds, "throughout the world."

Heathen testimony also confirms their report.

Strabo, that judicious historian, contemporary with Christ, says, "Divination and oracles were more in estimation among the ancients, but are now held in much indifference: wherefore the oracle at Ammon, which was formerly esteemed, has almost ceased. And the sacred oracle at Delphi is neglected, which before was exceedingly esteemed," p. 818, 419.

Plutarch also, who died A.D. 119, says, "It is needless to enquire or debate here about the cessation of oracles, since we see a failure of them all, except one or two; the rest being silent or wholly deserted," p. 411.

These are curious and valuable testimonies. They go to establish the former prevalence of demoniacal possession and oracular divination; to distinguish that from ordinary diseases, and this from mere priestcraft.

2. THE GIFT OF TONGUES.

This amazing and astonishing gift was peculiar to the last commission. It was a miracle new and unheard of in former ages; and "greater," or more decisive, than any wrought by our Lord himself during his ministry. Possessions or diseases might be counterfeited; even death might be only apparent; the reality, therefore, of such cures, and restorations to life, might be questioned by gainsayers, and denied by infidels*: but to inspire a company of "unlettered Galileans," who knew only their mother tongue, and whose dialect was proverbial for its vulgarity, suddenly and instantaneously with the knowledge and expression of sixteen or eighteen different languages or dialects; when in the ordinary course of things, the acquisition of a single new language is a work of so much time and pains to understand, and still more to speak it with fluency and correctness, was indeed a miracle of the most stupendous size, carrying with it the most overpowering and irresistible conviction, the simplest and plainest in itself, and the most impossible

to be counterfeited. No wonder then that the effect was so pro-
digious, as the conversion of three thousand prejudiced Jews in
one day to the faith of a crucified Saviour, at Jerusalem,
the scene of his disgrace, and only fifty-two days after, on the
memorable day of Pentecost, Acts ii.

As the confusion of tongues at Babel was produced by the
agency of the Holy Spirit, to perplex and punish the rebellion
of the first colonizers of the earth after the flood, by de-
feating their impious project, and hiding from them that pri-
meral language in which the knowledge and worship of the
true God, and the mysterious dispensations of his providence,
had been till then conveyed to righteous Noah and his family;
so was the same Spirit graciously pleased to rescind that
curse, in the fulness of time, 2500 years afterwards, and once
more bring the benighted Gentile world from darkness to light,
from the power of Satan unto God; by enabling his chosen in-
struments, the Apostles, to publish "the wonderful dispensa-
tions of God" to all these nations, in their own languages and
dialects, to their infinite amazement; not only for the manner,
but also for the matter of these extraordinary communications.

The gift of tongues, conferred on the Apostles, and probably
also on their original company of 120 persons, assembled with
them on the day of Pentecost, and afterwards on Paul, &c. was
various and manifold. To some was granted the faculty of
speaking in several languages to foreigners, more or fewer; to
others the faculty of interpreting what was so spoken to natives,
as remarked by Paul, who spoke a greater variety of languages
than any of the Apostles, as he had intercourse with a greater
variety of foreign nations, 1 Cor. xii. 10, xiv. 18.

This is the only gift noticed in our Lord's commission, as
being the principal and the most brilliant of all the gifts of the
Spirit, and the most necessary to convince unbelievers, 1 Cor.
xiv. 22, but it was accompanied with others no less necessary
for the discharge of their arduous ministry; 1. "the word of
wisdom," 1 Cor. xii. 8, or revelation of the scheme of the Chris-
tian dispensation and future fortunes of the Church, conferred
on the Apostles, fulfilling our Lord's promise to them, John xiv.
26, xvi. 13; Luke xxi. 15. 2. The word of knowledge, 1 Cor.
xii. 8, which, as distinguished from the preceding, may denote
an extraordinary insight into the meaning and drift of the prop-
phecies of the Old Testament, relating to the Christian dis-
pensation; respecting which our Lord himself began to open their minds, on the day of the resurrection, Luke xxiv. 27—45, and with these was connected, 3. an extraordinary spirit of boldness or courage, to publish the Gospel, in defiance of all dangers or persecutions, so different from that spirit of fear which had possessed them before. And an earnest of it was that "Holy Spirit" with which Christ inspired them on the evening of the resurrection, John xx. 22, the immediate effect of which appeared in their first act of calmly and deliberately filling up the vacancy made in their number by the treason and death of Judas, Acts i. 15—26; and more plainly, when filled with the Spirit, on their subsequent conduct. And these were crowned, 4. by the discerning of spirits, 1 Cor. xii. 10, or the faculty of distinguishing impostors and false brethren from the faithful, so necessary to guard the infant Church from imposition and ruin; and in order to punish such, 5. the Apostles were empowered to deliver offenders to Satan, and to smite them with diseases, and even with death, as exercised by Peter in the death of Ananias and Sapphira, Acts v. 1—13, and by Paul in the blindness of Elymas, the sorcerer, Acts xiii. 8—12, and disease of the incestuous person at Corinth, 1 Cor. v. 1—5.

These extraordinary gifts of the Spirit, were shed or poured forth most abundantly on the Apostles and original disciples, on whom the Holy Spirit visibly descended and rested, on the day of Pentecost; and they were not only permanent, or lasted during their lives, but the Apostles had the further astonishing privilege of conferring the gifts of the Spirit on baptized converts, by the imposition of their hands, as on the first fruits of the Church at Jerusalem, Acts ii. 38; in Samaria, Acts viii. 17, and at Ephesus, Acts xix. 1—7.

These gifts of the Spirit were exercised, not in obscure corners, but in the capital, and most populous cities of the world, Rome, Corinth, Thessalonica, Philippi, Antioch, Ephesus, &c. in which the Gospel was first preached. Of their frequency, therefore, and notoriety, there cannot be a doubt. Paul enquired of the Ephesian converts, who had been disciples of the Baptist, as a matter of course, "Received ye the Holy Spirit since ye believed?" Acts xix. 2. And we may collect from his Epistles, that the two greatest Gentile Churches, of Rome and Corinth, abounded most in spiritual gifts, Rom. i. 11, viii. 16, xii. 3, 1 Cor. i. 5—7, xiv. 1—22. Clemens Romanus, A.D. 97, in his
Epistle to the Corinthians, asserts, that “there was a full effusion of the Holy Spirit upon them all;” Ignatius, A.D. 107, declares, that “the Church of Smyrna was favoured with every gift, and was deficient in none.” See the original passages in Grotius on Mark xvi. 18; and Whitby’s excellent preface to the Epistles.

3. HANDLING SERPENTS.

Of this we have a remarkable instance in the viper that fastened on St. Paul’s hand, after his shipwreck, on the island of Melita, which he shook off again, without receiving any harm, to the amazement of the natives, who then looked upon him as a god, Acts xxvii. 3—6.

The Jerusalem Talmud, Avoda Sara, relates a remarkable tradition of R. Eleazer, the son of Dama. When he had been bitten by a serpent, James, a man of Cepharsama, came to him, and offered to cure him, in the name of Jesus, the son of Pandira. But his uncle, R. Ismael, forbade it, saying, Son of Dama, it is not lawful for thee to do so. The son of Dama answered, I will prove out of the law, that it is lawful. But R. Ismael would not permit him to prove it, until he died. Then R. Ismael rejoiced and said, Blessed art thou, son of Dama, because thy soul departed in purity, and thou didst not break through the fence of the sages; for whosoever breaketh the fence, the Serpent shall bite him; and he was bitten [in this world,] to the end that the Serpent might not bite him in the world to come. And what text is in his favour, that he should not die therein?—Levit. xviii. 5. “Ye shall therefore keep my statutes, and my judgments, and keep my ordinances; which if a man do, he shall live by them: I am the Lord.”

This instance is curious and valuable; it is a concession from a hostile quarter, of our Lord’s enabling his disciples “to trample upon serpents and scorpions, and upon all the power of the enemy,” the old Serpent, as foretold of Christ, Psalm xci. 13, Luke x. 18. See this Vol. p. 147. While it proves, that by the old Serpent, the Jewish Church understood the Devil; and that they held the eternal as well as the temporal sanctions of the Mosaic law, in its genuine spirit. See the foregoing articles, Vol. II. p. 219, 255.
4. DRINKING DEADLY POTIONS.

The New Testament affords no example of this. But we learn from ecclesiastical tradition, that in the Heathen persecutions, the Apostle John drank a cup of poison unhurt. Eusebius, in his History, mentions other instances, of Barsabas, Sabinus, &c. p. 112.

The Jerusalem Talmud has also preserved a remarkable tradition of the son of R. Joshua ben Levi. This boy drank a deadly potion, but was cured by an incantation in the name of Jesus, the son of Panthera. "When he had escaped [death,] his father enquired what the enchanter had said? Who answered, that he had invoked the name of Jesus of Nazareth. Then his father said, it would have been better that he had died, rather than heard this name. And immediately it happened so," [the boy died.] See Wetstein on Mark xvi. 18, for these and other Talmudic legends.

This instance also, is extremely curious; it vouches the custom of invoking the name of Jesus among Jewish exorcists and enchanters, noticed in Scripture, Mark ix. 38, Acts xix. 13; and records the punishment of an unbelieving father in the death of his son.

5. CURING DISEASES.

It is remarkable that our Lord places this the last in the list, as if thereby, the more clearly to distinguish it from the first, the dispossessing of Demoniacs. Of this, several signal instances occur in the Acts, and their frequency is intimated in the Epistles. The most remarkable are the following.

1. Peter cured a cripple at the temple gate....Acts iii. 1—9.


3. He restored Dorcas to life .................. — ix. 36—40.


5. Handkerchiefs from his body performed distant cures .................. — xix. 11, 12.


7. The prayer of faith healed the sick ......James v. 14—16.

The power of raising the dead was probably confined to the Apostles. Nor do they, at all times, appear to have possessed the gift of healing. Otherwise Paul would not probably have
left behind him his friend Trophimus, sick at Miletus, 2 Tim. iv. 20, nor prescribed “wine” for his favourite pupil, Timothy’s “many infirmities,” 1 Tim. v. 23, if it rested solely on his own option to cure them, any more than himself, 2 Cor. xii. 8.

THERE DURATION.

How long these miraculous gifts and powers lasted in the Church, is not ascertained in ecclesiastical history. We have strong grounds, however, to think, that they did not extend, in general, beyond the end of the first century.

1. Their continuance longer was unnecessary after the Gospel had been preached and received throughout the known world. They naturally ceased with their uses, 1. “to confirm the word by signs co-operating,” Mark xvi. 20; 2. to arrest the attention of unbelievers, Acts xiv. 11, and 3. to overcome their prejudices, 1 Cor. xiv. 24, 25.

2. Our Lord and his Apostles frequently forewarn the faithful, by the spirit of prophecy, against false prophets, and false teachers, who should propose great signs and wonders, so specious, that if it were possible, they should deceive even the elect, Matt. xxiv. 24. That an apostate power should appear in the Church itself, according to the energy of Satan, with all false power, and signs, and wonders, whose deluded followers should believe a lie, 2 Thess. ii. 3—9. That many false prophets, and many Antichrists had gone forth, even in the Apostle John’s days, 1 John ii. 18, iv. 1—3.

This leads us to infer the cessation of the true gifts and powers at an early period, which during their continuance had extinguished the false.

The Fathers of the second and third centuries, frequently report their continuance, but apparently from hearsay, and not from actual knowledge or observation. Thus Irenæus, A.D. 178, says, “We hear (ακοοµεν) of many brethren in the Church, having many prophetic gifts, and speaking all sorts of tongues by the Spirit, and expounding the secret intentions of men for the [public] good, and expounding the mysteries of God.” Euseb. Hist. Eccl. v. 7. And Theophilus, Bishop of Antioch, A.D. 181, declined the proposal of a noble Greek, to embrace Christianity, if the Bishop would shew him a single person raised from the dead. When it was objected to Chrysostom, A.D. 398, “Why are not miracles performed at this day?” he evidently admitted
the fact in his answer, "for want of faith, and virtue, and piety in these times." *Middleton's Enquiry*, p. 130—137.

And yet this same Father was a zealous advocate for the Monkish miracles. "There is no region, says he, where new and unthought of miracles are not famous; which, if they were forgeries, could never have gained such admiration." And he gravely relates, that "the coffins and bones of the martyrs had great virtue and power;" that "even Devils were tormented by the bones of the martyrs." He, and the rest of the Monkish Fathers, even the most celebrated, *Athanasius, Augustine, Tertullian, Hilary, Cyprian,* &c. first attested these lying wonders, to support the credit of their own inventions and innovations, concerning the worship of saints and veneration of reliques; and then, when brought into repute, upon the credit of their testimony, as holy and religious men, they urge this very repute as an argument of their truth! Such lying wonders being implicitly swallowed by their superstitious and credulous followers.

The natural and necessary consequence of these pious frauds, to uphold the corruptions of Christianity, was the revival of the "doctrine of Demons," and admission of the reality of Pagan miracles, and miraculous cure of diseases wrought by Demons in confirmation of Paganism. These same Fathers of the Church all admit, that the Heathen magicians and jugglers performed many wonderful things, surpassing human powers, by the assistance of Demons; thus betraying the cause of Christianity, and degrading the true miracles wrought in its support, to a level with "lying wonders," and thereby lessening their credibility.

Hence we are warranted to conclude, that the true miracles ceased, before the false ones sprouted up in the Church; because their continuance would even have been prejudicial to the cause of Christianity, by the mistaken and mischievous zeal of the Fathers, confounding both together, and thereby, as far as in them lay, setting the seal of God to false doctrines, and the worship of false mediators, and introducing that grand apostacy, expressly foretold by the Spirit, 1 Tim. iv. 1. And we scruple not to agree with Mr. Gibbon, in "limiting the gift of supernatural powers to that happy period, exempt from error and deceit," the age of the Apostles, and of the first succession of apostolical Fathers, to whom the gifts of the Spirit had been
SACRED CHRONOLOGY.

imparted by the Apostles. See Henry Taylor's Thoughts on the grand Apostacy, p. 92—95.

V. THE ORDINARY AIDS OF THE GOSPEL.

Though the extraordinary aids of Christianity, or the gifts of the Spirit, and other miraculous powers, were not probably of long duration, Christ, "the Father of the everlasting age," did not leave his faithful disciples "orphans," (John xiv. 18,) after they were withdrawn; He solemnly promised them his sufficient aid, "all the days" of their ministry, "to the end of the world," in the last clause of his commission; in continuation of his former promises, that "where two or three should meet together in his name, there would he be present with them," to grant their requests; that "he would pray the Father to send them another Advocate, who should remain with them for ever," John xiv. 16—18, Matt. xviii. 20. Thus putting them under the joint protection of the Father, Son, and Holy Spirit, to whose service they were jointly dedicated in baptism.

THE FRUITS OF THE SPIRIT.

These also are the gift of God no less than the extraordinary, but given, like our food and raiment, as the encouragements and rewards of our own industry. "In his ordinary operations the Spirit works with us, not for us, offers his assistance, but forces it not upon us; accompanies, not excludes our endeavours." And the genuine fruits of the Spirit are these, pious and virtuous dispositions of mind, and settled habits, which the Holy Spirit gradually produces in the regenerate, together with those good works which spring and grow out of them, as naturally as the tree produces its proper fruit. They are thus enumerated by the Apostle Paul.

"But the fruit of the Spirit is love" toward God and our neighbour; "joy," or delight in God, arising from a cheering sense of our interest in Him and His love to us, shed abroad in our hearts; "peace," or tranquillity of mind, springing from a
conscience void of offence toward God and man; "long suffering," or patient endurance and forgiveness of provocations and injuries; "kindness," or readiness to assist and serve others; "goodness," or benevolence of disposition, liberality of mind; "fidelity," or faithfulness in adhering to truth, and performing our engagements, even to our own loss; "meekness," or mildness of disposition; "temperance," or self government, continence with regard to sensual pleasures of every kind, the lust of the flesh, the lust of the eye, and the pride of life. "For they that are Christ’s have crucified the flesh, with the affections and lusts," Gal. v. 22—24.

This gracious "fruit of the light *", or illumination of the Holy Spirit, shining forth in the hearts and lives of the faithful, who walk as children of light, and have no fellowship with the unfruitful works of darkness, but rather abhor and reprove them,—constitutes that "wisdom from above," descending ultimately from the Father of lights, which "first, is pure," or free from all pollution of flesh and spirit, perfecting holiness in the fear of God; "then peaceable," disposed to promote peace and good will among men; "gentle," or accommodating to others in things not sinful; "easy to be persuaded," or ready to admit a reasonable excuse; "full of mercy and of good fruits" springing from mercy, such as beneficence, liberality, &c. "impartial," not unduly respecting persons, parties, or sects; "without hypocrisy," free from all affectation of superior sanctity, purity, or orthodoxy. James iii. 17.

This heavenly wisdom, as contrasted with "the earthly," which is "carnal, demoniacal, abounding in bitter zeal and contention, subversive of order, and productive of every evil work," James iii. 14—16, coincides with that first and choicest fruit of the Spirit, Christian love, or charity, which was defined before; and which is thus described by its distinguishing properties †.

* Instead of the received reading, Ephes. v. 9, ὁ καρπὸς τοῦ πνεύματος, Griesbach has restored ὁ καρπὸς τοῦ φωτός, which is required by the context, and supported by several ancient MSS.

† In this admired description of Christian love, or charity, (ἀγάπη), denoting, according to Sir Thomas More, "a good, virtuous, well ordered love," as distinguished from the passion of sensual love, (ερως *), so frequent in the Heathen classics, and deified in

* It is remarkable, that the classic noun, ἐρως, amor, and the verb ἐρω, amo, do not occur in the New Testament; their places are supplied by εὐθυμία, cupiditas, and εὐθυμέω, cupid.
Their mythology as Cupid, the Apostle, so well versed in Pagan philosophy, seems tacitly to correct their reigning vices, in his address to the Grecian philosophers of Corinth; as he had before exposed those of the Roman philosophers, Rom. i. 29—32.

I. μακροθυμια, is "long suffering," or "slow to anger." This was recommended by the Stoic philosophy; the sum of which was comprised by Epictetus, in two words, ανεχουν και ακινητου, "bear and forbear." And some of the Sages and Philosophers shewed themselves remarkably patient of injuries, Lycurgus, Solon, Socrates, &c.

II. χρηστευεται is "kind" or "beneficent." The Stoics placed all the praise of virtue, in action," or active benevolence; as the best means of acquiring popularity, which is principally gained by conferring "benefits," and next, by shewing a wish to serve others, even if the ability be wanting. Cicero de Officiis, ii. 5—9. But the Apostle, rejecting the motive of self interest, shews that charity is disposed to "serve" others "of her own accord," which seems to be the import of the middle verb, χρηστευεται.

These form the general outline of charity.

The particulars are as follow.

1. of ζηλοι, "envieth not" the superior endowments or prosperity of others. The Roman philosophers were represented as "full of envy," Rom. i. 29, and the Grecian, of "emulations," (ζηλοι) and "envyings," (θυνοι,) Gal. v. 20, 21, 1 Cor. iii. 3.

2. of περιπετευεται, "vaunteth not herself" in all the pompous figures of heathen oratory, or "enticing words of man's wisdom," 1 Cor. ii. 4. This scarce word is well defined by Basil; τι ειτε περιπετευθαι; τον δ η δια χρειαν, αλλα δια καλλωπισμου παραλαμβανεται, "all that is adventitiously introduced, not for use, but for ornament." And Cicero, who uses the word, has well illustrated its meaning by his own example, stating how he played the orator in a public speech before Pompey. Ego autem ipse, Di boni i quo modo enxeterepetevanymn novo auditori Pompeio, si unquam mihi περιπετευεται, κατασκευα, suppeditaverunt, illo tempore. Quid multa? clamores [plaudentium]—intellexi hominem [Pompeium] moveri. Epist. ad Atticum, i. 14. Here the verb, in a compound state, evidently signifies, "to make an ostentatious display of oratory," as well explained by Casaubon, Me ostentari, res augmentando, ornando, amplificando.

3. of φυσισιαται, "is not puffed up" with spiritual pride, on account of superior knowledge, eloquence, or spiritual gifts, like his factious opponents at Corinth, who were so puffed up, 1 Cor. iv. 6—18, 19, v. 2; and at Colosse, Col. ii. 18.

4. of αυχημωνει, "is not disorderly," violating decorum or decency, like the inconsiderate person at Corinth, 1 Cor. v. 1—13; women praying with their heads uncovered, 1 Cor. xii. 13; the disorderly celebration of the Lord's Supper, 1 Cor. xii. 17—34; the irregular display of spiritual gifts in their assemblies, 1 Cor. xiv. 26—33; the preaching of women, 1 Cor. xiv. 34.—" Let all things be done decently, (ευκηριμωνως,) and according to order," (κατα τα γαζυ,) 1 Cor. xiv. 40.

5. of ζητει τα ιαυης, "seeketh not her own" gain, but rather the gain of others, 1 Cor. xiv. 24; Rom. xv. 2, most ready to spend and be spent in the service of her friends, with perfect disinterestedness, 2 Cor. xii. 15.

6. of παροξυνεται, "is not highly provoked," or wrathful, for παροξυσμος signifies "a sharp contention" or violent quarrel, as between Paul himself and Barnabas, so that they separated, Acts xv. 39. Compare Acts xxiii. 3; Ephes. iv. 31; James i. 19.

7. of λογιζεται το κακον, "imputeth not the evil," or reckonneth not the mischief offered to her, intending to retaliate, rather imitating the generosity of Joseph to his brethren, Gen. xiv. 4—8, 1. 20; and the goodness of God to sinners, Rom. iv. 8;
Is not disorderly, seeketh not her own [gain,]
Is not highly provoked, imputeth not the evil [done to her,]
Rejoiceth not in iniquity, but rejoiceth with the truth,
Covereth all things, believeth all things,
Hopeth all things, endureth all things."—1 Cor. xiii. 4—7.

The permanence of this choicest fruit of the Spirit is finely contrasted by the Apostle, with the occasional and temporary gifts of the Spirit, in the sequel.

"Charity never faileth; but whether there be prophesies, they shall end" when they come to be fulfilled; "whether there be tongues, they shall cease" with their necessity; "whether there be knowledge, it shall end" with the mystery of the Gospel, in the full establishment of the kingdom of heaven.

"For now we know in part, and we prophesy in part," or imperfectly; "but when the perfect [revelation of the Lord] is come, then the partial knowledge shall end." Thus, "When I was a child, (ἡπιστοί, I spake as a child, I understood as a child, I reasoned as a child; but when I became a man, (ἀνήρ,) I left off the things of a child. For now we behold [the Lord] in a mirror enigmatically, or obscurely; but then face to face, or clearly; now I know in part, but then shall I myself know intimately, (εἰργάσωσομαι,) even as I am known intimately, [by the searcher of hearts."

"And now remaineth Faith, Hope, Charity, these three,

2 Cor. v. 19; Tit. iii. 4—7: Quemere, Did Paul himself strictly observe this rule to Alexander the copper-smith? 2 Tim. iv. 14.

8. οὐ χαρεῖ εἰπεν αὕτη, "rejoiceth not in iniquity," or at the success of the unjust, Psalm x. 3; Rom. i. 32.

9. συγχαρεῖ ἐστιν ἀληθινα, "but rejoiceth with the truth," "rejoiceth with them that rejoice," Rom. xii. 15, or shares in the joy of the righteous at their prosperity, Job xlii. 11; Luke i. 58, x. 21, xv. 6—9—32; 2 John iv.

10. πάντα στευει, "covereth all things," concealeth the frailties and infirmities of others, Gen. ix. 23; Prov. x. 12, xvii. 9; Ecclus. xxviii. 7; Matt. i. 19; 2 Pet. iv. 8. Pope, in his Universal Prayer, has well expressed this:

"Teach me to feel another's woe,
To hide the fault I see,
That mercy I to others shew,
That mercy shew to me."

11. πάντα πιστεύει, "believeth all things," is disposed to credit reports favourable to the character and conduct of others, Matt. i. 20; James iii. 17; Rom. i. 8.

12. πάντα ελπίζει, "hopeth all things" for the best, as to the intentions of others, or for their reformation or improvement, Acts xxvi. 27; 2 Cor. x. 15.

13. πάντα υπομένει, "endureth all things" with patience and resignation to the will of God, Matt. xxiv. 13; Rev. xiii. 10, xiv. 12.
but the greatest of these is Charity:” for Faith shall end in sight, when God shall be seen as He is, unveiled in all His glory; Hope shall expire in fruition, or “fulness of joy in His presence, and pleasures for evermore;” but Charity shall then attain that “perfect love which casteth out fear,” and proceeding from strength to strength, and from glory to glory, shall contemplate and adore, with ever increasing ardour and delight, and interest, the inexhaustible FOUNTAIN OF ALL GOODNESS, the infinite ESSENCE OF ALL PERFECTION, ver. 8—13.

Such is the decided superiority of the fruits of the Spirit over the gifts of the Spirit, in the judgment of a most highly gifted Apostle. May we, following his advice, “earnestly covet the best gifts, and that most excellent way of Charity,” which he represents as infinitely preferable to all kinds of tongues, prophecy, wisdom, knowledge, miraculous faith, liberality to the poor, and even to religious zeal, 1 Cor. xii. 31, xiii. 1—3.

“O Lord, who hast taught us that all our doings without charity are nothing worth, send thy HOLY GHOST, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues; without which, whosoever liveth, is counted dead before Thee. Grant this, for thine only Son JESUS CHRIST’S sake. Amen.” Quinquagesima S. Collect.
Our blessed Lord declared to his Apostles, "Upon this rock will I build my Church, and the gates of Hades shall not prevail against it," Matt. xvi. 18, thus intimating its genuine foundation and perpetual duration; that when built upon himself and upon his doctrine, as upon a rock, it should resist all the efforts and brave all the storms and tempests of the powers of darkness to overthrow it, Matt. vii. 24, 25; Acts xx. 28; for it should be supported by his continual presence and protection to the end of the world, Matt. xxviii. 20.

The Church of Christ, in this place, evidently signifies the Catholic or universal Church, comprizing the united congregation of the faithful throughout the whole world, wheresoever His Gospel should be published and embraced, Matt. xxvi. 18, in pursuance of his last commission to his Apostles, Matt. xxviii. 19; Mark xvi. 15.

At first, however, the word Church was necessarily taken in a particular sense to denote the Mother Church at Jerusalem, Matt. xviii. 17; Acts ii. 47, viii. 1, &c. and her offspring, the particular Churches of Antioch, Ephesus, Philippi, Corinth, Rome, &c. It was also sometimes taken for the building or edifice where they assembled, 1 Cor. xi. 18.

The constitution of these several Churches, which composed the primitive Church, was framed from the constitution of the Mother Church; and this was evidently framed upon the model of the Jewish Church, founded at Mount Sinai, Gal. iv. 25, 26.

The Jewish Church was a Theocracy, and so was the
Christian. See Vol. II. p. 238. In the Jewish the Oracle presided, and delivered responses, either with an audible voice, or by Urim and Thummim, or by prophets. In the Christian "CHRIST was the head" of the corporation, "in all things presiding therein," Col. i. 18, appointed by the Father, Eph. i. 22, 23; and also the chief corner stone, binding together the partition walls of the Jewish and Christian edifice, Eph. ii. 20—22, as foretold Psalm xviii. 43. And as the Jewish Church was administered under the Oracle by different orders of ecclesiastics, the prophets, Moses, &c. the high priest, the priests, chief and inferior, and the Levites; so was the Christian by the Spirit, and under Him the Apostles, the bishops, priests, higher or lower, and deacons.

"The twelve Apostles of the Lamb were the twelve foundations of the Church," Eph. ii. 20; Rev. xxi. 14. Their peculiar function was to publish the Gospel to all nations, as the heralds and ambassadors of Christ, to plant and confirm particular Churches, and to ordain the several orders of ministers therein; and to exercise a general episcopacy, or superintendence at large over the several Churches within their respective districts, to which they were ordained or appointed by the Holy Spirit, as John over the seven Churches of Asia Minor, Paul over the foreign Gentile Churches of Rome, Corinth, &c. Peter over the Churches of the circumcision, or Jewish converts at Antioch, Bithynia, &c. of the dispersion; Matthew over the Churches in Parthia, Andrew in Scythia, Bartholomew in India, &c. Each, for the sake of order, confining themselves, after their separation from the Mother Church, to their allotted districts or provinces, Gal. ii. 7; Acts xiii. 2; 1 Pet. i. 1; Rom. xv. 20, &c.

Before their separation, while they were all assembled together at Jerusalem, Peter acted as "first of the Apostles," or president, and by the express appointment of Christ himself, Luke xxii. 32; John xxi. 15. This appeared, in the first instance, at the election of a successor into "the episcopal office and apostleship" of the traitor Judas, in which he took the lead, Acts i. 15—26; and also in addressing the multitudes on the day of Pentecost, and afterwards before the Jewish council, and in the case of Ananias and Sapphira, &c.

The Apostles ordained the several orders of ministers, with the consent and approbation of the Church, namely, the orders...
of Bishops, Priests, and Deacons, by prayer and imposition of hands. The order of Deacons was first instituted to serve at tables, or assist the Apostles in dispensing the contributions of the Church to the poor, Acts vi. 1—6; their office afterwards was to prepare the elements for the Lord’s Supper, &c. corresponding to the Levites in the Jewish Church. Some of the first Evangelists also, that acted as coadjutors to the Apostles in preaching the Gospel, and planting Churches under their direction, were of the order of Deacons, as Stephen, Philip, &c. When the Church was increased and multiplied, Presbyters, Elders, or Priests, were recommended by the brethren, and ordained by the Apostles, with prayer, fasting and imposition of their hands, Acts xiv. 23. Of these there were different orders, “Prophets, or inspired preachers and teachers,” &c. Acts iii. 1, 1 Cor. xii. 5—29, designed to assist the Apostles in the sacred offices of the ministry; corresponding to the different orders of Priests in the Jewish Church, the chief Priests, or heads of the twenty-four courses; and the ordinary Priests, 1 Chron. xxiv. 7—19, Luke i. 8. To the former correspond the four and twenty Presbyters or elders, in the symbolical Church of the Apocalypse, Rev. iv. 4.

At first the Apostles acted as bishops at large; they administered the concerns of the Churches which they founded, by the Presbyters their coadjutors; whence it was customary with them to assume, out of modesty, the title of Presbyters themselves, and to give them in turn the title of Bishops. Thus Peter, the first president of the Mother Church, in his exhortation to the Presbyters of the dispersion, styles himself their “fellow Presbyter,” (συμπροσβυτρησος,) 1 Pet. v. 1; John also called himself “the Presbyter,” (ὁ πρεσβυτρησος,) 2 John 1.

The contributions of the Church of Antioch were brought to “the presbyters at Jerusalem, of whom James was head,” Acts xi. 30, xii. 17; the Presbyters of the Church of Ephesus, are also styled “Bishops thereof” by Paul, Acts xx. 17—28. And he salutes the Church at Philippi by the title of “all the Saints, Bishops, and Deacons,” Phil. i. 1, where the “Bishops” evi-

* It is remarkable, the Syriac vulgate Version, the Peshito, renders επισκοποις, in this place, (Phil. i. 1,) “with the elders,” and επισκοπη, 1 Tim. iii. 1, “the office of an elder;” the distinction between the offices of Bishops and Elders being not yet established at that time. See Michaelis’ Introduction, &c. Vol. II. p. 32, Marsh’s Translation.
dently denote Presbyters, and "the Saints," the brethren or Laity*.

The Apostles all remained at Jerusalem during Stephen’s persecution, Acts viii. 1, and probably did not begin to separate from thence to their respective districts, till the second persecution by Herod the King, A.D. 44, ten years after the first; when the death of the elder James, and the apprehension, and miraculous deliverance of Peter, the two prime leaders, or "pillars of the Mother Church," probably obliged the rest to quit the city, as well as Peter, who "went to another place," Acts xii. 1—17, probably to Antioch, Gal. ii. 11, where he chiefly resided until he went to Rome, as we learn from Chrysostom.

At this time, probably A.D. 44, the other James, styled "the Lord’s brother," Gal. i. 19, was elected, (we may presume from his merit and his kindred to Christ,) the first resident Bishop of Jerusalem, by the Holy Spirit, to superintend the affairs of the Mother Church, "which it was not meet should be left void of some Apostle." And to fill up the vacancy thus made in the original number of the itinerant Apostles, by his appointment, and by the death of the other James, the two supernumerary Apostles, Barnabas and Saul, of the Church of Antioch, (the first of the Gentile Churches, Acts xi. 19—26,)

* Lord Chancellor King, in his learned Enquiry into the Constitution, &c. of the primitive Church, within the first 300 years after Christ, has confounded the orders of Bishop and Priest, alledging that they were equal in order, though different in degree or rank. And that as there was but one Bishop to one Church, so there was but one Church to one Bishop; considering the word Church, or Diocese, as equivalent to a Parish: and reckoning the three orders of Bishops, Priests, and Deacons, as corresponding to Rectors, Vicars, and Deacons in our Church, pp. 14—54.

But this is obviously a mistake, for

1. From the foregoing instances, it appears that there were several Presbyters in one Church, as at Ephesus and Philippi.

2. His argument would tend to equal Presbyters to Apostles also, who called themselves Presbyters, as Peter and John.

3. He has adduced himself a multitude of examples from Ignatius and the primitive Fathers, representing the ministry of a Church as composed of the Bishop, Presbyters, and Deacons, p. 21, 30, 42, &c.

Slater’s original Draught of the Primitive Church, in answer to Lord King’s Enquiry, though now little read, is a work of such merit, that it is said to have converted Lord King himself, who certainly preferred its author in the Church, highly to his own honour.

It is rather surprising, that Lord King does not refer to the seventh Book of Hooker’s Ecclesiastical Polity, in which the subject is fully and ably discussed, in answer to the Presbyterian and Puritan writers, who maintained Lord King’s doctrine, before the Grand Rebellion.
were elected, immediately by the Holy Spirit himself, and "separated for the apostleship to the Gentiles; and after fasting and prayer, and imposition of hands of the Presbytery there, they directly proceeded, under the guidance of the Holy Spirit, to Seleucia, Cyprus," &c. Acts xiii. 2—4, Gal. ii. 9. Here we may observe, that the "imposition of the hands of the Presbytery," was by no means necessary to constitute them Apostles; for their apostolic commission was immediately from "God, Christ, and the Holy Spirit," as Paul frequently asserted, Rom. i. 1, 1 Cor. i. 1, ix. 1, 2 Cor. i. 1, 1 Tim. ii. 7, "not of men, nor by man," Gal. i. 1, &c. but rather as a solemn recommendation of them to the Divine grace and protection; as afterwards, a second time, by the same Church of Antioch. Comp. Acts xiv. 26, xv. 40.

This sagacious conjecture of the deeply learned Hooker, respecting the time of the election of James to be Bishop of Jerusalem; and of Barnabas and Saul, to supply the deficiency in the original number of the Apostles, Eccles. Polity, VII. 4, p. 337, appears to be supported by Peter's message, on leaving Jerusalem, "to James and the brethren," Acts xii. 17, plainly intimating that James then presided in that Church; and also from his vindication of his conduct before the Church there, in baptizing Cornelius; in which debate James took a lead, though other Apostles were also present, Acts xv. 13—23, who might have returned thither again, after the death of their persecutor, Herod, for some time before they took their final departure.

It was not until Churches had multiplied in their respective districts or provinces, that the Apostles appointed Bishops*, to whom they delegated their own authority for the regimen of those Churches, and for ordaining Bishops, Presbyters, and Deacons therein. A prerogative which distinguished Bishops from Presbyters or Priests, who never presumed to ordain in the primitive Church. "No man," says Hooker, "is able to shew either Deacon or Presbyter ordained by Presbyters only,

* According to Ignatius, the office of a Bishop was twofold, ἵπατεν καὶ ἀρχηγός, to "exercise the sacerdotal functions and to rule." When he was going to suffer martyrdom, he wrote to the Presbyters and Pastors under him, "Let the Presbyters guide the flock, until God shall shew who shall rule over you, for I am going to be offered up." See Hooker's Eccl. Polity, B. VII, p. 343.
and his ordination lawful in any ancient part of the Church; every where examples being found, both of Deacons and Presbyters, ordained by Bishops alone, oftentimes; neither [being] ever, in that respect, thought insufficient,” p. 342. The association of Presbyters also, in the consecration of Bishops, which was practised from the beginning of the Church, was not necessary to their consecration, for that was the peculiar prerogative of the Apostles, and their successors, the Bishops*. Thus Paul consecrated Timothy to be his coadjutor, who was afterwards

• Soon after the Reformation, a controversy was carried on by the partizans of the See of Rome, against the validity of English ordination of Bishops, Priests, and Deacons, as if they were not truly consecrated nor ordained by lawful Bishops, in regular succession from the Apostles. The learned and impartial Father Courayer, has fully discussed the question, in his Treatise on the validity, &c. and in his defence of that Treatise, in answer to the Romish writers who attempted to reply thereto.

Among the Romish writers in this controversy, was Ward, whose book was first printed in London, 1719, after the author’s death; and was refuted by Courayer. It has been recently raked up from the dust, in which it had lain quietly for near a century, and republished in Dublin, 1807, with his Errata of the Protestant Bible, and has drawn forth an able vindication from Doctor Elrington, late Senior Fellow of Trinity College, Dublin, 1808, who has critically analyzed the work, and exposed its misrepresentations. “Do the Roman Catholics,” (says Dr. E.) “hope to conciliate those whom they style their Protestant brethren, by telling them that they are not Christians? — that, as often as they communicate or co-operate with these, who are neither Priests nor Bishops, in any act belonging to those offices, so often are they involved, with them, in the damnable sin of sacrilege!” Preface, p. vi. vii.

Dr. Elrington has cited some eminent Romish authorities, admitting the validity of English ordination. Among them,

1. The celebrated Bossuet, Bishop of Meaux, in his letter to Mabillon, says, “The English pretend that there is no difficulty as to the succession of their Bishops, in the beginning of the schism; and it appears that they have reason on their side.” And for proof of Bossuet's continuance in this opinion, see Courayer’s Defence, Vol. I. p. 35, Lond. Edit. 1728.

2. The learned and candid Father Walsh, author of the Irish Remonstrance, in 1674, says, that “The ordination of the Protestant Church of England is valid, according to both the public doctrines of the Roman Catholic Schools themselves, and the ancient rituals of all the Catholic Churches, Latin and Greek.”

And again: “In that place where I seem somewhat too severe on Matthew Parker, the first Protestant Archbishop of Canterbury, under Queen Elizabeth, you must not persuade yourself that I do at all reflect upon his ordination, as if indeed, that had not been only uncanonical or unlawful, but really void and null, or, as the Schoolmen speak, invalid. Were I to deliver my opinion of this matter, or were it my purpose to speak thereof, I should certainly hold myself obliged, in conscience, (for any thing I know yet,) to concur with them, who doubt not the ordination of Bishops, Priests, and Deacons in the Protestant Church of England, to be, at least, valid; and yet, I have read all, whatever hath been to the contrary objected by Roman Catholic writers, whether against the matter or form, or want of power in the first consecrators, by reason of their schism and heresy, or of their being deposed formerly from their Sees,” &c.
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ANALYSIS OF

first Bishop of Ephesus, (1 Tim. i. 3, and superscription to his Epistles to Timothy,) (δια,) "by the imposition of his hands;" 2 Tim. i. 6, but with the approbation of the Presbyters, commending him to the Divine grace and protection, (μετα,) "with the imposition of the hands of the presbytery," 1 Tim. iv. 14. The Apostle, by these different prepositions, δια, implying agency, and μετα, association only, critically distinguishing both. He also consecrated Titus to be his coadjutor, and afterwards first Bishop of Crete, (Tit. i. 5, and superscription to this Epistle,) without any mention of the concurrence of the presbytery, who probably were not consulted; and commissioned him "to ordain Presbyters in every city," Tit. i. 5, appointing both Timothy and Titus to act as Bishops, when he himself was no longer able to take "care of all the Churches" that he had planted, on account of their number, and his long imprisonments at Jerusalem, Caesarea, and Rome, which pressed heavily upon his mind, 2 Cor. xi. 28.

In like manner, the Angels, or Bishops of the seven Churches of Asia Minor, seem to have been appointed by the Apostle John, to supply his place, previous to his banishment in the Isle of Patmos.

In such circumstances, the appointment of Bishops, or Superintendents, to supply the place of the Apostles, and to watch over the concerns of the Church, became a matter of imperious necessity. For Paul predicted, that in his absence, many "grievous wolves in sheep's clothing, or false apostles and false teachers, would break into the Christian fold, not sparing the flock," Acts xx. 29, 2 Cor. xi. 3—15; who should not only clandestinely introduce false doctrines, subversive of Gospel faith, 1 Cor. xi. 19, Gal. i. 8, but also split the Church into parties and factions, 1 Cor. i. 12, 13, Col. ii. 19, as John likewise complained, at a later period. 2 John 7, 1 John ii. 18, 3 John 9, 10.

And that the episcopal order, indeed, was introduced into the Church for the better maintenance of ecclesiastical discipline, we learn from the primitive Fathers.

The apostolical martyr, Ignatius, bishop of Antioch, A.D. 107, in his Epistle to the Church of Smyrna, soon after the death of St. John, thus exhorts them.

"Follow ye all, the Bishop, as Jesus Christ the Father; and the Presbytery, as the Apostles; and respect the
Deacons, according to God's command. Let none do any ecclesiastical services without the Bishop: let that Eucharist, only, be accounted valid which is performed by the Bishop, or by the person whom he may appoint. Wherever the Bishop is seen, let there the multitude be; as wheresoever Jesus Christ is, there is the Catholic Church, (Matt. xviii. 20.) It is not lawful, without the Bishop, neither to baptize, nor to celebrate the Lord's Supper; but only for him whom the Bishop may approve. This is well pleasing to God, in order that every thing that is done may be correct and valid.—"Whosoever officiates, in any respect, unknown to the Bishop, serveth the Devil!"

In his Epistle to the Ephesians,
"Resist not the Bishop, that we may be servants of God."

In his Epistle to the Philadelphians,
"Attend to the Bishop, and the Presbytery, and Deacons; without the Bishop, do nothing. Keep your flesh [body] as the temple of God. Love unity, fly divisions; become imitators of Jesus Christ, as he also was of his Father. For where division and anger is, there God dwelleth not. The Lord, therefore, pardoneth all penitents, if they penitentially return to the unity of God, and the assembly of the Bishop."——"Be not deceived, my brethren, if any one follow a schismatic, he shall not inherit the 'kingdom of heaven,'" (Gal. v. 20, 21, 1 Cor. xi. 18.)

In his Epistle to the Magnesians,
"I exhort you, strive to do all things in the unanimity of God, the Bishop presiding in the place of God, and the Presbyters in the place of the assembly of the Apostles, and the Deacons, as intrusted with the ministry of Jesus Christ. Let there be nothing among you that shall be able to divide you; but be ye united to the Bishop and to the Presidents. As, therefore, the Lord did nothing without the Father, being united with Him, neither by Himself, nor by the Apostles; so likewise, do ye nothing without the Bishop and the Presbyters; nor, shall ye attempt what may seem to you fit worship, apart from them, but assemble together at the same place, having one prayer, one supplication, one mind, one hope;" (1 Cor. i. 10, Ephes. iv. 3.)

* See the original passages of these and the following Epistles, cited by Lord King,
Irenæus also, the Bishop of Lyons in Gaul, A.D. 178, declares, “Christ, at the last day, shall judge those that fabricate schisms, who are lawless, not having the love of God, but preferring their own interest before the unity of the Church, for slight and trivial causes, rend and divide the great and glorious body of Christ, and, as much as in them lieth, slay it. Speaking peace, but waging war, straining at a gnat, but swallowing a camel.”

Cyprian, Bishop of Carthage, in Africa, A.D. 248, says, “From no other source do schisms spring up, than that the Bishop is not obeyed, nor is it considered that there ought to be but one Priest in a Church for a time, and one Judge for a time, in Christ’s stead.”——Such are the vices and endeavours of schismatics, idly imagining to please themselves, that through swelling pride contemn their president. Thus they secede from the Church, they erect a profane altar without; thus they rebel against the ordination and unity of God.——From thence have arisen, and do still arise, schisms and heresies; while the Bishop, who is one, and presides in the Church, is contemned by the proud presumption of certain persons, and the man honoured with the approbation of God, is judged unworthy by men.——The Church is the people united to their Bishop, and the flock adhering to their Pastor. Whence you ought to know, that the Bishop is in the Church, and the Church in the Bishop, and that if there be any who are not with the Bishop, they are not in the Church; and that they flatter themselves in vain, who not having peace with God’s Priests, creep about, and privily communicate with some persons, as they believe; although the Catholic Church is but one, neither rent nor divided, and is made, connected together, and coupled, by the cement of the Bishops [of the several Churches], cohering together with each other.” And he calls them schismatics, who set up a particular Church, in a particular Church, and acting in opposition to the lawful Bishop thereof, draw away the inhabitants of a parish from the communion of their legal minister, setting up separate conventicles for themselves, (Conventicula sibi diversa constituunt.) And he further declares, that the

and more correctly translated than by him, p. 169—171. They are abundantly sufficient to refute his error, and to prove the distinctness of the three orders of Bishops, Priests, and Deacons in the primitive Church, so early, at least, as the days of Ignatius.
Devil invented heresies and schisms to subvert the faith, corrupt the truth, and divide the unity.*"

Jerom also, A.D. 392, thus states the cause of the institution of the episcopal order.

"It was for a remedy against schism, that one was afterwards chosen to be placed above the rest; lest every one pulling unto himself, should rend asunder the Church of Christ.——

For until, through the instigation of the Devil, factions grew up in the Church, and it began to be professed among the people, I am of Paul, I of Apollos, and I of Cephas, Churches were governed by the common advice of Presbyters; but when every one began to reckon those whom himself had baptized, his own, and not Christ's, it was decreed in the whole world, that one chosen out of the Presbyters, should be placed above the rest, to whom all care of the Church should belong, and so the seeds of schism be removed." And writing against the Heretics called Luciferians, "The very safety of the Church," says he, "depends on the dignity of the chief Priest; to whom unless an exceeding and pre-eminent power be granted, there will grow in Churches as many schisms as there are persons who have authority.

And the authority of Jerom on this subject carries with it the greater weight, not only because he was a Presbyter, not a Bishop, like the rest, who might naturally be suspected of partiality to their own order, but also because the pride of insolent Bishops had not a sharper enemy than this Father, who often took occasion to inveigh against them most severely, for contempt of their clergy, for not suffering themselves to be told of their faults, or admonished of their duty by inferiors, for not conferring with them, &c.

Calvin himself, though no friend to episcopal regimen, yet confesses that in old time the teaching ministers in every city chose one out of their company, to whom they appropriated the title of Bishop, lest equality should breed dissension. And he compares the power of the Bishop, in the assembly of Ministers, to that of the Roman Consuls in the Senate, namely, to propose matters to them, to ask their opinions, to direct their proceedings by advice, admonition, and exhortation, and to carry their resolutions into execution. Instit. IV. 4, 2.

* See Lord King's Enquiry, p. 160—168.
It is deeply to be regretted, indeed, that, at the auspicious era of the Reformation, and of our forefathers' emancipation from the spiritual tyranny of the See of Rome, the Protestant Churches of the Continent did not follow the wise example of the Church of England, in retaining the episcopal regimen of the primitive Church. At the Synod of Dort, held in 1619, the Bishop of Llandaff, one of the English Divines who attended it, openly controverted a proposition inserted in the Calvinist confession of faith of the Low Countries, that Christ established an equality among ministers of the Gospel*. He said, that Christ chose twelve Apostles and seventy Disciples; that the Apostles had authority and inspection over all the other ministers of the Gospel; and that the Church had preserved the same subordination, constantly and without interruption; for which he appealed to all antiquity, and to all the learned at present, and challenged the Synod to prove the contrary. And it was very remarkable, that not one member of the Synod undertook to answer him. Afterwards, conversing on the subject, in private, with some of the most learned divines of that assembly, "I told them," said he, "that the troubles of Holland proceeded from their want of Bishops, who might have curbed factious men by their power and authority; that every body in that country was at liberty to say and write whatever he pleased; and that the

* The learned Hooker has well explained the origin of this notion, promulgated by the Presbyterian and Puritan writers of his day, and adopted by Lord King.

"The first, whom we read to have bent themselves against the superiority of Bishops, were Aerius and his followers. Aerius, seeking to be made a Bishop, could not brook that Eustathius was thereunto preferred before him, [about A.D. 320.] Whenas, therefore, he saw himself unable to rise to that greatness, which his ambitious pride did affect, his way of revenge was to try what wit, sharpened by envy and malice, could do, in raising a new seditious opinion, that the superiority which Bishops had was a thing which they should not have, that a Bishop might not ordain, and that a Bishop ought not any way to be distinguished from a Presbyter."—The former he inferred from 1 Tim. iv. 14, where Timothy is said to have been elected Bishop, with the imposition of the hands of the Presbytery; the latter from the title of Bishops given to Presbyters, Acts xx. 17—28, explained above, upon Hooker's principles. Eccl. Pol. VII. 9, p. 361.

The Presbyterian schism, founded thereon, he thus explains also, in the words of Lactantius, A.D. 306.

"Men of a slippery faith they were, who feigned that they knew and worshipped God, but seeking only that they might grow in wealth and honour, affected the highest priesthood; whereto when their betters were chosen before them, they thought it better to leave the Church, and to draw their favourers with them, than to endure those men as their governors, whom themselves desired to govern," p. 381.
Churches of those provinces would never be quiet, unless Bishops were appointed to govern the clergy."

They answered, "that they highly esteemed the good order and discipline of the Church of England, and heartily wished the same order was established in their country, but they could not hope for it in the present posture of affairs. They added, that they hoped God would assist them with his grace, and that they would contribute, with all their might, to the establishment of that good order."—"They groan," says he, "under the government of [a democratic, or] popular constitution, without authority, and would free themselves from it if they knew how." See his book, entitled Appello ad Cæsarem, cited in Brandt's Abridgment, Vol. II. p. 509.

As the order of Bishops was originally instituted for the better government of the inferior orders of Priests and Deacons, in the particular Churches, so were Archbishops appointed to preside over their suffragan Bishops in their respective Sees, and Primates to preside over Archbishops within their respective provinces, by a regular and useful gradation. The chief Primates of the Christian Church were the Prelates of the three principal Sees of Rome, Antioch, and Alexandria *, to which afterwards was added a fourth, Constantinople, when that city became the residence of the Christian Emperors. Chrysostom had under his care and charge the city of Constantinople, all Thrace, divided into six Bishopricks, and all Asia Minor, divided into eleven. The rest of the east was under Antioch, the south under Alexandria, and the west under Rome.

To correct abuses, and to maintain unity of doctrine, and conformity of discipline in the Church, provincial Synods were held, usually every year, in each province, wherein the Arch-

* When John, the Bishop of Jerusalem, was charged with heresy, and wrote an apology for himself to Theophilus, Bishop of Alexandria, Jerom censured him for a breach of ecclesiastical order, saying, "You that seek the rules of the Church, and follow the canons of the Nicene council, (A.D. 325,) tell me what relation has Palestine to the Bishop of Alexandria? If I am not mistaken, it was there determined, that Caesarea should be the metropolitan See of Palestine, and Antioch of all the rest. You ought, therefore, to have referred your cause to the Bishop of Caesarea, or if you determined to go further, you should rather have directed your letter to Antioch." See the original, Hooker's Eccl. Pol. B. vii. p. 351.

Hence clearly appears how unfounded were the pretensions of the Bishop of Rome to universal primacy, in the primitive Church, even upon the authority of her oracle, Jerom.
bishop presided, and occasionally, from time to time, General Councils, composed of representatives from the Catholic, or Universal Church, consisting of Archbishops, Bishops, Presbyters, Deacons, and lay deputies, chosen in behalf of the several Churches. One of the four Primates, or some Bishop of distinguished learning and worth, presided in these, and acted as moderator, whose business was to regulate the proceedings, sum up the heads of debate, take the votes, and give his own last of all.

MAINTENANCE OF THE CHURCH.

The best account of this we have any where seen, is furnished by the judicious Hooker, in his masterly Vindication of the Discipline of the Church of England, as founded upon the model of primitive ecclesiastical polity *, Book VII. p. 380.

"In the prime of the Christian world, that voluntary contribution which was brought and laid down at the Apostles' feet, Acts iv. 35, they disposed of by distribution, according to the exigence of each man's need. Neither can we think that they, who out of Christ's treasury made provision for all others, were careless to furnish the clergy with all things fit and convenient for their state. And as the Apostles themselves were chiefest in place of authority and calling, so no man doubteth but that, proportionally, they had power to use the same for their own decent maintenance †. The Apostles, with the rest of the clergy in Jerusalem, lived at that time, according to the

* The highest eulogy ever pronounced upon this great champion of Protestantism, and pillar of the Church of England, was by Pope Clement VIII., on hearing the first book of his Ecclesiastical Polity read in Latin to him, by Dr. Stapleton: There is no learning that this man hath not searcht into; nothing too hard for his understanding. This man, indeed, deserves the name of an author; his books will get reverence by age, for there is in them such seeds of eternity, that if the rest be like this, they will last till the last fire shall consume all learning." This eulogy was equally honourable to the Pope himself.

† The poverty of the Apostles was emphatically expressed by Peter; " Lo we have forsaken all, and followed Thee," (Christ,) Matt. xix. 27; " Silver and gold have I none," Acts iii. 6. They were therefore bound to be maintained by the congregation of the faithful. " For the labourer is worthy of his hire," Luke x. 7; and how much more the spiritual labourer?—" Who feedeth a flock, and eateth not of the milk of the flock!" If, says Paul, we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? Do ye not know, that they who minister about holy things, live by the sacrifice? and they who wait at the altar, are partakers of the altar? Even so the Lord also ordained, that they who preach the Gospel, should live by the Gospel," I Cor. iv. 9—14.
manner of a fellowship, or collegiate society, maintaining themselves, and the poor of the Church, with a common purse; the rest of the faithful keeping that purse continually stored. And in this sense it is that the Sacred History saith, ‘All which believed were in one place, and had all things common,’ Acts ii. 44.

“In the histories of the Church, and in the writings of the ancient Fathers for centuries after, we find no other way for the maintenance of the clergy, but only this, the treasury of Jesus Christ, furnished through men’s devotion, bestowing sometimes goods, sometimes lands, that way; and out of His treasury, the charge of the service of God was defrayed, the Bishop, and the clergy under him, maintained; the poor, in their necessity, ministered unto. For which purpose, every Bishop had some one of the Presbyters under him, to be treasurer of the Church, to receive, keep, and deliver all, which office, in Churches Cathedral, remaineth even till this day, albeit the use thereof, be not altogether so large now as heretofore. The disposition [disposal] of their goods was by the appointment of the Bishop. Wherefore Prosper, speaking of the Bishops’ care therein, saith, “It was necessary for one to be troubled therewith, to the end

The Levitical priesthood was amply provided for by the law of God. Hooker, p. 379, 380, reckons, that if the quality of the tythes and offerings assigned to the Jewish clergy, the priests and Levites, and their manner of receiving them without labour, expense, or charge, be taken into consideration, the tribe of Levi had four-twelfths of the produce of the Holy Land, or four times as much as any of the other tribes. They had also a considerable landed property, for God was pleased to appoint them forty-eight cities, scattered through the twelve tribes, with territories of land or glebes adjoining, to hold as their own free inheritance for ever, both to enable them to discharge, and reward them for discharging duly, their sacred functions of instructing and educating the people in religion and morality. Barnabas, the Levite, was one of the foremost contributors to the maintenance of the Christian Church, “who sold the land in his possession, and brought the money, and laid it at the Apostles’ feet,” Acts iv. 30, 37. And his example was followed by several of the primitive Fathers of the Church, Paulinus, Hilary, Cyprian, &c. who, before they were made bishops, having been owners of ample possessions, sold them, and gave them away to the poor.

When, therefore, the Apostle judged that “Presbyters, who ruled well in the Church of Christ, should be accounted worthy of double honour,” 1 Tim. v. 17, he meant double the stipend which the priests of the law received, as is evident from the parallel passage, “For if that ministry which was of the letter were so glorious, how shall not the ministry of the Spirit be more glorious?” 2 Cor. iii. 7, 8. That is, if the ministers of the law, which was only “the letter,” or contained the rudiments or elements of the Gospel, was so honourably maintained, how much more the ministers of the Spirit, or higher evangelical dispensation? “If the labourer was worthy of his hire” under the law, how much more under the Gospel? 1 Tim. v. 18.
that the rest under him might be freer to attend quietly their spiritual businesses.

"Touching the Bishop, as his place and estate was higher, so likewise the proportion of his charges about himself: they being for that cause, in all equity and reason, greater. Yet forasmuch as his stint herein was no other than it pleased himself to set, the rest [of the clergy] (as the manner of inferiors is, to think that which are over them have always too much,) grudged many times at the measure of the Bishop's private expense; perhaps not without cause. Howsoever [that might be] by this occasion, there grew amongst them great heart burning, quarrel, and strife. Wheresoever the Bishops were found culpable, as eating too much beyond their tether, and drawing more to their own private maintenance than the proportion of Christ's patrimony, being not greatly abundant, could bear; sundry constitutions [of councils] hereupon were made to moderate the same, according to the Church's condition, [or revenue,] in those times.

"Of contentions about these matters there was no end, neither appeared there any possible way for quietness, otherwise than by making partition of the Church revenues, according to the several ends and uses for which they did serve; so that the Bishop's part might be certain [or fixed.] Such partition being agreed upon, and made, and the whole yearly rents and revenues of the Church divided into four equal parts or quarters:

"1. The Bishop was allotted one part, and enjoyed his portion several [or separate] to himself; 2. the rest of the clergy another; 3. a third was severed [or set aside] to the furnishing and upholding the Church [or place of public worship;] 4. and a fourth to the erection and maintenance of [alms] houses, wherein the poor might have relief*.

* This ancient division of the revenues of the Church, for sacred uses, was founded in consummate wisdom and policy. One quarter was allotted to the Bishop, in order to enable him the better to support his rank, and to exercise hospitality; for it was usual for the Bishop to keep a public table, at which a certain number of the dignitaries and most respectable of the clergy lived or commoned with him, such as the Dean and Chapter, whose prebendal houses, therefore, were usually built near the Bishop's palace and the Cathedral, in the collegiate style.

This proportion was also warranted by the revenues of the High Priest under the law. To him was allotted the tenth or tythe of all the Priests' and Levites' tythes, offerings, and incomes, consisting of the choice or best part thereof. And Phineas, the High Priest, had, moreover, lands allotted to him by the state, in Mount Ephraim, for his public services in the Moabite idolatry, &c. Num. xxv. 11; Josh. xxiv. 33. See
After this separation [was] made, lands and livings began to be dedicated every day unto each use severally, by means of the foregoing articles of the Priest's maintenance, Vol. II. p. 243, and division of lands, Vol. II. p. 287, &c. We are, therefore, warranted to reckon that the High Priest's revenue was a fourth part at least of what all the Priests and Levites together enjoyed, whose number was large in proportion to the extent of the Holy Land, 22,000 in the time of Moses, Num. iii. 34; iv. 3, and 30,000 in the time of David, 1 Chron. xxiii. 3. Hooker rates it too low, at a seventh or eighth part, p. 379, for he did not take into account the landed property of the High Priest. And if we consider that the clergy, in the infancy of the Church, were not near so numerous in proportion as afterwards, we must allow that the Jewish hierarchy and clergy were amply and liberally maintained, and the Christians, even at first, not deficiently.

The other half of the ecclesiastical revenue, was divided between the building and repair of churches and almshouses; and the support of the honest and industrious poor, when unable to work, 2 Thess. iii. 10.

Much as we are bound to praise and extol the blessed Reformation, which emancipated our forefathers from the spiritual tyranny of papal despotism, to the glorious liberty of the Gospel, we cannot too deeply lament and deplore that iniquitous and sacrilegious spoliation of Church property that accompanied it; and the lay appropriations, so profusely and unwisely granted at the suppression of the monasteries and religious orders, and the confiscation of their revenues, both in lands and tithes. These ought to have been religiously restored to sacred uses, as the patrimony of Christ; and the present generation has to rue the impolicy of the misapplication. The poor rates, which are now so grievous a burden upon the industry of the community, were created thereby; for before the suppression they did not exist, they were unnecessary; and it is now, indeed, difficult for the curtailed revenues of the Church even to keep in repair those splendid churches and cathedrals formerly built out of the sacred funds, much less to build new churches for the increased population of the land. The consequences of this inability are truly calamitous already, and threaten still greater evils.

Nor was the warning voice of the first and greatest luminaries of the Reformation, and firmest pillars and bulwarks of the Church of England, wanting to deprecate and expose the evil tendency of these abuses.

1. The learned Bishop Jewel, whose Apology for the Church of England is so deservedly admired by the soundest divines, in one of his sermons, preached before Q. Elizabeth, (who, it is well known, gave at first but too much encouragement thereto,) had the boldness to notice these abuses, and to foretell their fatal consequences.

"In other countries, (said he,) the receiving of the Gospel hath always been the cause that learning was more set by; and learning hath ever been the furtherance of the Gospel: in England, I know not how, it cometh otherwise to pass, for since the Gospel hath been received, the maintenance of learning hath been decayed; and the lack of learning will be the decay of the Gospel."—"You," said he, addressing himself to her rapacious courtiers and favourites, "you enriched them which mocked, and blinded, and devoured you! Spoil not them now that feed, and instruct, and comfort you!"

2. The intelligent Hooker reckoned that what had been taken in his time, from the Church, in lay appropriations, was known to amount to one hundred and twenty thousand pounds yearly. "We rest," says he, "contentedly and quietly without it, till it shall please God to touch the hearts of men, of their own voluntary accord, to restore it to Him again."—"What hath been taken away, as dedicated unto uses superstitious, and consequently, not given to God, or at the leastwise not so rightly given, we
whereof every one of them became in a short time much greater than they had been for worldly maintenance; the fervent devo-

repine not thereat: that which hath gone, by means secret and indirect, through corrupt compositions or compacts, we cannot help: what the hardness of men's hearts doth make them loth to have exacted, though being due by law, even thereof the want we do also bear.— All that we have to sustain our miserable life with is but a remnant of God's own treasure; so far already diminished and clipt, that if there were any sense of common humanity left in this hard-hearted world, the impoverished estate of the clergy of God would, at the length, even of very commiseration, be spared!" p. 389. "Surely, wheresoever this wicked intendment of overthrowing cathedral churches, or of taking away those livings, lands, and possessions which Bishops hitherto have enjoyed, shall once prevail, the handmaids attending thereupon will be paganism and extreme barbarity [or barbarism,]" p. 387. And he thus remarkably predicted the ensuing Grand Rebellion*.

"We have just cause exceedingly to fear, that those miserable times of confusion are drawing on, wherein 'the people shall be oppressed one of another,' (Isa. iii. 5,) inasmuch as already, that which prepareth the way thereunto, is come to pass: 'Children presume against the ancient, and the vile against the honourable,' (Isa. iii. 5.) Prelacy, the temperature of excesses in all estates, the glew and soder of the public wealth, the ligament which tieth and connecteth the limbs of this body politic together, hath instead of deserved honour, all extremity of disgrace: the fool is everywhere plead, that unto the wise in heart they owe neither service, subjection, nor honour," p. 373.

Bi-hop Jewel died A.D. 1571, and Hooker A.D. 1600.

3. The chief stay and support of the tottering Church at that time, under God, was Whitgift, Archbishop of Canterbury; who devoutly consecrated both his whole life to God, and his painful labours to the good of the Church, in the language of Cambden. He was in great favour with Queen Elizabetth, and induced her to put a stop to the breach that had been already made in the lands and immunities of the Church, and to main-
tion of men being glad that this new opportunity was given
them of shewing zeal to the house of God in more certain
order.

dam, let me beg that you will but first consider, and then you will believe, there are
such sins as profaneness and sacrilege; for if there were not, they could not have names
in Holy Writ, and particularly in the New Testament.

"And I beseech you to consider, that though our Saviour said, He judged no man,
and to testify it, would not judge nor divide the inheritance between the two brethren, nor
would judge the woman taken in adultery, yet in this point of the Churches rights, he was
so zealous, that he made himself both the accuser and the judge, and the executioner
to punish these sins, witnessed, in that He himself made the whip to drive the profaners out
of the Temple, overthrew the tables of the money-changers, and drove them out of it. And
consider, that it was St. Paul that said to these Christians of his time, that were offended
at idolatry, 'yet thou that abhorrest idols, dost thou commit sacrilege? supposing, I
think, sacrilege to be the greater sin: this may occasion your Majesty to consider, that
there is such a sin as sacrilege. And to incline you to prevent the curse that will follow
it, I beseech you also to consider, that Constantine, the first Christian Emperor, and
Helena, his mother, that King Edgar, and Edward the Confessor, and indeed, many
others of your predecessors, and many private Christians, have also given to God and
his Church much land, and many immunities, which they might have given to those of
their own families, and did not, but gave them as an absolute right and sacrifice to God;
and with these immunities and lands, they have entailed a curse upon the alienators of
them; God prevent your Majesty from being liable to that curse.

"And to make you that are trusted with their preservation, the better to understand
the danger of it, I beseech you forget not, that besides these curses, the Church land and
power have been also endeavoured to be preserved, (as far as human reason, and the law
of this nation have been able to preserve them,) by an immediate and most sacred obli-
gation on the consciences of the princes of this realm. For they that consult Magna
Charta shall find, that as all your predecessors, at their coronation, so you also, were
sworn before all the Nobility and Bishops, then present, and in the presence of God, and
in his stead, to him that anointed you, to maintain the Church lands, and the rights be-
longing to it; and this, testified openly at the Holy Altar, by laying your hand upon
the Bible, then lying upon it. And not only Magna Charta, but many modern statutes
have denounced a curse upon those that break Magna Charta. And now what account
can be given for the breach of this oath at the last great day, either by your Majesty or
by me, if it be wilfully or but negligently violated, I know not.

"And therefore, good Madam, let not the late Lord (Leicester's) exceptions against
the failings of some few Clergymen, prevail with you to punish posterity for the errors of
this present age: let particular men suffer for their particular errors, but let God and
His Church have their rights. And though I pretend not to prophecy, yet I beg posterity
to take notice of what is already become visible in many families; That Church land,
added to an ancient inheritance, hath proved like a moth fretting a garment, and secretly
consumed both! or like the eagle that stole a coal from the altar, and thereby set her nest
on fire, which consumed both her young eagles, and herself that stole it. And though I
shall forbear to speak reproachfully of your father, (Henry VIII.) yet I beg you to take
notice, that a part of the Churches rights, added to the vast treasure left him by his
Father, hath been conceived to bring an unavoidable consumption upon both, notwithstanding all his diligence to preserve it.

"And consider, that after the violation of those laws to which he had sworn in Magna
The foregoing complaints of the primitive Fathers, shew how soon these "tares" sprung up in the Church of Christ; at-

Charta, God did so far deny him His restraining grace, that he fell into greater sins than I am willing to mention.

"Madam, Religion is the foundation and cement of human societies, and when they that serve at God's altar shall be exposed to poverty, then Religion itself will be exposed to scorn, and become contemptible; as you may already observe in too many poor vicarages in this nation. And therefore, as you are by a late act, or acts [of Parliament,] entrusted with a great power to preserve, or [to] waste the Church's lands, yet dispose of them, for Jesus's sake, as the donors intended. Let neither falsehood nor flattery beguile you to do otherwise, and put a stop, I beseech you, to the approaching ruin of God's Church, as you expect comfort at the last great day; for Kings must be judged.

"Pardon this affectionate plainness, my most dear Sovereign, and let me beg to be still continued in your favour, and the Lord continue you in His."

This animated speech, (impossible to be abridged,) to which the Queen listened patiently, produced its full effect; and her future care to preserve the Church's rights, which till then had been neglected, proved that it sunk deep into her heart. Notwithstanding all the flowings and ebbings of her favour towards his opposers, (and the latter especially, to the Earl of Leicester,) he still maintained a uniform ascendancy in her esteem, for his piety, and in her councils for his wisdom, during twenty years, in those dangerous and unsettled times, in which he had to cope with the most powerful and active enemies of the Church, both open and concealed, the Nonconformists and the Courtiers. And he made good his motto, 

Vincit qui patitur.

See Walton's Life of Hooker, p. 9, 10. Whitgift died A.D. 1604, two years after his royal mistress.

4. To these curious, valuable, and interesting testimonies of the eye-witnesses, we cannot refrain from adding the awakening testimony of the pious and sagacious, but cautious Mede, who died in A.D. 1638, ten years before his royal master, Charles I.

Alluding to the foregoing spoliation of Church property, he says, "Moreover there is a sin of which the whole body of the reformation is notoriously guilty, which nevertheless is accounted no sin; and yet such an one, as I know not whether God ever passed by, without some visible and remarkable judgment. This seems to call for a scourge before Antichrist shall go down, and that may be, as far as I know, this feared clades testium, ["slaughter of the witnesses," foretold Rev. xi. 7,] I will not name it, because it is injudicious; and I am not willing to say so much for the probability thereof, in this case, as perhaps I could," p. 700.

But he speaks of it elsewhere thus more unreservedly, in his Latin writings, "Who knows whether the reformed Church may not suffer for the insult offered to Christ in this respect, by the temporary suppression of the witnesses: because they held them not in due honour, as His ambassadors, while they enjoyed the benefit of their testimony? It is too notorious, how much the reformed Churches have offended in this way: for while Christ's Prophets strenuously applied themselves to purge the temple of God, others, meantime, the robbers, by plundering its treasures, and alienating its oblations, fixed an indelible stain upon that most holy work, to the great disgrace of true religion;
tributing such, as we have seen, to the instigation of the Devil, working upon the overweening pride, ambition, and worldliness of the inferior ecclesiastics, aspiring to make themselves a name, and to set themselves above their betters.

But their seeds were sown in human nature itself, and not easily eradicated, even in the regenerate. Witness the contentions among our Lord's favourite Apostles, who should be greatest in his kingdom. And St. Paul, writing to the Church of Corinth, the metropolis of Achaia, that great commercial city, corrupted by wealth, and the influx of strangers, and spoiled by luxury and licentiousness, their usual concomitants, seems to consider heresies and schisms as matters of course:

"I hear, that when ye assemble together in the Church, there are schisms among you, and I believe it, in part; for there must needs be even heresies among you; to the end that the approved among you may become manifest," [by rejecting and avoiding such,] 1 Cor. xi. 18, 19.

The Apostle does not here mean, that schisms and heresies are essential to the Church; for he ranks such among "the works of the flesh," Gal. v. 20, but only, that God permits Satan to sow those tares; both that ungodly and pestilent disciples might shew forth the innate pride and naughtiness of

in some places, not leaving even adequate supplies for the decent support of his Ministers, according to the dignity of their order; much less a redundancy for the promotion of the Reformation, the necessities of the sacred warfare, the relief of the distressed brethren, and other pious uses.——But I will not fret this sore," p. 487.

"I conceive not this clades to be such as should extinguish the persons, or whole materials, (as I may so speak,) of the reformed Churches; but the public fabric of the Reformation," p. 761, namely, "an extermination of the reformed Pastors out of their places and Churches; and not a general extermination of the body of the reformed people, which are too many to be dealt with according to former violence; and shall remain to terrify the beast, and revenge the clades of their Prophets, before almost they shall have done rejoicing over them;" (Rev. xi. 10,) p. 766.

"Either I am mistaken, or the Apocalypse too plainly intimates, that a little before the destruction of the Beast, (Rev. xix. 20,) the whole reformed world shall be oppressed, (though but for a very short time,) and I shudder to say, entirely subverted! (Rev. xi. 11.) Whether those miserable clades of the reformed Churches and unsettlements, may prepare the way for this last catastrophe, I cannot say, God only knoweth, in whose hand are the times and seasons. But this I will not hesitate to say, that if any one shall attentively consider the present aspect of affairs, there will occur to him no slight causes of dread." p. ult.

Such faithful witnesses as Jewel, Hooker, Whitgift, and Mede, are not to be despised by those that have ears to hear, at the present crisis of the Established Church, and of the British Empire. (1811.)
their hearts, by countenancing and propagating such; and the faithful on the other hand, prove the purity of their doctrine, and stedfastness of their discipline, by opposing and exposing innovations and irregularities. Bishop Pearce has judiciously remarked, "It is observable of the earlier and purer ages of the Church, that when Heretics arose, and carried some doctrines to an extreme, it commonly was, when the Church seemed inclinable to lean too much toward the other extreme. Thus Heresies then, under the guidance of Providence, caused a revulsion of humours in the ecclesiastical body: it brought men back again into the right channel, and made them stick more closely to the Truth, than they would probably have done if no opposition had been made. So that disputes about the Christian Religion seem to have contributed as much to the preserving it pure, as the constant motion of the waters does to the keeping them sweet: and if so, that can be no argument against believing Christianity, which has been one great cause of continuing it a thing worthy to be believed." Pearce's Sermons, Vol. I. p. 387. And this exactly corresponds with the same Apostle's advice, "Prove all things: hold fast what is right," 1 Thess. v. 21.

The foregoing observations may lead us to the true Scriptural meaning of heresy and schism; which it is of so much religious and civil importance clearly to ascertain and define.

The word aiρσως, is used both in a good and a bad sense in Scripture, and by Paul himself. He styled himself of the strictest Sect of the Pharisees, (aiρσωμοι,) Acts xxvi. 5. Here it evidently signifies a sect or party; but, "In the way that they call heresy, so serve I the Patriarchal God," (aiρσωι—τις πατριαρχαλὸς Θεὸς,) xxiv. 14. Here it is evidently used as a term of reproach.

Heresy, therefore, is ambiguous, and may subsist in a true Church as well as in a false. The followers of it in the former, are usually termed Sectaries. Thus, the disciples in the Church of Corinth, of whom "one said, I am of Paul, another, I am of Apollos, another, I am of Cephas or Peter;" (under which names, the Apostle adumbrated the leaders of those Sects), 1 Cor. i. 12, 13, iii. 5, iv. 6, are censured by him for not sufficiently "maintaining the head CHRIST;" for paying too much deference to the peculiar opinions of their teachers; although those teachers, perhaps, might not differ from each other, nor
from the Gospel in *fundamentals*, but only in *external ordinances*, &c. And may not this censure equally involve *Lutherans*, *Calvinists*, *Arminians*, *Wesleians*, *Whitfieldites*, &c. at the present day?

But *heresy* is by St. Paul decidedly reprobated, where it signifies, ἥτεροδοξάσκοια, "Heterodox Doctrine," repugnant to the *Gospel*, as taught by *Christ* and his *Apostles*, and *plainly* and *critically* expounded, in conformity with the *whole tenor* of Scripture, 1 Tim. i. 3, vi. 3, &c.

Hence it follows, that *every erroneous opinion* is not *heresy*,

* The following admirable reflexion on the propensity of mankind to erect their favourite teachers into *Apostles*, we owe to Hooker; addressing himself thus to the *Sectaries* of his day, p. 41.

"Loth ye are to think that they whom ye judge to have attained as sound knowledge in all points of doctrine as any since the Apostles time, [such as Calvin, in his admired Institutes and Expositions of Holy Scripture] should mistake in discipline. Such is naturally our affection [or disposition] that whom, in great things, we mightily admire; in them, we are not persuaded willingly, that any thing should be amiss. The reason whereof is, that ' as dead flies putrify the ointment of the apothecary, so, a little folly, him that is in estimation for wisdom,' (Eccl. x. 1.) This, in every profession, hath too much authorized the judgment of a few [leaders]: this, with Germans, hath caused Luther, and with many other Churches, Calvin, to prevail in all things. Yet, we are not able to define [or determine] whether the wisdom of that God (who setteth before us in Holy Scripture so many admirable patterns of virtue, and no one of them without something noted wherein they were culpable; to the end that to Him alone it might always be acknowledged, ' THOU only art HOLY, THOU only art JUST,') might not permit these worthy vessels of his glory to be in some things blemished with the stain of human frailty; even for this cause: lest we should esteem any man above that which behoveth."

It were much to be wished, that the invaluable Preface to Hooker's *Ecclesiastical Polity*, in which this fine observation is found, with many others, was reprinted separately, and disseminated widely. It contains, in the moderate compass of 18 pages folio, the substance, and unfolds the design, and application of the whole eight books of that prolix work. And it is written with the most affectionate earnestness, the soundest and most impressive reasoning, religious and political, the soberest, yet the most pointed wit and humour, and the greatest fairness and candour to his opponents; commending most cheerfully Calvin's great piety and learning, though disapproving his *New Ecclesiastical Discipline*, as receding from the usage of the primitive Church, and little inferior in Spiritual tyranny to that of Rome herself; and contrasting the original *professions* with the subsequent *practices* of the would be Reformists of the ecclesiastical regimen of the Church of England; wishing to new model it upon the plan of the Churches of Geneva and Scotland, by abolishing the episcopal order, and imparting a share of its government to Lay-presbyters, vested with power of ordination, excommunication, &c.

It is, indeed, a finished model of religious and political controversy without acrimony. —" There will come a time," says he, "when three words uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit." P. 36.
according to Augustine’s * judicious distinction, *Errare possum,* Haretics esse nolo.* "I may err, but I will not be a Heretic," intimating that he would not knowingly or wilfully embrace an error, though he might involuntarily fall into such, on account of the difficulty of finding out the true meaning of Scripture. Such error is surely venial, or pardonable. Thus, *God pardoned the friends of Job,* though they did not speak rightly of HIM, because they were good and pious men, and spoke according to the best of their skill and knowledge, in sincerity, though but in error. And the Apostle *Paul* evidently included wilful rejection of Gospel truth in his notion of heresy, or Heterodoxy; as may appear from the following texts:

"A Heretical person, after one or two admonitions, avoid†;

* Augustine thus explains his sentiments, in his controversy with the Manichæans. "Those persons who maintain an opinion, though false and perverse, without pertinacious animosity, and who seek the truth with cautious solicitude, when they have found it, ready to be corrected, are by no means to be classed among Heretics," xxiv. 9—3.

Hales of Eton, calls "heresy an act of the will, and not of reason; a lie, and not a mistake."

Bishop Taylor, says, "If a man's error be not voluntary, and part of an ill life, then, because he leads a good life, he is a good man, and therefore no Heretic."—"A bad life is the worst heresy," said one of the Fathers.

"It it be an error," says Hooker, "to think, that God may be merciful to some men even when they err; my greatest comfort is my error. Were it not for the love I bear to this error, I would never wish to speak or to live." And he strenuously maintained the possibility of salvation in the Roman Church against the Presbyterian and Puritanical factions; resembling the Church of Rome herself in their uncharitableness.

From that Church, the following definition of heresy was copied in the Reformatio Legum, carried on under Henry VIII. and Edward VI. pursuant to act of parliament:

"Heresia errore falsis opinionibus suscipit, et insciensiter."

"Heresy takes up false opinions, through error, even unwittingly."

Under the dreadful latitude of this definition, several wretched enthusiasts were condemned to the flames in the reigns of the Reformists, Henry VIII., Edward VI., and Queen Elizabeth, as we have seen; before the Church of England was sufficiently purged from the persecuting leaven of popery.

† The Greek, αἵρεσις ἄνθρωπον ἀποκρυφόν παρατεταίρον, is rendered by the Vulgate, *Haresicum hominem devita,* which gave rise to the following mistake. An old and rigid Theologian having been once asked in council, whether there was any canonical authority for the capital punishments of Heretics, immediately cited this passage in support of it; de vitæ! said he, de vitæ!—ignorantly splitting the Latin verb, *devita,* "avoid," into two, *de vitæ,* "out of life." This anecdote Erasmus reports, on the authority of John Colet, a man of approved integrity, who acted as president of that council, *Jortin's Erasmus,* Vol. II. p. 225.

Here, ignorance was the parent of persecution!—Many such "methodisms of error," are to be found in the persecuting annals of the Church. The council here alluded to
knowing that such is perverted, and sinneth, being self condemned,” Tit. iii. 10, 11.

“If any one teach other doctrine [than this] and attendeth not to the wholesome words of our Lord Jesus Christ, and to the doctrine according to Godliness, he hath been puffed up, knowing nothing, and is distempered about questions and loyomachies, from whence proceed envy, strife, contention, blasphemies, evil surmises, perverse disputations of men of corrupt mind, and devoid of the truth, reckoning Godliness a traffic; withdraw thyself from such,” I Tim. vi. 3—5.

And he censures the Church of Galatia in the following strong terms:

“I wonder that ye are so soon removed from [me] who called you by the grace of Christ, unto a different Gospel [of the Judaizing teachers]; which, indeed, is not another Gospel, [but in reality, no Gospel at all; preached only] by some who disturb you, and wish to subvert the Gospel of Christ. But if even we, [the Apostles] or an Angel from Heaven, should preach to you any Gospel beside* that which we have [already] preached to you, let him be accursed.”

“As we [the Apostles] said before, so now I [Paul] say again, if any one preaches among you a Gospel beside* what ye have received, let him be accursed,” Gal. i. 6—9.

Peter also foretells “heresies of perdition” to be foisted clandestinely into the Christian Church, by false teachers, as formerly into the Jewish, by false prophets; denying even the Lord that purchased them [by his blood], bringing on themselves and their numerous followers, speedy perdition; by means of whom, “the way of the truth shall be blasphemed,” 2 Pet. ii. 1. Comp. Heb. vi. 6.

He seems here to comment on Paul, and both perhaps, to glance at Popery, “a religion taken up, and believed from the traditions of men, and additions to the word of God;” as skil-
fully defined by Milton; whence also it follows clearly, says Milton, "that of all known Sects, or pretended Religions at this day in Christendom, Popery is the only, or the greatest Heresy: and he who is so forward to brand all others for Heretics, the obstinate Papist, the only Heretic." Hence, one of their own famous writers found just cause to style the Romish Church, "Mother of Error, School of Heresy*.

Schism (σχίσμα) is a "division," or "rent" in the Church. It is either partial or total. Partial, as in the disorderly mode of celebrating the Eucharist among the Corinthians; reprehended by Paul, 1 Cor. xi. 20—34. or Total, where it comes to the separating of congregations from the common rites and ordinances of religious worship; as of the Reformed Churches from the Romish.

Schisms, therefore, may subsist in a true Church as well as in a false; where they only involve secondary points of doctrine or discipline, without subverting the foundations of the Christian Faith. Hence, Lutherans, Calvinists, Arminians, &c. and Churchmen, ought not to separate from each other, nor break off communion, since they agree in fundamentals; no more than the different sects or parties in the Church of Rome, Dominicans, Franciscans, Carthusians, Thomists, Molinists, Jansenists, Jesuits, &c. who, notwithstanding the diversity of their tenets, and their mutual controversies, all live in communion with each other.

Protestant Sects, however, were, and are, imperiously required to separate from the Church of Rome, because she erred, and still errs in fundamentals, respecting Faith and Works; and this, in obedience to Scripture:—"to avoid Heresies and Heretics," subversive of the Gospel, and "to secede" from such, and "withdraw" from them for fear of contamination; "to come out of" the mystical and devoted "Babylon," the mother of "Harlots," idolatries and heresies, "that they might not be partakers of her sins and of her punishment," Rom. xvi. 17, 2 Thess. iii. 6—14; 1 Tim. vi. 3—5; 2 Tim. iii. 5; Tit. iii. 10; Rev. xiv. 6—11, xviii. 4, &c. &c.

"Grace be with all that love our Lord Jesus Christ

* See Milton's excellent Tract on true religion, heresy, schism, and toleration, &c. first printed in the year 1673; and lately republished in Baron Maserae's Occasional Essays, p. 418.
in corruptly *. Amen," Eph. vi. 24.—“ If any love not the
Lord Christ [in corruptly] let him be anathema, maran
atha [accursed, or excommunicated] 1 Cor. xvi. 22 †.

But the mild Spirit of Christianity abhors all manner of
Religious persecution for conscience sake. " The Son of Man
came not to destroy men's lives but to save," Luke ix. 55, 56.
And the prudential and tolerant wisdom of the Gospel, suffers
" the wheat and the tares" of pure and of corrupt Churches,
" to grow both together" in the field of this world, " till the
harvest," or general resurrection at the end of it; when a final
separation shall be made between them by " our Lord and
his reapers," the Holy Angels. See the foregoing explanation
of this parable, this Vol. p. 117.

While the Gospel earnestly recommends the "divine panoply,"
for our defensive armour, so beautifully described by St. Paul;
the only offensive weapon it permits, is the " sword of the
Spirit, which is the Word of God," (Eph. vi. 10—17.) cau-
tiously and skilfully handled, in humble imitation of Christ
himself in his controversy with Satan; and of Michael the
Archangel, his representative, contending with the Devil. He
declares, that " all they that use the temporal sword, to main-
tain his cause, shall perish by the sword," Matt. xxvi. 52. A
most awful warning to all persecuting Churches. And is not the
Church of Rome, in particular, now drinking the bitter cup of
all her former persecutions, in fulfilment of prophecy? While
those reformed Churches are sharing in her potion, who were
infected by her example, more or less.

The spirit of Antichrist is not exclusively confined to the
Church of Rome; for we are told, there are "many Antichrists"
among the Laity as well as the Clergy every where. Who can
read, without amazement, the resolutions of the Whig parlia-
ment in 1689, to charge the Earls of Salisbury and Peter-
borough, Sir Edward Hales and Mr. Walker, with high treason
for their conversion to popery!—How infinitely wiser was the
declaration of that great lawyer, Lord Mansfield: " Nothing is
more unreasonable, more inconsistent with the rights of human
nature, more contrary to the precepts and spirit of the Chris-

* ἐν ἁγίασει, "in incorruption or purity;" put for ἁγιασμόν, "incorruptly or
purely." Schleusen.
† ἀπαθία, is the Greek rendering of the Syro-Chaldaic, μαραν αθα (NhN \r
"accursed be thou," which was the Jewish form of excommunication, Galat. i. 8.
ANALYSIS OF TIAN RELIGION, more unjust and iniquitous, more impolitic, than persecution: it is against natural Religion, revealed Religion and Polity." Taylor's Thoughts on the Grand Apostacy, p. 67—70.

THE HISTORY OF THE CHURCH.

"The Gospels, are a History of what Christ did and said; The Acts, of what the Other Advocate said and did.—Chrysostom.

The latter portion of the History, to which we are now arrived, is comprised in the sequel of the

IX. CHRONOLOGICAL PERIOD, reaching from our Lord's ascension, A.D. 31, to the destruction of Jerusalem, A.D. 70. See this Vol. p. 1, 2. During which, "beginning from Jerusalem, the Gospel was published among all nations, until the end" of that devoted city, Matt. xxiv. 14; Acts i. 8.

Before we proceed thereto, it will be necessary, 1. to verify its chronology, as assumed in the foregoing outline; and 2. to establish the canonical authority of the Acts and Epistles, in which the history is principally contained.

THE CHRONOLOGY VERIFIED.

The first leading date therein is that of the martyrdom of Stephen, and ensuing persecution of the Church, A.D. 34, according to Syncellus, Usher, and Pearson. This closed the latter half of the single week of Daniel's famous prophecy of the 70 weeks, in the midst of which, "the Messiah was cut off," A.D. 31. which began, therefore, A.D. 28. See the explanation of that prophecy, Vol. II. p. 514.

The next is the conversion of Saul, afterwards the Apostle Paul, A.D. 35. This introduced a new era in the History of the Church; corresponding to the beginning of Daniel's five last weeks, or 35 years, ending with the destruction of Jerusalem, A.D. 70. In this assigned date A.D. 35, agree Syncellus, Usher, Pearson, Harrington, and the Bible Chronology*, corrected from Usher's, by Bishop Lloyd.

* Petavius and Cave, date Paul's conversion...........A.D. 33.
Lenfant, Beausobre, and Lardner ............... 36.
Michaelis, about .................................. 38.
Spanheim, Witsius and Fabricius ............... 40.
Pontius Pilate, the fifth procurator of Judea, was deposed by Vitellius, governor of Syria, upon a complaint of mal-administration by the Samaritans, A.D. 35, as shewn in the first volume of this work, p. 87. And the same date is thus verified from Eusebius. Pilate, according to him, was appointed procurator in the twelfth year of the reign of Tiberius, A.D. 14 + 11 = A.D. 25; but he governed ten years, according to Josephus, Ant. xviii. 5, 2. And therefore was deposed A.D. 35, as before. This fixes the time of the appointment of his successor Marcellus, to the year A.D. 35, noticed by Josephus, in that place; who observes, that Tiberius was dead before the arrival of Pilate at Rome. But Tiberius died A.D. 36. This fixes Pilate’s deposition in the year A.D. 35, beyond a doubt, after he had witnessed and winked at the outrageous massacre of Stephen. Soon after his disgrace, he put an end to his life, like his accomplice, Judas, for “betraying the innocent blood.”

The embassy of the Jews to Caius Caligula, deprecating the erection of the emperor’s statue at Jerusalem, described by the intelligent Philo, who was employed therein, took place A.D. 40, in the last year of his reign, not long before he was assassinated, as we learn from Tacitus*. He was succeeded by the emperor Claudius.

Soon after the accession of Claudius he appointed Herod Agrippa his friend king of Judea, and restored to him all the dominions of Herod the Great, his grandfather, Ant. XIX. 5, 1. We are warranted, therefore, to date Herod’s reign A.D. 41. He reigned three years, and died of an extraordinary disease A.D. 44, which Josephus has caricatured from the Acts, xxii. 20—23; Ant. XIX. 8, 2.

This fixes the year of famine in Judea in the [fifth of] Claudius Cesar, Acts xi. 28, and the second Jewish persecution by Herod, shortly before his death, A.D. 44.

After Herod’s death Cuspius Fadius was appointed procurator, about A.D. 44, Joseph. Ant. XIX. 9, 2.

Tiberius Alexander succeeded him, and died in office, when Ventidius Cumanus was appointed procurator in the eighth year of Claudius, A.D. 47, Ant. XX. 4, 2.

The first Apostolic Council, held at Jerusalem to decide the

* Judaei Jesse a Caiio Caesar effigiem ejus in templo locare, arma potius sumpsere: quem motum Caesaris more diremit, Hist. V. 9.
question whether the Gentile Church was bound to submit to circumcision and the law of Moses, Acts xv. 1, 2, is reckoned to have been held fourteen years after the Apostle Paul's conversion, A.D. 35 + 14 = A.D. 49. Compare Gal. ii. 1—4. This fundamental date has been adopted by Petavius, Pearson, Barrington, Lardner, Paley, and Michaelis*.

*This important date, however, has been much disputed upon the grounds of the ambiguity of the original expression, ἐπείτα, διὰ δεκατεσσαρῶν ἐτῶν, παλιν ανεβην εἰς Ἰεροσόλυμα, Gal. i. 1.

1. It has been contended that these "fourteen years" are rather to be counted from Paul's first visit to Jerusalem, three years after his conversion, A.D. 35 + 3 = A.D. 38, Gal. i. 18; which would give the date of the council, A.D. 38 + 14 = A.D. 52, three years later. And this has been adopted by Jerom, Usher, &c. and A.D. 51, by the Bible Chronology.

But it is more natural to refer them to the fundamental date of his conversion; especially as another επείτα intervenes, Gal. i. 21, to break the connexion with the first visit to Jerusalem, Gal. i. 18.

Lardner observes that the expression διὰ signifies "about," or "during," and that the fourteen years are current, not complete. If so, the date of the council should be A.D. 35 + 13 = A.D. 48; which, perhaps, is rather more correct.

2. But Paley doubts whether the visit to Jerusalem might not have been different from that at the time of the council, from the following differences in the circumstances of both, Hora Paulinae, p. 195—207.

1. Titus is mentioned as accompanying Paul and Barnabas in the Epistle, but not in the Acts.

But Titus is plainly included in the definite expression of their attendants, and "some others of them," Acts xv. 2. The name of Titus is no where found in the Acts.

2. Paul is said to have gone up to Jerusalem by "revelation," Gal. ii. 2; whereas he is represented as deputed by the Church of Antioch in the Acts.

Both these accounts are consistent. Thus Peter was sent for by Cornelius, but the Holy Spirit directed him to go with the messengers, Acts x. 20.

3. Paul communicated his Gospel to the Gentiles, "privately to them which were of reputation," or the Pillars of the Church, Peter, James, and John, (Gal. ii. 2—9;) for which there seemed to be no occasion, since this formed the subject of his public mission. (Acts xv. 4.)

But Paul's peculiar mission as an extraordinary Apostle to the remote Gentiles, Acts xxii. 21, (μακρον εἰκαστηλσε,) would have been offensive to the Mother Church in general. The public avowal of it afterwards at Jerusalem occasioned great offence to the Jewish zealots, and much persecution of the Apostle, Acts xxii. 21—22, xxvi. 21.

4. The last and chief difficulty is, that in the Epistle no notice is taken of the deliberation and decree of the Council of Jerusalem, which formed the business, for the sake of which they were sent thither from Antioch.

But Paley himself has furnished satisfactory answers to this:

1. It was not agreeable to St. Paul's manner to defer much to the authority of the Apostles, with the chief of whom he reckoned himself equal, as receiving his commission not from man, but immediately from Christ himself, Gal. i. 1.

2. The authority of the council of Jerusalem would have had little weight with the Gentile Galatians. He, therefore, argues the point with them upon principle.
Cumanus was banished for mal-administration, and Felix, the brother of Pallas, the favourite freedman of Claudius, was appointed procurator in the twelfth year of his reign complete, A.D. 40 + 12 = A.D. 52, Ant. XX. 6, 1; Bell. Jud. II, 12—8 *.

Josephus has not noticed the length of Felix's administration,

3. The decree did not go the length of the Epistle, for the latter abrogated the Mosaic institution even to the Jews themselves, in the case of justification by faith.

* This date also is confirmed by Tacitus, who, in his Annals of the year U.C. 805, or A.D. 52, (Faustus Sylia and Salvius Otho, Coss.) after relating the shameful adulation of the Senate to Pallas, the favourite freedman of Claudius, and his mock moderation in refusing a more elevated station, when he had accumulated no less than three millions of Sesterces; proceeds thus: "But his brother, surnamed Felix, did not act with equal moderation; having been lately appointed governor of Judea, and thinking that he had an impunity for all manner of misdemeanors, relying upon so powerful a support," Annal. XII. 53, 54.

Here the phrase, jam pridem Judeae impositus, intimates recent preferment. For jam pridem signifies a short time back, which is still subsisting, as Istud jam pridem scio, Plaut. jam dudum ausculto, Hor. Jam pridem equidem audivi cepisse odium tui Philumetnam, Ter. where jam pridem audivi, is explained by Valla, jam aliquanto abhinc tempore audivi. See other instances, Stephens's Lat. Thesaurus.

Not advertiting to this earlier meaning of the word, which was afterwards ambiguously used to denote remoter time, as, quod magiores nostros jam pridem fecisse manifestum est, Pliny; that great chronologer Petavius unfortunately mistook the word in the foregoing passage of Tacitus in the latter sense; and thence antedated the appointment of Felix about the eighth year of Claudius, A.D. 48, which has deranged the ensuing part of his chronology, De doctrinatemporum, Lib. XI. 11. p. 174, Vol. II. And Pearson has supposed two appointments of Felix, one in A.D. 48, in conjunction with Cumanus, and another A.D. 53, after his condemnation; preferring the authority of Tacitus to Josephus, a Jewish historian, and certainly more conversant in Jewish affairs, especially those of his own times; who might as well say,

--- Quaque ipse miserrima vidi,  
Et quorum pars magna fui.---

For Tacitus, quitting his surer guide in the sequel of the foregoing chapter, supposes that Cumanus and Felix were governors at the same time, the former of Galilea, the latter of Judea and Samaria; that both fomented the public disorders and quarrels between these neighbouring states for their own emolument, for which they were called to account by the emperor, who had them tried by Quadratus, president of Syria, and he, to curry favour with Pallas, brought Felix into the tribunal among the judges, when he should have been tried as a delinquent; and so Cumanus was condemned alone for the crimes of both, and Felix continued in office.

Josephus much more consistently relates the trial of Cumanus alone, who was condemned to banishment by Claudius on a hearing of the cause, and Felix appointed procurator in his room, Ant. XX. 5, 3, 6, 1. This part of his excellent history appears to be written with peculiar accuracy of information. Brüter, the learned editor of Tacitus, in his Note et Emendationes ad Annal. XII. 54. Vol. II. p. 392, 4to. gives the preference to Tacitus; but he did not consider the subject as an historian and chronologer, but merely as a commentator prejudiced in favour of his author.
nor when he was succeeded by *Portius Festus*, Ant. XX. 7, 9; but it may be collected from the following curious circumstances of the life of *Josephus*, written by himself, 1—3.

*Josephus* states that himself was born in the first year of the Emperor *Caius* (A.D. 36;) that when he was twenty-six years old, (A.D. 62,) he undertook a hazardous voyage to *Rome*, (in which he was shipwrecked, and out of six hundred souls in the vessel only eighty were saved,) in order to solicit the release of some *priests*, his friends, honest and good men, whom *Felix*, during his administration, had sent prisoners to *Rome*, for some trivial and ordinary offence, where they lived in penury, subsisting on figs and nuts; and that when he arrived there, he procured their release by the interest of the Empress *Poppaea*, to whom he had been introduced by *Aliturus*, a Jewish stage-player, in great favour with *Nero*. She kindly granted his request and dismissed him with presents.

While *Felix* was in office, and his brother *Pallas* in power at the *Roman* court, *Josephus* would not have ventured to set aside his arbitrary proceedings. *Felix*, therefore, must have been deposed the year before, A.D. 61, and though he escaped the punishment due to his crimes, by the interest of his brother *Pallas*, Ant. XX. 7, 9; yet *Pallas* himself next year, A.D. 62, was put to death by *Nero* for his immense wealth*.

Hence, we may collect, with a considerable degree of precision, the important fundamental date of *Paul’s* last visit to Jerusalem, and imprisonment there, A.D. 59, two years before the expiration of *Felix’s* government, and the succession of *Pontius Festus*, in A.D. 61, as we learn from the Acts xxiv. 27. And the length of his administration, which began seven years before the Apostle’s visit, corresponds with the declarations of the Orator *Tertullus*, in his speech against *Paul*, that the country had enjoyed much peace under his government; and of *Paul’s*, in his defence, that *Felix* had been Governor of the *Jewish* nation for many years, Acts xxiv. 3—10, which was true, in part, by his clearing the country of the brigands, or robbers, who had long infested it.

*Paul*, on his appeal to *Caesar*, was sent prisoner by *Festus* to

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Rome, A.D. 61, shortly before "the fast," or great day of atonement, about the autumnal equinox, Acts xxvii. 9. He was shipwrecked on the island of Melite, in the Adriatic, and wintered there for three months, Acts xxviii. 1, and so proceeded to Rome early in A.D. 62, Acts xxviii. 14.

Festus died in office, and was succeeded by Albinus, about A.D. 63, the date adopted by Usher. Ant. XX. 8, 1.

Albinus was removed for mal-administration, and succeeded by Gessius Florus, in the eleventh year of Nero, A.D. 64; Ant. XX. 8, 5; XX. 10, 1.

The imprisonment of Paul at Rome lasted two years, Acts xxviii. 30, therefore he was liberated about the spring of A.D. 64, and then visited Greece, Macedon, and Asia Minor, and returned again to Rome towards the close of A.D. 64, where he was imprisoned, 2 Tim. iv. 9—21. Soon after, Peter visited Rome, 1 Pet. v. 13.

In the next year, A.D. 65, we are warranted to date the martyrdom of Paul and Peter at Rome*; commencing the first Roman persecution of the Christians by Nero, in the twelfth year of his reign, according to Epiphanius, followed by Orosius, from Tacitus, Ant. XVI. 13, and by the moderns, Dupin, Pagi, Bammage, and Lardner. The last of these judiciously infers, from the silence of the Apostles Paul and Peter respecting this persecution, in their Epistles, written shortly before their death, that it did not happen till after. Lardner, vi. p. 300, 301.

In this ominous year, A.D. 65, the second of the administration of Florus, the Jewish war broke out, which Josephus attributed to his cruelty, rapacity, and corruption.

The destruction of Jerusalem by Titus, A.D. 70, is critically ascertained by the lunar eclipse of the year before, Oct. 18, A.D. 69, the night of the battle of Cremona. See Vol. I. p. 76, of this work.

THE CANONICAL ACTS AND EPISTLES OF THE APOSTLES.

The Acts of the Apostles form a truly valuable supplement to the Gospels. They were written by the Evangelist Luke in

* Petavius, Usher, and the Bible Chronology date it A.D. 67.
continuation of his Gospel, about the same year, A.D. 66, to the
same Theophilus, probably president of Achaia, and at Corinth,
the capital city of that province, and the residence of his prede-
cessor Gallio, Acts xviii. 12.

The early fathers, Clemens Romanus, Polycarp, Irenæus,
Origen, Eusebius, &c. all agree in ascribing this work to him.
Its authenticity, therefore, is unquestionable, both from the ex-
ternal and internal evidence, Acts i. 1.

The design of the book appears from its divisions. The first
states the rise and progress of the mother Church at Jerusalem,
from the time of our Lord's ascension to the first Jewish per-
secution, A.D. 34, chap. i.—viii.

The second relates the dispersion of the disciples, (all but
the Apostles,) in consequence of this persecution. Their
planting the Gospel in Judea and Samaria, and probably in
Ethiopia; the miraculous conversion of Saul; the miraculous
conversion of Cornelius, the first fruits of the home Gentiles;
and the foundation of the first Gentile Church at Antioch,
in Syria, until the second Jewish persecution, A.D. 44, chap.
viii.—xii.

The third relates the conversion of the remoter Gentiles, and
the planting of their several Churches in Asia Minor or Natolia,
Macedonia, Greece, Illyricum, &c. by the supernumerary Apos-
tles Barnabas and Paul; and, after their separation, by Paul
and his associates, among whom was Luke himself during the
latter part of Paul's travels, until his first visit to Rome; ending
with his liberation there, A.D. 63, chap. xiii.—xxviii.

The Epistles form a most excellent commentary, both on the
Gospels and the Acts. They help to unfold the grand mysteries
and leading doctrines of the Gospel, as we have already seen
in the foregoing articles of the spirit of the Gospel, &c.
and they continue the history of the Church beyond the period
of the Acts; while our Lord's prophecies in the Gospels, and
those of his Apostles, Peter, Paul, and John in the Epistles,
pursue the general outline of its history, militant and trium-
phant, to the end of the world.

Such being the high importance of the Epistles in general,
we shall enquire into their authenticity, design, order, time,
and plan of composition, style, inspiration, and credibility.
And this enquiry is rendered more necessary, by the mischievous
industry of many ancient and modern Heretics and Sceptics
labouring to impeach their canonical authority, and by the real difficulties of adjusting their chronology, occasioned, 1. By the want of formal references in the Epistles and Acts to each other; 2. By reason of the few distinguishing characters of time, thinly and incidentally scattered through both; insomuch that 3. Even the fundamental dates of Paul's conversion, his first voyage to Rome, and his martyrdom, are undecided among chronologers and critics hitherto, even the most eminent: Usher, Lloyd, Peta-

vius, Pearson, Wells, Whitby, Barrington, Benson, Lardner, Paley, Michaelis, &c. &c. Quot homines, tot sententiae; furnishing a choice of difficulties to Biblical students, and of objections to Sceptics.

THE EPISTLES OF PAUL.

These, in the canon, are not ranged in chronological order, but according to the rank and importance of the several Churches to which they were addressed, the Romans, Corinthians, &c. then follow the private Epistles to Timothy, Titus, &c. and lastly, the Epistle to the Hebrews, or converted Jews of Pales-
tine, probably because it is anonymous.

Paul's Epistles, in former times, were rejected by the Juda-
izing Christians, the Ebionites, who called him an Apostate from THE LAW. Lardner, Vol. VII. p. 20.

And treading in their steps, (if we recollect right,) some leading writers of the Unitarian school, Evanson, &c. have questioned their genuineness; but there are none whose canonical authority is better ascertained, both by external, or historical, and by internal evidence, than his inimitable writings (in the strictest sense of the word), which it would be impossible to forge, or counterfeit.

THE EPISTLE TO THE GALATIANS.

This may rank among the earliest of Paul's Epistles. It was reckoned the first by the primitive heretic, Marcion, (whose heresy does not invalidate his testimony as to a matter of fact,) and also by his opponent, Tertullian.

The Galatians were originally a tribe of Gauls, who had invaded Greece, and afterwards settled in the upper, or northern part of Asia Minor. They were among the Apostle's earliest
converts, and had been converted probably during his ministry at Antioch, for a whole year, Acts xi. 26, Gal. i. 6.

This Epistle must have been written soon after their conversion: for he complains in it of their speedy apostacy from his doctrine, Gal. i. 6. And he warns them, in the strongest and most forcible terms, against the Judaizing teachers, with which Syria and Asia then swarmed, who wished to subject the Gentile Churches to circumcision and the yoke of the Law, i. 7—9. And he reproaches them, O foolish Galatians, &c. iii. 1. The warmth of this Epistle, indeed, led Tertullian to conclude that Paul was then a "Neophyte," or a novice in Christianity himself, Cont. Marcion. I. 20. He thus reproaches them for their Judaizing spirit.

"Formerly, when ye knew not God, [in your pagan state,] ye served them, which, by nature, are not Gods, [idols,] and now, after ye have known God, [or rather have been known by HIM,] how can ye turn again to those weak and beggarly elements [of the Levitical law] which ye desire to serve again anew? Ye keep days and months, and seasons and years. I fear for you, lest somehow I have laboured as to you in vain," Gal. iv. 8—11.

By a very ingenious conjecture, Michaelis reckons that these years meant Jewish Sabbatical years; and that the Galatians were then on the point of keeping such a year, by leaving their lands uncultivated, though the Mosaic law designed for the Holy Land certainly did not extend to Galatia. But the year A.D. 49, the year of the first Apostolical council held at Jerusalem, on the question whether the Gentile Church was bound to observe the law of Moses, he suspected was a Sabbatical year, and the same in which the Epistle itself was written. Michaelis' Introduction to New Test. Vol. IV. p. 11. Marsh's Translation.

What Michaelis conjectured, but was not able to establish from the discordant systems of chronology in his time, may be proved by the present. The first year of our Lord's public ministry, A.D. 28, was a Sabbatical year, and also a jubilee. (See note, p. 87.) Therefore, A.D. 49, which was $3 \times 7 = 12$ years after, was also a Sabbatical year.

It is more probable, however, that the Epistle was not written during the Sabbatical year itself in which Paul attended the
council at Jerusalem, Gal. ii. 1, but rather the year after, A.D. 50 *, during the Apostle's circuit through the Churches of Syria and Cilicia, to confirm them in the faith, and to communicate to them the Apostolical decree, Acts xvi. 36—41, xvi. 4.

The superscription at the end of this epistle represents it as written from Rome. But this is a mistake, for Paul did not visit Rome till A.D. 62, twelve years after. The superscriptions, indeed, are of no authority, unless so far as they are supported by internal evidence.

THE EPISTLES TO THE THESSALONIANS.

Thessalonica was the capital of one of the four districts into which Macedonia was divided by the Romans, after the conquest of that country. The Jews were extremely numerous here, and their synagogue was called by way of eminence ἡ συναγωγή, "the Synagogue," Acts xvii. 1.

During his first circuit Paul formed a Church here, composed of Jews and Gentiles, of whom the latter were most numerous, Acts xvii. 2—4. But the unbelieving Jews stirred up a persecution against him and his company, and they were forced to fly to Berea, and from thence to Athens, Acts xvii. 5—15. These persecutions prevented the Apostle from visiting them again, as he had intended, 1 Thess. ii. 17, 18; so he sent Silas and Timothy to visit them in his stead, 1 Thess. iii. 6. On their return to him at Corinth, Acts xvii. 14, 15, xviii. 5, he wrote, in conjunction with Silas and Timothy, his two Epistles to them, 1 Thess. i. 1; 2 Thess. i. 1, to correct some errors they entertained respecting the speedy approach of the general judgment, which they expected in that age; and to rectify some misconceptions of the meaning of his first letter.

We may rank the first Epistle next to that to the Galatians, written most probably about A.D. 51; and the second soon after, about the beginning of A.D. 52, with Whitby and Michaelis †.

* Barrington, Benson and Lardner date it .................. A.D. 53.
Pearson .......................................................... 57.
Bible Chronology ............................................. 58.

† Pearson, Barrington, Benson, Lardner, date both ........ A.D. 52.
The Bible Chronology ........................................ 54.
Titus was one of Paul's earliest converts, who attended him and Barnabas to the first council of Jerusalem, A.D. 49, and afterwards on his ensuing circuit, Gal. ii. 1—3; Acts xv. 2.

During Paul's stay at Corinth for a year and a half, the first time about A.D. 51 and A.D. 52, it is most likely that he made a voyage to the island of Crete, in order to preach the Gospel there, and took with him Titus as an assistant, whom he left behind him to regulate the concerns of that Church, Tit. i. 5. Shortly after his return, probably to Corinth, he wrote this letter of instructions to Titus how to conduct himself in his episcopal office, with directions to come back to him at Nicopolis, where he meant to winter, Tit. iii. 12. The superscription supposes that this was "Nicopolis, a city of Macedonia;" and Michaelis has shewn that there were several of the name both in Asia and Europe; but it was more probably the city of that name in the neighbourhood of Corinth, built by Augustus, in Epirus, near the promontory of Actium, in honour of his victory over Anthony and Cleopatra.

The Acts of the Apostles are totally silent respecting Titus and this voyage to Crete. Whence we may collect with Michaelis that it took place in the early part of Paul's ministry, which is very briefly noticed in the Acts. This is much more probable than the later period assigned by Lardner *, namely, during Paul's second visit to Greece; or the latest, by Paley, (following the Bible Chronology,) during Paul's third visit, between the time of his leaving Rome the first time until his return and martyrdom there. For the second circuit is described so

* Lardner, as usual, states his opinion with diffidence. "It appears to me very probable, that at this time Paul was in Illyricum and Crete. But I cannot digest the order of his journeys, since St. Luke has not related them," vi. p. 287. And Michaelis has well described the gradual change of his own opinion from the received, till the last, in which he rested.

"In the first edition of the Introduction I described the Epistle to Titus, as written after St. Paul's imprisonment at Rome. In the second edition I wavered in this opinion. When I published the third edition, I thought it highly probable that the epistle was written long before St. Paul's voyage as a prisoner to Italy, [when he only touched at Crete, and the Centurion rejected his advice of wintering there, Acts xxvii. 7—21.] and at present [in the fourth edition, 1780.] I have no doubt that this Epistle was written long before St. Paul's voyage as a prisoner to Italy," iv. p. 32. Marsh's Translation.
particularly in the *Acts*, that there does not seem to be time or place for this voyage and wintering at *Nicopolis*; and still less in the last circuit, as we may collect from the incidental account of it in the second Epistle to *Timothy*, written by *Paul* during his second imprisonment at *Rome*, shortly before his death,*.

*Paley*, in his admired *Horæ Paulinae*, gives the following "hypothetic route," as he terms it, of the Apostle's last journey.

"If we may be allowed to suppose that St. *Paul*, after his liberation at *Rome*, sailed into *Asia*, taking *Crete* in his way; and that from *Asia*, and from *Ephesus*, the capital of that country, he proceeded into *Macedonia*; and crossing this peninsula in his progress, came into the neighbourhood of *Nicopolis*; we have a route which fits in with *every thing*. It executes the intention expressed by the Apostle of visiting *Colosse*, (*Philemon*, ver. 22.) and *Philippi*, (*Phil. ii. 24.*) as soon as he should be set at liberty at *Rome*. It allows him to leave *Titus at Crete*, (*Tit. i. 5.*) and *Timothy at Ephesus*, as he went into *Macedonia*, (*1 Tim. i. 3.*) and to write to both not long after from the peninsula of *Greece*, and probably the neighbourhood of *Nicopolis*: thus bringing together the dates of these two letters, and thereby accounting for that affinity between them both in *subject and language*, which our remarks have pointed out," p. 366, 367.

It is really a pity that so simple and consistent an hypothesis throughout, "including a great number of independent circumstances without contradiction," should be destitute of solid foundation.

The second Epistle to *Timothy*, (which *Paley* acknowledges was written during *Paul's* second imprisonment,) in the last chapter, completely over-turns his hypothesis.

1. There is no notice taken therein of any voyage by sea to *Asia*. But not to rest on this negative argument, let us trace the actual route through *Corinth*, *Troas* and *Miletus*, and probably through *Colosse* and *Philippi*.

2. *Titus* could not then be left in *Crete*, for he was actually in *Dalmatia*, near *Illyricum*, ver. 10.

3. *Timothy* was not left at *Ephesus*, because the Apostle did not visit *Ephesus*; he sailed by it on his last journey to *Jerusalem*, *Acts xx. 16*, though he stopped at *Miletus*, in its neighbourhood, and there told the *Presbyters of Ephesus*, whom he sent for, that *they should see his face no more*, which afflicted them with great grief, *Acts xx. 17—38.* *Paley* supposes that the Apostle said this rather "despondingly," than "by the *Spirit*," p. 326. But we can see good reason for the contrary; for what inducement could he have to revisit a city where he had been already so ill treated and persecuted, only to provoke fresh persecution? When he was forced to quit *Ephesus* in the uproar raised by the shrine makers of *Diana*, *Acts xix. 23—40*, he seems to have taken a final farewell of the disciples there, (ασπασάμενος,) *Acts xx. 1.*

*Paul*, it is true, left *Trophimus* sick at *Miletus*, the last time, ver. 20. But why should he communicate this intelligence, if *Timothy* was now at *Ephesus*, in that neighbourhood? especially as *Trophimus* himself was an *Ephesian*, *Acts xxi. 29*, and must have had intercourse with his friends there. But *Timothy* was not at *Ephesus*, he was rather in the northern part of *Asia*, in *Pontus* perhaps, with *Aquila* and *Priscilla*, ver. 11, who were of that country, *Acts xviii. 21.* And from *Pontus*, *Timothy's* route to *Corinth*, where *Paul* left *Erastus*, ver. 20, lay directly through *Troas*, whence he was commissioned to bring with him the *letter case or trunk*, the books, and especially the parchments which the Apostle had left behind him there, ver. 13.

4. *Nicopolis*, near *Actium*, was quite out of the route to *Rome* from *Corinth*; therefore the Apostle did not visit it, and certainly had not time to winter there on his last journey.
Hence, there is no date so controverted as that of this Epistle, according to the different hypotheses of Paul's voyage to Crete. Michaelis reckons, that "in the chronological arrangement of St. Paul's Epistles it should be placed between the second Epistle to the Thessalonians (A.D. 52,) and the first Epistle to the Corinthians (A.D. 57.) Accordingly it is here dated about the autumn of A.D. 52: supposing that Paul adheered to his intention of wintering that year at Nicopolis, whence he might have visited the regions of Epirus, Dalmatia, &c. bordering on Illyricum, which he notices Rom. xv. 19.

They are unnoticed in the Acts, and may, therefore, best be assigned to this early part of Paul's ministry, where there is full room for them.

Lardner dates this Epistle A.D. 56; Barrington A.D. 57; Whitby, Pearson, Paley, and the Bible Chronology, A.D. 65.

THE EPISTLES TO THE CORINTHIANS.

During his first visit to Corinth, the capital city of Achaia, or of the ancient Greece, the Apostle had founded Churches there, and at Cenchrea, in its neighbourhood; the Lord having promised him much success, Acts xviii. 1—11. But after his departure, sects or factions sprung up, headed by Judaizing teachers and false Apostles, who undervalued Paul’s authority; they tolerated the incestuous marriage of a man with his father's wife, or his step-mother; various irregularities and disorders crept in, both in their mode of preaching, and celebrating the Lord's Supper, and the philosophizing Greeks openly denied the doctrine of the corporeal resurrection of the dead.

To support his apostolical authority, to correct these abuses, and to restore the genuine doctrine of the resurrection, the first

5. The resemblance between the Epistles to Titus and Timothy, which Paley, indeed, has ingeniously and skilfully traced, does not require that they should be written about the same time. It may naturally be ascribed to the sameness of their situations and circumstances, in the discharge of their respective episcopal functions.

From this review, it clearly appears, that no chronological hypothesis, however plausible or ingenious, is to be admitted merely on the score of its simplicity and consistency throughout, upon which Dr. Paley rested the validity of this; unless it be moreover "true," or well founded, and "sufficient" for explaining all the circumstances connected therewith, not only before, but after. His failure in this instance, (which should not have been noticed, were it not necessary to remove from error the sanction of his name or authority,) may serve to illustrate the necessity of the rules of chronologizing, laid down early in this work, as the basis of the whole, Vol. I. p. 265.
Epistle was written; in which he threatened them soon with an apostolical visit, and rod of correction, especially for the incestuous offender, by delivering him up to Satan, for the mortification of his flesh, that the spirit might be saved in the day of the Lord, 1 Cor. iv. 19—21, v. 1—5.

But he purposely postponed his visit, and sent Timothy at first, to instruct them in the Gospel; hoping that they would repent and reform their ways, as he afterwards, in his second Epistle, explained the kind motive of his delay, that he might not visit them in grief and anger; and also for trial or proof of their obedience to his mandatory Epistle, 1 Cor. iv. 17, 2 Cor. ii. 1—4, ii. 9.

Impatient to learn the result, he afterwards sent Titus to them, with directions to bring him word at Troas, but was disappointed of finding him there, 2 Cor. ii. 12. Titus afterwards joined him in Macedonia, and brought a favourable report of their penitence and submission to his authority; which the Apostle relates with delight, in the most lively and affecting terms of Christian oratory, 2 Cor. vii. 6—13, in which, indeed, these beautiful and animated Epistles abound.

The first Epistle was written from Ephesus, in Asia, 1 Cor. xvi. 8—19, soon after he had sent Timothy to them, 1 Cor. iv. 17. It was designed as a circular letter, not only for the Church of Corinth, but for all the Christians throughout Achaia, 1 Cor. i. 1, 2, &c. 2 Cor. i. 1; we are, therefore, warranted to date it about A.D. 57, with Pearson, Whitby, Benson, and Michaelis.

The superscription of this Epistle, therefore, is erroneous, which represents it as sent by Timothy and others, from Philippi, a city of Macedonia.

The second Epistle was written after the uproar at Ephesus, Acts xix. 23—40, alluded to by the Apostle, 2 Cor. i. 8; and during the Apostle’s second visit to Greece, Acts xx. 2, about a year after the first, in A.D. 58. Of this it furnishes internal evidence; for the public contributions for the poor of the Mother Church in Jerusalem, which, by desire of the Apostles, he was then soliciting in Macedonia, to excite their emulation, and quicken their proceedings, he says, had been already raised the year before in Achaia, Gal. ii. 10; 1 Cor. xvi. 2; 2 Cor. ix. 1—4.

The supposition, therefore, is probable, that it was written
from "Philippi, a city of Macedonia," but not carried by "Titus," who had returned from them before the Epistle was written, 2 Cor. vii. 6, 7, viii. 16: it might have been by Luke, "the brother whose praise is in the Gospel," who was sent along with Titus, 2 Cor. viii. 18, but whose return is not noticed.

A considerable chronological difficulty occurs in two passages, 2 Cor. xii. 14, xiii. 1, 2, in which the Apostle mentions his intention of visiting Corinth "a third time;" whereas, only one visit, before the date of this Epistle, is noticed in the Acts, as we have seen, xviii. 1, about A.D. 51; and the next time that he visited Greece, Acts xx. 2, about A.D. 57, no mention is made of his going to Corinth. And, indeed, for the reasons already given, he purposely avoided that city. It has been conjectured by Hammond, Grotius, and Paley, that his first Epistle, virtually supplied the place of his presence, and that it is so represented by the Apostle in a corresponding passage also, 1 Cor. v. 3. It may be so: but the solution seems rather far-fetched, and is not satisfactory as a matter of fact. Michaelis has produced another, that is much more simple and natural; that Paul, on his return from Crete, visited Corinth, a second time, before he went to winter at Nicopolis. This second visit is unnoticed in the Acts, because the voyage itself to Crete is unnoticed, Michaelis, IV. p. 37. The third visit here promised was actually paid on the Apostle's second return to Rome, when he took Corinth in his way, 2 Tim. iv. 20. Thus critically does the book of the Acts harmonize, even in its omissions, with the Epistles, and they with each other, in this minute incidental circumstance of the third visit.

FIRST EPISTLE TO TIMOTHY.

After Timothy had discharged his commission at Corinth, as we have seen, 1 Cor. iv. 17, he returned to the Apostle at Ephesus, and joined him in the second Epistle to the Corinthians from thence, 2 Cor. i. 1. He was there also with Paul, at the time of the uproar raised by the shrine makers of Diana. And when the Apostle quitted that city, thereupon, in order to go into Macedonia, Acts xx. 1, Timothy, and others, attended him to the confines of Asia, as far as Troas, Acts xx. 4, 5. And then the Apostle sent him back to stay at Ephesus, and wrote to him to maintain the genuine doctrine of the Gospel against...
the Judaizing zealots and Heathen philosophers, and their various errors, 1 Tim. i. 3, vi. 3—5; and gave him instructions for the due discharge of his episcopal functions, 1 Tim. iii. 1, &c. similar to those to Titus in Crete, and more particular, as he was younger, 1 Tim. iv. 12.

We may date this Epistle A.D. 58, the same year as the foregoing, and rather after it, if we may judge from his being with Paul, when the second Epistle to the Corinthians was written, 2 Cor. i. 1.

The superscription from Laodicea, the metropolis of Phrygia, is evidently erroneous.

THE EPISTLE TO THE ROMANS.

The design of this abstruse Epistle seems to be nearly the same as of that to the Galatians. Judaizing teachers equally abounded at Rome, and were zealous for the law of Moses; while the Roman philosophers, (as we may judge from Cicero,) equally contended for the perfection and sufficiency of the law of Nature. To correct their respective errors, without offence, and to reform their lives, was the difficult and delicate task of the Apostle; especially as he had never personally visited Rome as yet. But he appears to have had some relations, and many friends among them, from his salutations at the close.

1. To prove the insufficiency of both these boasted laws, he gives a frightful catalogue of the vices of the age, and thence concludes all under sin, or liable to its punishment, both Jews and Gentiles, i. 16—iii. 19.

2. He teaches the doctrine of justification by faith in Christ alone, without works, either of the law of Moses or the law of Nature, through the free grace of God, iii. 20—v. 1.

3. He discloses the mysterious doctrines of the present rejection of the Jews, the adoption of the Gentiles in their room, the vengeance to be inflicted upon the oppressors of the Jews, and upon apostate Christians; and the final restoration and conversion of the remnant of both, Rom. x. 19—xi. 36.

4. He subjoins a practical exhortation to obedience to God, to the ruling powers in being; to brotherly love, and to abstinence from the ruling vices of the age, xii. 1, xv. 33.

5. In the salutations he commends particularly those who were patterns to the Church; and warns them against Schis-
matics and Heretics, whose society was to be avoided, xvi. 3—23.

As Timothy was with the Apostle, and joined in the greeting, xvi. 21, we may date this Epistle later than the foregoing, after they had met again, about the end of A.D. 58 *, or beginning of A.D. 59, when the Apostle was returning to Asia, in order to take the contributions from Achaia and Macedonia to Jerusalem, Rom. xv. 25, 26. It was sent from Cenchrea probably, and by Phœbe the deaconess, xvi. 1.

II. The remaining Epistles were written during the Apostle's confinement at Rome; their chronology, therefore, is more easily ascertained and adjusted. Being composed with more leisure, longer experience, and increasing illumination, as the time of his decease, or departure to Christ, for which he so ardently "longed," drew nigher, they shine with a clearer, brighter, and steadier flame; and are more uniformly sublime and beautiful in subject, sentiment, and language, than the preceding; which, however, are interspersed with many splendid passages, especially those addressed to the Romans, Corinthians, and Timothy.

THE EPISTLE TO THE EPHESIANS.

This was probably written in the second year of his confinement, A.D. 63 †.

Like the Epistles to the Corinthians, designed for the general use of the Christians in Achaia, as we have seen; this to the Ephesians seems to have been designed for that district of Asia, of which Ephesus was the capital, "for the saints at Ephesus, and the faithful in Christ Jesus," i. 1, which may also be inferred from the omission of salutations to individuals, at the conclusion, as in the Epistles addressed to particular Churches, as Rome, Colosse, &c.

Ephesus was Satan's chief seat in Asia, on account of the celebrity of Diana's temple there; as Corinth in Europe; and it is remarkable, that in none of his Epistles, are Satan, and his

* Barrington, Lardner, and Michaelis, date it ........................ A.D. 58.
Pearson and Whitby ................................................. 57.
Bible Chronology ...................................................... 60.
† Barrington, Lardner, and Michaelis, date it ........................ A.D. 61.
The Bible Chronology ................................................. 64.
emissaries, "false apostles," "his methodisms of error," or new modelling and perversion of Holy Writ, and the "divine panoply," or celestial armour, defensive and offensive, necessary in our Christian warfare, more clearly and distinctly noticed and recommended, than in these two Epistles.

THE EPISTLE TO THE COLOSSIANS.

This is the epitome of the former. The intimate resemblance between them, in sentiment and expression, has been judiciously traced by Paley, in his *Hora Paulina*, the most ingenious, perhaps, of all his compositions.

Hence it has been conjectured by Michaelis and others, that the longer and more circumstantial Epistle to the Ephesians, was that which was sent or communicated to the Church of Laodicea, in that neighbourhood; and which the Apostle recommended to the perusal of the Church at Colosse, in Phrygia. "When this Epistle is read by you, take care that it be read in the Church of the Laodiceans; and that ye read also that from Laodicea," Col. iv. 16.

The leading doctrine of both Epistles, is the future union of Jews and Gentiles under the Christian dispensation. Compare those admirable passages, Eph. iii. 14—21, and Col. i. 16—23, ii. 6, 7.

Both Epistles were written at the same time, and sent by the same messenger, Tychicus, as noticed in their superscriptions, and may be dated in the same year, A.D. 63.

THE EPISTLE TO PHILEMON.

Philemon was a respectable inhabitant of Colosse, a deacon of the Church, whom Paul therefore styles his "fellow-labourer," i. 1. His servant, Onesimus, a native also of Colosse, Col. iv. 9, had robbed his master, and fled to Rome, where the Apostle met, and converted him, and now sent him back to his master with Tychicus, Col. iv. 7—9, and gave him this letter of intercession, entreat ing Philemon to be reconciled to him, and receive him again into favour, both upon his own, and Paul's account.

The tenderness and delicacy of this familiar letter, have long been admired by the learned, and must indeed be felt by every reader of taste, even in the translation, which is much beneath the original. As a classical model of epistolary composition, it
stands unrivalled. Horace's letter to Tiberius Nero, recommending Septimius for admission to his household, though celebrated, is greatly inferior in sentiment. Epist. i. 9.

This Epistle is to be dated in the same year, A.D. 63, or rather beginning of A.D. 64.

THE EPISTLE TO THE PHILIPPARIANS.

Of all the Epistles, this perhaps is the most interesting. It was written, con amore, to his favourite Church at Philippi, the chief city of the first district of Macedonia, and a Roman colony, Acts xvi. 12, which he had founded with much tribulation, and suffering, and persecution, as related in the history, during his first circuit through Macedonia and Achaia, Acts xvi. 14—40, and his friends there, Lydia, the jailor, &c. sincerely sympathized with him, and also shared in his sufferings and persecutions, as he reminds them, i. 29, 30.

Of all the Churches, this of Philippi, though rather "a poor community," (as he told the rich and opulent Church of Corinth, 2 Cor. viii. 1, 2,) was the only one which contributed to the Apostle's support. Not only when he was present with them, but even in his absence, their contributions followed him, from the beginning to the end of his mission, i. 5—7, iv. 15—17; and the immediate occasion of this Epistle, was to thank them for their generous supply, sent to him by Epaphroditus, in his bonds at Rome; which had been delayed, or intermitted, for some time before, during his imprisonment at Cesarea, and voyage to Rome, probably for want of opportunity. In this kind service, Epaphroditus had incurred a "sickness near to death;" whom therefore the Apostle sent home, because he longed to return, in order to relieve, by his presence, the anxiety of his friends upon his account, ii. 25—30. And in this letter by him, the Apostle addresses the whole community, "the saints in Christ Jesus, the Bishops and Deacons," whose joint bounty he had received, i. 1, in the fondest terms of affection and tenderness.—"My brethren, beloved and desired; my joy, and my crown [of glory] who jointly laboured with me, whose names are entered in the book of life," iv. 1—3.

In this fine Epistle, he exhorts them to concord and co-operation in the work of the Gospel, from the highest of all examples; to imitate the lowly mindedness of Jesus Christ, who condescended so low, and who suffered so much for our sakes,
“exhausting himself of his original glory” in heaven, to suffer death upon a cross on earth! in the most pathetic, most sublime, and most luminous passage, unquestionably, to be found in all his Epistles, i. 27, ii. 11; the beauties of which, no translation can equal, and even the best can but faintly represent.

2. He warns them to beware of Judaizing teachers, “who preached Christ through envy and strife;” to beware of the dogs, (who barked against the Gospel, Matt. vii. 6,) to beware of bad workmen, [or deceitful labourers,] to beware of the circumcision, [or spurious circumcision,] i. 15, iii. 2.

This Epistle was probably written not long before he was liberated at Rome, for “he trusted in the Lord to come to them shortly,” ii. 24. We are warranted, therefore, to date it about the end of A.D. 63; with Pearson, Whitby, Barrington, Benson, and Lardner, or rather, the beginning of A.D. 64, with Michaelis and the Bible Chronology.

THE EPISTLE TO THE HEBREWS.

This was the last of all the public Epistles, and the most highly wrought in composition and polished in language, affording a finished model of didactic writing. It is a masterly supplement to the Epistles to the Galatians and to the Romans, which are so obscure and involved; and also a luminous commentary thereon; shewing that the legal dispensation was originally designed to be superseded by the new and better covenant of the Christian, in a connected chain of argument, evincing the profoundest knowledge of both. This work, indeed, has extorted the admiration of the most learned Rabbins, as worthy of a pupil of Gamaliel.

It was addressed to the Hebrew, or Jewish converts, of Palestine, to keep them stedfast in the faith, that they might not waver, under the persecutions they had already incurred from their unbelieving brethren; and the still heavier, they were to expect in the impending Jewish war, and destruction of Jerusalem, and desolation of Judea, by the Romans, ii. 1, x. 32—37, xii. 4—29, xiii. 14, and it concludes, like the rest, with a practical exhortation to cultivate brotherly love, to avoid covetousness, to beware of diverse and strange doctrines, or heresies; to do good, &c. peculiarly applicable to the Jewish nation, chap. xiii.

From the omission of Paul’s name and apostolical functions,
throughout the Epistle, which is anonymous, and not directed from any place, nor sent by any special messenger, some commentators have doubted its authenticity. But these omissions are satisfactorily accounted for by Clemens Alexandrinus and Jerom, intimating that as Jesus Christ himself was the peculiar Apostle to the Hebrews, (as acknowledged in this Epistle, iii. 1,) Paul declined, through humility, to assume the title of an Apostle. See Lardner, II. 211, VI. 411, 412. To which, Theodoret adds, that Paul, being peculiarly the Apostle of the uncircumcision, as the rest were of the circumcision, (Gal. ii. 9, Rom. xi. 13,) he scrupled to assume any public character when writing to their department; that he might not be thought forward or obtrusive, as if wishing "to build upon another's foundation," which he always disclaimed, Rom. xv. 20, ibid. p. 412.

He did not mention his name, messenger, or particular persons to whom it was sent, because, as Lardner judiciously remarks, such a long letter might give umbrage to the ruling powers, at this crisis, when the Jews were most turbulent, and might endanger himself, the messenger, and those to whom it was directed. But they might know the author easily, by the style and writing, and also from the messenger, without any formal notice or superscription.

That the Apostle, however, did not mean to conceal himself, we learn from the Epistle itself: "Know ye, that our brother Timothy hath been sent abroad; with whom, if he come shortly, I will see you. Salute all your leaders, and all the saints [in Judea *.] Those of Italy salute you. Grace be with you all. Amen," Heb. xiii. 23—25.

Instead of the received translation, "set at liberty," Mills and Lardner judiciously render ἀπολελυμένον, "sent abroad," (as above,) namely, by the Apostle, confirmed by the comment of Euthalius, ἀπέλυσεν εἰς διάκονιαν Τιμόθεον—Παῦλος. "Paul sent Timothy abroad, on a ministry." And we may collect from the Epistle to the Philippians, that Timothy was now actually at Philippi, because he did intend to send Timothy thither to enquire about their concerns, Phil. ii. 19, whose speedy return the Apostle expected, Heb. xiii. 23. This de-

* Michaelis thinks it highly improbable, that Paul would visit Jerusalem again, and expose his life to the Zealots there. But surely he might revisit Judea, without incurring that danger.
cides, that the Epistle to the Hebrews was later than that to the Philippians.

The beginning of the year A.D. 64, in which it was written, appears to be determined by another incidental circumstance. It is remarkable, that the Apostle thrice recommends their leaders to their imitation and respect, ver. 7, 17, 24, and in the plural number, (ἡγουμένοι.) Hence it should seem, that the Apostle James, the Lord's brother, and first Bishop of Jerusalem, had been previously put to death, in the persecution raised by Ananus, the high priest, and Jewish council, in the interregnum, between the death of Festus and the arrival of his successor, Albinus, as related by the Jewish historian, Josephus, and adopted by the early Christians, Hegesippus, Eusebius, Origen, Jerom, &c. See Lardner VI. p. 480.

II. The learned Michaelis, to whom we have been hitherto so much indebted in the course of this critical discussion, has strangely turned recreant on this occasion, and in an elaborate dissertation, Vol. IV. p. 186—268, endeavoured to set aside the authenticity of this Epistle, by the following positions.

1. That its style is so very different from that of St. Paul in his genuine Epistles, that he could not possibly have been the author of this Greek Epistle, p. 252.

2. That it was originally written in Hebrew, but whether by St. Paul, or not, is doubtful, p 257.

3. That it was early translated into Greek, but by whom is unknown, p. 247.

An hypothesis, at once so dogmatical and sceptical, calculated to pull down, not to build up, or edify; to unsettle the faith of wavering Christians, and to rob this most learned and most highly illuminated Apostle, of his right and title to the noblest and most finished of all his compositions; and this too, upon the paradoxical plea of its acknowledged excellence, both of style and subject, (which none assents to more cheerfully than Michaelis, p. 242, 243, 247,) imperiously demands our consideration*. Fortunately, this copious writer has furnished materials in abundance for his own refutation; from which we shall select a few.

* See Owen, Whitby, Welstein, and Lardner, who have ably vindicated the originality of the present Epistle, as written in Greek, the universal language of the age, like all the other Gospels and Epistles of the New Testament; and its authenticity proved from the internal evidence in my Dissertations, p. 38, &c. 287, &c.
1. Objections drawn from dissimilarity of style, are often fanciful and fallacious; as we have seen already in the remarkable attestation of Josephus to Christ, this Vol. p. 276. On the contrary, a striking analogy may be traced between this and the rest of Paul's Epistles, in the use of singular and remarkable words and compound terms; in the mode of constructing the sentences, by long and involved parentheses, &c. with this difference however, that this being more leisurely written, and better digested in his confinement, is more compressed in its argument, and more polished in its style than the rest, which were written with all the ease and freedom of epistolary correspondence, often in haste, and on the spur of the occasion, during his travels.

The following remarkable instances of analogy, we owe to Michaelis.

"Ch. x. 33. θεαριζομενος is an expression perfectly agreeable to St. Paul's mode of writing; as appears from 1 Cor. iv. 8. But since other writers may likewise have used the same metaphor, the application of it in the present instance, shews only that St. Paul might have written the Epistle to the Hebrews, not that he really did write it," p. 256.

But there is a propriety in its use here, that fits no other writer but St. Paul; and this, by Michaelis' own confession. It is here applied to the Apostle's public persecutions: "exposed on a theatre to public revilings and afflictions," exactly corresponding to his complaint to the Corinthians, in the parallel text, θεαριν υγεννθημεν τω κοσμω, "We were made a theatre to the world;" and how? the same Epistle will inform us afterwards; "after the [barbarous] custom of men, I fought with wild beasts at Ephesus," in the public theatre, 1 Cor. xv. 32, literally, not figuratively; if the remark of Benson be true, supported by Michaelis himself, who assures us, that Paul's "deliverance from the Lion's mouth" at Rome, afterwards, 2 Tim. iv. 17, was "not from suffering death by the sword, but from being exposed in the amphitheatre to wild beasts, as several Christians had already been, and in a very cruel manner," for which he refers to Tacitus, Annal. XV. 44, in his note, p. 176.

"Ch. x. 30. Εμοι εκδίκησις, Εγώ ανταποδώσω, is a quotation from Deut. xxxii. 35, which differs both from the Hebrew text, and from the Septuagint: and this passage is again quoted
in the very same words, Rom. xii. 19.—This agreement in a reading which has hitherto been discovered in no other place, (see the New Orient. Bibl. Vol. V. p. 231—236,) might form a presumptive argument, that both quotations were made by the same person; and consequently, that the Epistle to the Hebrews was written by St. Paul. But the argument is not decisive: for it is very possible, that in the first century, there were manuscripts with this reading in Deut. xxxii. 35, from which St. Paul might have copied, in Rom. xii. 19, and the translator of this Epistle in Heb. x. 38,” same page, 256.

A more decided instance of scepticism, is rarely to be found. To any other, the “presumptive argument” would appear irresistible, not to be overthrown by a bare possibility, but a very high improbability; since this remarkable rendering is to be found in “no other place,” but in these two passages, as he himself acknowledges. The present Septuagint reading, ἐν ἡμέρᾳ ἐκδίκησεως ανταποδώσω, “In the day of vengeance, I will repay,” is found in both texts, the Vatican and Alexandrine, and therefore bids fair to have been the original reading of the first century. The Apostle’s rendering, in both places, is more correct and critical than the Septuagint, in the first clause, ἐν ἡμέρᾳ ἐκδίκησεως, which is only a paraphrase, not a translation, like his εμοὶ εἰκάτησις, of the Hebrew, הָסְבַלְבִּל, and in the second, the joint rendering, ανταποδώσω, is founded on a various reading, הָסְבַלְבִּל, supported by a parallel verse, Deut. xxxii. 41, and followed, not only by the Sept. but by the Syriac, Vulgate, and Chaldee. It is, therefore, greatly superior to the present Masoretic, הָסְבַלְבִּל, “and recompence,” supported only by the Arabic version, and followed by the English Bible, evidently for the worse. And the Apostle has further improved upon the Septuagint, in the common term, ανταποδώσω, by the emphatic prefix Ἔγω, which makes it stronger, as appropriated to the Almighty, than even the original Hebrew, which wants the personal pronoun.

2. Michaelis asks, “Why did the author of the Syriac version translate this Epistle from the Greek, if the original was in Hebrew *?” p. 231.

* The hypothesis of the Hebrew original, was first broached by Clemens Alexandrinus, according to Eusebius. But Michaelis himself admits, that this Father did not pretend to assert it as a fact, but only to obviate the objection drawn from the difference of style,
The Syriac version was the earliest of all, written in the apostolic age, and in the days of the Apostle Adaeus, Thaddeus, or Jude, according to the judicious Abulfaragi; and near the end of the first century, according to Michaelis, Vol. II. p. 30. If then, this most ancient version was translated immediately from the Greek, surely the presumption is infinitely strong, that there was then no Hebrew original. This argument, indeed, furnished by himself, seems decisive also to prove the canonical authority of the Greek Epistle, in the judgment of the Syriac translator; for why should he adopt the Epistle, unless written by the Apostle to whom the voice of the Church had assigned it? Surely John or Jude, the Apostles, would not have suffered it otherwise to have been admitted into the sacred Canon, either of the Greek or Syriac Testament.

Assuming it, however, to have been written in Hebrew, Michaelis draws the following objection from a supposed blunder of the translator into Greek, to shew that he could not possibly be St. Paul; which most completely recoils upon himself, and proves irrefragibly that the Greek was the original, and written by the Apostle.

" Ch. xii. 18. οὐ γαρ προσελθοντάς ψηλαφωμενός ορεὶ—

22. ἀλλὰ προσελθοντάς Σιών ορεὶ."

" Here," (says he,) "the expression ορεὶ ψηλαφωμενός, monii palpabili, which is opposed to Σιών ορεὶ, is certainly a very extraordinary one: and I am wholly unable to give a satisfactory account of it, except on the supposition that the Epistle was written in Hebrew. But on this supposition the inaccuracy may be easily assigned. Sinai, or the mountain of Moses, is that which is here opposed to Mount Sion. Now the expression 'to the mountain of Moses,' is in Hebrew רָום רַגְלּ (lehar Mosheh.) This latter word the translator misunderstood; and instead of reading, and taking it for a proper name, he either read, by mistake, בֵּשׁ, palpatio, or pronounced, by mistake, דֶּשֶׁ, (Mashah,) palpatio. Hence, instead of rendering, 'to the mountain of Moses,' he rendered, 'to the tangible mountain.'"

But this "mountain of Moses" is a creation of his own brain. For "Sinai in Arabia," the mountain here meant by the Apostle,
pursuing his former "allegory," Gal. iv. 24—26, is no where so styled in Scripture, but rather "the mountain of God," Exod. iii. 1, &c. "the mountain of the Lord," Numb. x. 33, or "the Holy mountain," Psalm lxviii. 17, because it was honoured with the presence of the God of Israel. To call it, therefore, by the name of Moses, or indeed of any mortal, would have been sacrilege.

To what then, did the Apostle refer, in the remarkable term ψηλαφωμενω? Evidently to the divine injunction to the people and their cattle, not to ascend or touch it, beyond the prescribed limits near its foot, under pain of death, Exod xix. 12—24. Alluding to this awful command, the Apostle beautifully contrasts the terrors of the law, delivered on the earthly Sinai, not to be touched under pain of death; with the superabundant grace of the Gospel, promising to the faithful eternal life in the Heavenly Sion: to which, by an admirable anticipation, he represents them as already come, (προσεληνυθατι.)

Michaelis was rather too fond of displaying his oriental learning; and never, surely, was there a more unfortunate specimen than this!

3. He is not less unfortunate in his last position.

He rested this principally on the testimony of Origen; who, according to Eusebius, Hist. Ecclesiast. B. VI. ch. 25, "held that the matter of the Epistle was from St. Paul, but the construction of the words from another, who recorded the thoughts of the Apostle, and made notes, as it were, or commentaries, of what was said by his master," p. 246.

"Having delivered his own opinion, Origen adds: ει τις ουν εκκλησια εξει ταυτην την επιστολην ως Παυλου, αυτη εινδοκιμειτω και επιστοτω, ου γαρ εικη οι αρχαιοι ανδρες ως Παυλοι παραδεδωκασι. Τις δε ο γραφας την επιστολην, το μεν αληθες Θεος οιδεν. Ἡ δε εις ἡμας φθασα στισορια, υπο τινων λεγοντων μεν οτι Κλημης, δε γενομενος επισκοπος Ρωμαιων, εγραψε την επιστολην 'υπο τινων δε, ωτι Λουκας, δε γραφας το εναγχελιον και τας πραξεις." The following is a literal translation of this, (which Michaelis ought not to have omitted.)

"If then, any Church [or, whatsoever Church,] holds this Epistle as Paul's, it should be commended, even upon this account; for it was not without reason, the primitive worthies have handed it down as Paul's. But who wrote the Epistle,
[in its present form*], truly God indeed knows. The historical account that has reached us [is various and uncertain,] some saying that Clemens, who was Bishop of Rome, wrote the Epistle, others Luke, who wrote the Gospel, and the Acts,” p. 247.

Michaelis here thinks, that by ἵστορια εἰς ἡμας φθασασσα, Origen meant “oral accounts;” and he contends, that “neither of these contradictory accounts can be true: for the style of the Epistle to the Hebrews, is neither that of St. Luke, nor that of Clement of Rome: and the latter especially, if we may judge from what is now extant of his works, had it not even in his power to write an Epistle so replete with Jewish learning.” p. 247.

What now is the force of Origen’s evidence, supposing that his opinion is fairly and fully related by Eusebius, which may be doubted †? Why surely, that Paul was the original author of the Epistle, as confirmed by primitive tradition. The oral account, upon which he founded his conjecture was vague; and Michaelis has satisfactorily shewn, that it could not be true in either case: what then remains by all the rules of right reasoning? Unquestionably, that rejecting the oral account as false, we should embrace the primitive tradition as true. And consequently admit, that no one but the Apostle himself could be the author of an Epistle so replete with Jewish learning, who was educated at the feet of Gamaliel himself, (Acts xxii. 3,) and disputed with the first Jewish Rabbis of the age, in Asia, Greece, and Rome.

By the failure, therefore, of the paradoxical hypothesis of Michaelis, in all its branches, the positive evidence is still further strengthened: we may now rest assured, that the Epistle was written in Greek, not in Hebrew, by St. Paul himself, not by any one else. The celebrity of Michaelis, as a sacred critic, and the deference paid to his authority, especially in Germany, combined with the high Biblical importance of the enquiry,

* Origen says nothing of Hebrew; and Paul’s usual conversation was in Greek, his mother tongue. We may reckon, therefore, that he rejected the hypothesis of Clemens Alexandrinus, his master.
† Origen, in his writings still extant, expressly and repeatedly attributes this Epistle to St. Paul as the author. See Lardner’s testimonies, II. p. 440, 472, 473, who thinks that Origen changed his former opinion with his riper years.
must apologize for this minute discussion of a few leading points of his prolix argument.

The style of this mighty master of Grecian eloquence, like his own magnificent compounds, πολυμερώς, πολυτροπώς, (Heb. i.1,) πολυτουχός, Eph. iii. 10, (which were evidently forged on the same anvil,) is "abundantly variegated and diversified;" animated with all the energy and vehemence and abruptness of Demosthenes; and enriched and adorned with all the amplifications, tropes, and figures of Cicero; while he excelled them both in the sublime, the beautiful, and the pathetic, on account of the greater dignity, importance, and variety of the subjects that engaged his highly furnished, ardent, and versatile mind, making himself all things to all men, if by any means he might win some.

Still it must be confessed, that there is much obscurity in his writings, arising from various sources.

1. Several of his Epistles were answers to questions put to him, on doctrinal or ceremonial points that were then contested between the Jewish and Gentile Churches; we therefore want, in many cases, the key to his arguments, in answer thereto.

2. The abrupt change of person, from Paul to his correspondents, or opponents, without notice given, often occasions perplexity; speaking of them in the first person, and of himself in the third, 2 Cor. xii. 2, &c. Rom. vii. 21—25, &c.

3. The involvment of his flowing sentences, including parentheses, and digressions without number, often renders it extremely difficult to follow the thread of his argument*, through the labyrinth of his language. Even Peter complained that he was "hard to be understood," and James intimated, that he was liable to be misunderstood†.

THE SECOND EPISTLE TO TIMOTHY.

"I am now ready to be offered up as a libation,
And the season of my dissolution is at hand," iv. 6.

From this passage, Eusebius, Jerom, Chrysostom, and the ancient tradition, held, that this was the last of Paul's Epistles,

* See several ingenious and judicious remarks on the peculiarities of Paul's style, in Petey's Hera Panthea, Michaelis, and Gilpin, &c.
† Compare Jam. ii. 24, with Rom. iii. 28.
written not long before his predicted martyrdom; and this opinion is generally followed by learned moderns.

Whether Paul visited Rome once only, or twice, has been much contested by critics; at the head of the former class ranks Lardner; at the head of the latter, Michaelis*. The latter opinion is better founded.

1. In the foregoing Epistles to the Colossians, Philemon, and the Philippians, the Apostle expressed, as we have seen, a confident hope of seeing them soon; and we learn from the last chapter of this Epistle, that his expectation was realized; describing his route, shortly before he wrote it, through Corinth, Philippi, Troas, Miletus, and Colosse; as traced in a foregoing note, on the Epistle to Titus.

2. This route is not to be confounded with that described in the two last chapters of the Acts; for Paul could neither visit Corinth, Troas, nor Miletus, on his first voyage to Rome, which lay considerably to the north of his course; as Michaelis has acutely observed, p. 173—175.

3. That the Apostle was now at Rome, and in prison, when he wrote this Epistle, is plain, from i.8—17, &c.; therefore he visited Rome a second time, according to the received tradition.

4. His treatment was different both times. During the first visit, he was confined, indeed, according to the Roman usage, until both he and his accusers could be heard together before Cæsar, to whom he had appealed from the provincial tribunal at Cæsarea, as we may judge from the conduct of Felix, Acts xxiii.35. But he was confined only to his own house, and treated with much indulgence; probably in consequence of the favourable representations of his case by Festus, xxv. 24—27, and of his exemplary good conduct, and prediction, and miraculous powers, during the voyage, by his friend Julius, the centurion, Acts xxvii. 8—43; insomuch, that he made many converts at Rome, and even in Cæsar's household, Phil.i.13, iv.22; and at the end of two years, when either his accusers had failed to appear, or to substantiate their charges at Cæsar's tribunal,

* Michaelis has here again redeemed his character as a sacred critic. Though not to be implicitly trusted, as we have seen, he is sometimes excellent; and no where more so than in his remarks on this Epistle; in which, following a skilful guide, the learned Mosheim, he has ably and fully exposed the mistakes of Lardner and his party.
(before which he seems to have been brought to a hearing, Phil. i. 7.) he was honourably acquitted, and dismissed, Acts xxviii. 30, 31, as he expected, Phil. ii. 24; Philemon 22.

But on the second visit, his former success in proselytizing Caesar's household, (Phil. iv. 22,) and probably among the rest, the Empress Poppea * herself, as we may collect from Josephus, who remarkably styles her ἔθνος θεωρητά, "devout," or a "proselyte," and represents her as a friend to the Jews, Ant. XX. 7, 11, Vita. 3, probably gave umbrage to Nero. He was now "imprisoned, as a malefactor," or a mover of sedition, 2 Tim. ii. 9, perhaps on account of the uproar at Ephesus, which the recorder might have reported to the Emperor, Acts xix. 40, and for which the Apostle was brought to a first hearing before Nero, when "all the Christians of Asia, or Ephesus, then at Rome, deserted him;" and "Alexander the coppersmith did him much harm," by witnessing against him maliciously; so that he with difficulty was then "saved from the mouth of the lion," or the cruelty of Nero †, iv. 14—17, i. 15. Sentence, indeed, was not passed at this first hearing, or apology; for, according to the forms of Roman judicature, a nondum liquet was declared, or the cause was put off to a second hearing, and his prosecutors still bound over to prosecute, and perhaps enjoined to procure fuller evi-

* Poppea Sabina was remarkable for her beauty, and not less for her lust and cruelty, according to Tacitus; whereas Josephus celebrates her for piety, humanity in pleading for his friends the priests, and personal kindness to himself, whom she dismissed with presents.

† In a foregoing note on the Epistle to the Hebrews, we stated the opinion of Michaelis, that this expression was to be understood literally, as according with the description Tacitus gives of the sufferings of the Christians in Nero's persecution, "who were clothed in the skins of wild beasts, and exposed to be torn in pieces by dogs, with the most cruel mockery." Annal. XV. 44. But the figurative application of the "lion," to Nero himself, and the most generally received, is preferable. Nero had all the Roman "fierceness of countenance," as appeared from the description of an impostor that resembled him, given in a foregoing note, Vol. II. p. 212. And his tutor Seneca, who for some time had, by dint of instruction, softened the sanguine disposition, used to say, among his intimate friends, non fore savo illi Leoni, quin gustato sanguine humanis sanguinis, ingenita redeat servitutia, "that surely when once that fierce lion had tasted human blood, his innate cruelty would break out again." Lipsius Not. Tacit. An. XII. 9. A prediction soon verified by the event. Seneca himself did not long survive Paul, being put to death in the same year, A.D. 65. On that emergency, he thus consoled his weeping friends: "Who can be ignorant of Nero's cruelty? Nothing can be wanting to fill up the measure of it, after the murder of his mother, (Agrippina,) and his brother, (Britannicus,) but the death of his tutor and preceptor!" Annal. XV 62.
dence. But in the interim, as it seems, "Paul converted Nero's cup-bearer," which so provoked the jealous tyrant, that "he cut off" or beheaded the Apostle, as we learn from Chrysostom *.

That the Apostle, indeed, had no further hope of deliverance from his present bonds, is evident from his prediction, iv. 6, and from the sequel: "And the Lord will deliver me [not from death, but] from every wicked work, [with which I am charged as a malefactor,] and will save me unto his heavenly kingdom.

To whom be glory for evermore. Amen," iv. 18.

Here the Apostle is clearly resigned to his fate.

5. In his disgrace, Paul was deserted by all his acquaintances, and most of his intimates. His Asiatic friends, Phygellus, Hermogenes, &c. forsook him at his first hearing, except Onesiphorus, of whose attentions and kindnesses, both at Ephesus and Rome, he makes honourable mention, i. 15—18, iv. 16; and what was more grievous, of his own disciples, Demas quitted him from worldly motives, and went to Thessalonica, Crescens to Galatia; and even Titus, (who could have expected that!) unto Dalmatia; none remained but the faithful Luke,

"Faithful found
Among the faithless; faithful only he."

The friends who now adhered to him were strangers, unnoticed in his former Epistles, Eubulus, Pudens, Linus, Claudia, &c. who join in the salutation to Timothy. No wonder, then, that he was anxious for the speedy return of his beloved pupil, Timothy, and his old friend Mark, "who was serviceable to him in the ministry," to bid them farewell, and give them his parting instructions, iv. 9—21.

From Paul's earnestness to see those two dearest friends, without delay, we may fairly collect, that Nero's dreadful persecution of the Christians, at Rome, had not yet commenced; for surely if it had, he would not wish to bring them into the lion's mouth, to inevitable destruction, when the bare confession of Christianity was sufficient for their seizure; according to Tacitus, correpti qui fatebantur. And if this conjecture be well

* Ποιαν de πρωτην απολογιαν λεγει; παρεστη ἣδε τῷ Νερώνι και διευγενεις επιδη ἐν τον οινοχον αυτου κατηχησε, τοις αυτων απετεθεν. Lardner, VI. p. 361. This testimony of Chrysostom carries its own evidence with it, and refutes the perplexed anachronisms of Pearson, respecting this event, which are justly censured by Lardner.
founded, we can determine the date of Paul's martyrdom with considerable precision. For Nero's burning of Rome is placed by Tacitus under the consulate of C. Laecanius and M. Licinius, about the month of July, A.D. 64. This act procured him the hatred and clamours of the people, which having endeavoured several ways to remove and pacify, but in vain, he at last devised the base and wicked expedient of throwing the odium of it upon the Christians. Whom, therefore, to appease the gods, and to please the people, he condemned as guilty of the fact, and caused to be executed with all manner of acute and exquisite tortures. This persecution took place, therefore, in the course of the year A.D. 65, when on June 29th, according to the annals both of the eastern and western Church, noticed by Usher, the Apostle was slain with the sword. Tacit. Annal. XV. 33—34. Usher's Annal. A.D. 67.

Hence we may be morally certain, that this leading date of Paul's martyrdom, could not have been later than A.D. 65 *, in the twelfth of Nero, according to Epiphanius, Pagi, and Lardner, VI. p. 300, 301.

An hypothesis similar to that of Doctor Marsh respecting the Gospels, was proposed by Doctor Paley, in his ingenious Hora Paulinae; namely, that the Epistles of Paul and the Acts of the Apostles were written without concert on either side, while their undesigned coincidences, and incidental references to each other, mutually attest the truth of the facts as independent vouchers. See pp. 6, 47, 111, 158, 160, 171, 270, 278, 287, 306, &c.

In this work, many curious instances of remote resemblance, and latent coincidence, which have escaped ordinary readers, and even the best commentators, are deduced from minute and critical inspection and comparison of the originals: but the hypothesis itself that they were undesigned, appears to be rather specious than solid, for the following reasons:

1. Paul did not, indeed, consult the Acts, which were not written until after his decease, according to the present chronological adjustment; but it is most highly probable that Luke both saw and consulted Paul's Epistles; because he attended

* Michaelis dates it about A.D. 66.

Usher, Petavius, and Bible Chronology ..................... 67.

Pearson, Barrington ................................. 68.
him in his travels during the period in which most of them were written; and he remained with the Apostle till his death. And if Paul, as is probable, kept copies of his Epistles, they might naturally be included in those "parchments," he wrote "especially" about to Timothy, and desired him to bring with him, from Troas, iv. 13. These most valuable documents for his history, Luke would be unpardonable to have neglected; a history, which Paul probably commissioned him to write.

2. And that he actually did consult them, we may rather collect from the comparison of both. Even Paley himself concedes, that "the accordancy between both, in many points, is circumstantial and complete," and "the harmony indubitable," p. 297—299. And he also notices a remarkable conformity in the order of the Apostle's persecutions at Antioch, Iconium, and Lystra, as noticed briefly by the Apostle himself, 2 Tim. iii. 11; and more fully by Luke, in the Acts, xiii. 14—50, xiv. 1—19, p. 350—353.

Hence, we may safely conclude, that Luke did actually consult the Epistles; and that he borrowed, varied, or omitted incidents contained therein, at discretion, as best suited his particular plan; and with a thorough knowledge of the whole subject both from his own experience and the information of Paul, as an original and independent Historian: like the succeeding Evangelists, borrowing, varying, or omitting from their predecessors.

THE CATHOLIC EPISTLES.

These are attributed to the Apostles of the circumcision, James, the Lord's brother or cousin, and first bishop of Jerusalem, and Jude, his brother; and Peter, and John, the Apostles. Like the Epistle to the Hebrews, they seem to have been addressed to the Jewish converts in general, both of Palestine and of the dispersion, to keep them steadfast in the faith, that they might not swerve under their approaching trials, toward the end of the Jewish dispensation; to guard them against Antichrists, or false Christs, and false Apostles or false teachers, which were among the last signs or prognostics of the destruction of Jerusalem; against wars and fightings, which were a further sign of the times, and to exhort them to good works, and the practical duties of the Gospel. The style of James,
Peter, and Jude is concise and highly figurative, and has a general resemblance throughout.

**THE EPISTLE OF JAMES.**

The authenticity of this excellent practical Epistle is supported by the following arguments.

It was translated in the Syriac version made in the Apostolic age, and all along received by the Syrian Church; and acknowledged as canonical by Ephrem Syrus, Eusebius, Chrysostom, Jerom, Theodoret, and in several canons of the Greek and Latin councils. And it is highly rational, and worthy of the president of the Mother Church at Jerusalem. No sober-minded critic therefore can reasonably doubt of its authenticity or canonical authority*.

It was probably written about a year before his death, when the troubles were beginning in Judea, from false teachers, iii. 1; seditions and insurrections, iv. 1; with the benevolent design of vindicating the true faith working by love, and recommending peace and harmony to a distracted world. We may date it, therefore, about A.D. 61, or the beginning of A.D. 62, with Whitby, Lardner, and Michaelis.

**THE EPISTLE OF JUDE.**

This Epistle was held as genuine by several of the ancient Fathers, Tertullian, Clemens Alexandrinus, Origen, and Epiphanius; and as it coincides in doctrine with the other Catholic Epistles, (see this Vol. note, p. 193,) should be admitted as canonical; especially as there is a marked resemblance between it, vers. 6, and the Epistle of Peter, 1 Pet. iii. 19, 20, 2 Pet. ii. 4, 5, in these abstruse passages, descriptive of the fallen angels, and their punishment; relating most probably to the pious Sethites, who were corrupted by their commerce with the daughters of Cain, and their posterity, who perished in the deluge, (as explained before, Vol. II. p. 36, 39.) These passages of Peter, which are fuller, seem to be designed as a commentary on the conciser account of Jude. We seem warranted, there-

* Both Lardner and Michaelis, however, have expended a great deal of criticism to determine who this James was; and after puzzling themselves, have come to the sceptical conclusion of doubting who he was, and of course, not knowing whether the Epistle be canonical or not.
fore, to date this Epistle before Peter’s; and about the same time as his brother’s, A.D. 62.

The Jewish legend or tradition of Michael contending with the Devil about the body of Moses, ver. 9, has given much offence to Michaelis, so that he doubts whether Jude could be “an inspired writer, or an immediate disciple of Christ,” p. 385. But might not the Apostle have used it merely as a popular illustration (without vouching the fact) of that sober and wholesome doctrine, for the lower classes especially, not to speak evil of dignities? from the example of “the Archangel,” who did not venture to rail even at the devil, but meekly said, “The Lord rebuke thee!” as Michaelis himself has suggested*, p. 392.

THE EPISTLES OF PETER.

The first Epistle is addressed to the converted Jews of “the dispersion, sojourners in Pontus, Galatia, Cappadocia, proconsular Asia, and Bithynia,” or the principal provinces of Asia Minor, or Natolia, i. 1, which had also been the chief scenes of the early part of Paul’s ministry; and were probably attached to the Mother Church of Antioch in Syria, which seems to have been early under the particular inspection of Peter also, Gal. ii. 11. For, as we learn from Eusebius, “Peter having founded the Church in Antioch, went from thence to Rome preaching the Gospel;” Origen and Jerom agree, that “Simon Peter having had the episcopacy of the Church of Antioch, and preached to the converted Jews of the dispersion in Pontus, and the neighbouring provinces, proceeded to Rome, where he was crucified. And Chrysostom expressly says, “This is one prerogative of our city [Antioch] that at first, we received the chief of the Apostles as our teacher. However, we held him not to the end, but resigned him to the imperial city, Rome.” See the original passages, Lardner, VI. p. 544.

* Michaelis has furnished the following curious remark thereon. “To the doctrine which St. Jude inculcates by this quotation, that we ought not to speak evil of dignities, not even of the fallen Angels, but that we should leave judgment to God, I have no objection. And I really think that they transgress the bounds of propriety, who make it their business, either in the pulpit, or in their writings, to represent the Devil as an object of detestation: since, notwithstanding his fall, he is still a being of a superior order.”—Is this the doctrine of the New Testament? or, the usage of our Lord, of Peter, Paul, and John in the Apocalypse? We fancy not. “The old Serpent, deceiving the whole world,” as a “roaring lion, going about seeking whom he may devour,” is surely an object of terror and detestation.
The arguments in favour of the authenticity of these Epistles are numerous and satisfactory. The first Epistle was universally received, according to Eusebius and Origen, and was referred to as his, by Clemens Romanus, Polycarp, the Martyrs at Lyons, Papias, Theophilus, bishop of Antioch, Irenæus, Clemens Alexandrinus, Tertullian, &c. See Lardner, vi. p. 151, 152; and it is worthy, indeed, of the Apostle, containing, as Ostervald observes, "very weighty instructions written with great strength and majesty; so that it is one of the finest books of the New Testament." The second, though not so well supported by external authority, is sufficiently established by the internal evidence, by its reference to the foregoing. It was evidently written soon after the former, from the continuation of the subject, and shortly before the Apostle's martyrdom, which he expressly predicts, 2 Pet. i. 14, (as explained before, p. 21 of this volume.)

The Apostle represents his first Epistle as written from "Babylon, and sent by Silvanus, the faithful brother, to Pontus," &c. 1 Pet. v. 12, 13.

Whether Babylon is to be understood here, literally, or mystically; as the city of that name in Mesopotamia, or in Egypt; or rather, Rome; or Jerusalem; has been long and warmly contested by the learned. The arguments on both sides are detailed at length by Lardner, who adopts the mystical application to Rome; and by Michaelis, the literal, to Babylon in Mesopotamia, or rather, as he supposes, Seleucia on the Tigris. See Lardner, vi. p. 572—580, Michaelis, iv. p. 328—341.

After a careful examination of both, the evidences in favour of the mystical interpretation seem greatly to preponderate, for the following reasons.

1. This was the primitive tradition adopted by most of the Greek and Latin Fathers, Papias, Eusebius, Jerom, Ecumenius, Cosmas, Bede, &c. and by Valesius, and most of the writers of the Romish Church.

2. It is not probable that Peter ever visited Babylon in Chaldea, from the total silence of Ecclesiastical History. And Babylon in Egypt was too small and insignificant to be the subject of consideration.

3. Silvanus or Silas*, the bearer, was "the faithful brother,"

* Silas, in Hebrew, שִׁלַּא, signifies, "three," or "third;" and seems to have been
or associate of Paul in most of the Churches which he had planted. And though he was not at Rome with the Apostle when he wrote his last Epistle to Timothy, might naturally have come thither soon after; and have been sent by Paul and Peter jointly, to confirm the Churches in Asia Minor, &c. which he had assisted in planting. But Silvanus, Paul, and Peter had no connection with Babylon, which lay beyond their district; and, therefore, they were not likely at any time to build upon another's foundation. The Gospel was preached in Persia or Parthia, by the Apostle Thaddeus, or Jude, according to Cosmas; and Abulfaragi reckons, that the ancient Syriac version of the New Testament was made in his time, and probably, by his authority, for the use of the Oriental Churches, Lardner, v. p. 172, Michaelis, Vol. II. p. 80.

4. The Jews, to whom the Epistle was written, were fond of mystical appellations, especially in their captivities; Edom was a frequent title for their Heathen oppressors; and as Babylon was the principal scene of their first captivity; it was highly probable, that Rome, the principal scene of their second, and which so strongly resembled the former in her "abominations, her idolatries and persecutions of the Saints," should be denominated by the same title. And this argument is corroborated by the similar usage of the Apocalypse, where the mystical application is unquestionable, Rev. xiv. 8, xvi. 19, xviii. 2, &c. It is highly probable, indeed, that John borrowed it from Peter; or rather, that both took it by inspiration, from the prophecy of Isaiah, xxi. 9.

5. The Syrian hypothesis cited by Michaelis, from Asseman's Bibliotheca Orientalis, T. III. P. II. p. 7; that Peter wrote his first Epistle not only in Jerusalem, but in the very room where the Apostles first received the gifts of the Holy Spirit, (iv. p. 341, note,) though of no weight in itself, is a voucher for the preceding observation.

6. The second Epistle is generally agreed to have been written shortly before Peter's death; but a journey from Babylon to Rome, (where he unquestionably suffered) must have employed
a long time, even by the shortest route that could be taken. And Peter must have passed through Pontus, &c. in his way to Rome, and, therefore, it would have been unnecessary for him to write. Writing from Rome, indeed, the case was different, as he never expected to see them more.

We are warranted, therefore, to date these Epistles about the beginning of A.D. 65; soon after the second Epistle to Timothy. Whether Paul and Peter suffered at the same time, or separately, is not known; probably the latter: for Jerom relates, that Peter was crucified by Nero for opposing the sorceries of Simon Magus, who had bewitched the Romans, as formerly the Samaritans, Act. viii. 9, 10, Lardner VI. p. 544, Petav. II. p. 379.

THE EPISTLES OF JOHN.

I. The authenticity of these three Epistles, especially of the first, and principal, is unquestionable. It was received as the Apostle's composition everywhere almost in the eastern and western Churches, and is cited by the early Fathers, Polycarp, Papias, the martyrs of Lyons, Irenæus, Clemens Alexandrinus, Cyprian, Eusebius, Cyril, Epiphanius, Augustine, Chrysostom, venerable Bede, &c. &c. See Lardner, VI. p. 584. And, indeed, the internal evidence in its favour is striking and satisfactory, in the remarkable analogy of sentiment and expression to his Gospel throughout; especially to the beginning and the end of the Gospel in the animated exordium of the Epistle.

"What occurred from the beginning [of the Gospel] concerning the Oracle of Life; what we have seen with our eyes, what we beheld, and our hands have handled—declare we unto you, that ye may participate with us;—and these, write we unto you, that your joy may be completed," i. 1—4. (See note, p. 256 of this Volume.)

Whether this Epistle was written, 1. before or after his Gospel; and 2. before or after the destruction of Jerusalem, has been much disputed by commentators and critics. The generality agree, however, that it was written before his Gospel, and are followed herein by Lardner and Michaelis, concurring in this point, indeed; but differing with many commentators on each side, as to the other; Michaelis contending that it was written before the destruction of Jerusalem; Lardner, after.

It was probably written before the destruction of Jerusalem, for the following reasons, not noticed by either.
1. As the other Apostles, James, Jude, Paul, and Peter, had written Catholic Epistles to the Hebrew Christians especially; it is likely that one of the principal "pillars of the Church," the greatest surely of the Mother Church, the most highly gifted and illuminated of all the Apostles of the circumcision, and the beloved disciple, would not be deficient likewise in this labour of love.

2. Nothing could tend so strongly to establish the faith of the early Jewish converts as the remarkable circumstances of our Lord’s crucifixion, exhibiting the accomplishment of the ancient types and prophecies of the Old Testament respecting Christ’s passion, or sufferings in the flesh. These, John alone could record, as he was the only eye witness of that last solemn scene among the Apostles. To these, therefore, he alludes in the exordium, as well as to the circumstances of our Lord’s appearances after the Resurrection; and to these he again recals their attention in that remarkable reference to “the water” at his baptism; to “the water and blood” at his passion, and to the dismissal of “his spirit,” when he commended it to His Father, and expired, v. 5—9. See the foregoing explanation of this most important and most disputed passage, p. 236, 237 of this Volume.

8. The parallel testimony in the Gospel, John xix. 35—37, p. 236, bears witness also to the priority of the Epistle, in the expression, “He that saw, hath testified” (μαρτυρήσας), intimating that he had delivered this testimony to the world already; for if now, for the first time, it should rather be expressed by the present tense, μαρτυρεῖ, “testifieth.” And this is strongly confirmed by the Apostle’s same expression, after giving his evidence in the Epistle, “This is the testimony of God, which He hath testified (μαρτυρεῖ), concerning His Son,” ver. 9, referring to the past transaction, as fulfilling prophecy.

This argument seems decisive for the priority of the Epistle to the Gospel.

Its priority also to the destruction of Jerusalem, may be inferred by analogy, from the dates of the other Catholic Epistles, which were all written not long before the destruction of Jerusalem, when it was most necessary to prepare the minds of the faithful for that catastrophe, and to comfort them under it, with the prospect of future “joy,” or happiness, in reward of their “patience,” and resignation to the will of God.
It was, therefore, probably written the last of the Catholic Epistles, and soon after the publication of the three first Gospels, whose omission of that most material testimony, it was absolutely necessary to supply without delay. And the allusions of this Epistle to the Gospel prognostics of the destruction of Jerusalem, are pointed and express.

The springing up of false Christs and false teachers, and false prophets in the Church, were among the first and last signs of the destruction of Jerusalem, foretold by our Lord, Matt. xxiv. 5—25. To these the Epistle evidently alludes:

"Dear Children, this is the last hour, and as ye have heard, that the Antichrist is coming; even so now there have been (γεγονασι) many Antichrists: whence we know that it is the last hour," ii. 18.

This word, αντιχριστος, is peculiar to John; it signifies in strictness, a "deputy-Christ," or one who assumed his authority, see Vol. II. p. 505, corresponding to our Lord's expression, a false Christ, or impostor; and αντικριστοι in the plural, false Apostles, or false teachers, who sowed heresies, or erroneous doctrines in the Church. The earliest of these on record were the Judaizing teachers from the Church of Jerusalem, of the Sect of the Pharisees, who attempted to impose circumcision and the observance of the law of Moses on the Gentile Church of Antioch, Acts xv. 1—5; and who were censured by the first Apostolic council at Jerusalem, in A.D. 49; for "disturbing the peace of the Gentile Church without commission from the Apostles," Acts xv. 23—29. And to these, in the first instance, the Epistle alludes pointedly:

"They went out from us, (the Apostles) but they were not of us: for if they had been of us, they would have remained with us, [or kept our doctrine] but [they did not] that they might be manifested, that all are not of us," ii. 19.

"The last hour," so emphatically repeated, seems to refer to the approach of the catastrophe, as intimated by our Lord, "When ye see all these [signs] know ye that it is near at the doors. Verily I say unto you, that this generation shall not pass away till all these [woes] shall happen," Matt. xxiv. 33, 34.

And that this generation was now "passing away," the Apostle also emphatically repeats:

"I write, (γραφω) to you fathers, because ye have known Him that is from the beginning——
"I wrote (εγραψα) to you fathers, because ye have known Him that is from the beginning,"———ii. 13, 14.

Here the Fathers, or Elders, are distinguished twice from "the young men, and the children," by this circumstance of having known CHRIST, or seen him either during his ministry, or after his resurrection. They were, therefore, passing off the stage of this world, above an entire generation from our Lord's resurrection, A.D. 31, supposing that this Epistle was written the year after the publication of the three Gospels, about A.D. 68, or two years before the destruction of Jerusalem, as the most seasonable time.

The leading doctrine of this sublime Epistle, is our Lord's New Commandment of Christian love, or charity. This, it repeatedly inculcates and admirably enforces, ii. 7—11, iii. 16—18, iv. 7—12. And it warns the faithful, especially, against false prophets, worldly-mindedness, and idolatry, iv. 1, ii. 15, 16, v. 4, v. 21.

II. The second Epistle is an epitome of the first, touching, in few words, on the same points. It is addressed "to the elect Lady and her Children," ver. 1. The word κυρια is ambiguous, it may literally denote a woman, or figuratively, a Church. And the latter seems preferable; for the Church of CHRIST was styled, "the Queen," (ἡ βασιλισσα, Sept.) Ps. xlv. 10, which is a synonymous term. And this imagery is frequent in the New Testament, Matt. xxv. 10; Gal. iv. 25, 26; Eph. v. 25; Rev. xix. 7, xxi. 2.

CHRIST also is styled in prophecy, "the Father of the future Age," Isaiah ix. 6; whose "children should be made princes in all lands," Ps. xlv. 16; and he styled himself, "the bridegroom," Matt. ix. 15, and John Baptist, "the friend of the bridegroom," or bride man, John iii. 29.

And in support of the allegorical interpretation, we may observe, that though τεκνα, "children," may include daughters, those of the elect lady are plainly sons, (ους) "whom I love," ver. 1, (πεπρωμαιουρας) "walking in truth," ver. 4, whom he warns "to look to themselves," (ιαυροντες,) ver. 8, &c. the masculine relatives and participle restricting the sense to sons alone. "Now, in a numerous family, it is very seldom that we find all sons, and no daughters: but when we speak of a Church, the word 'sons' includes persons of both sexes," according to the acute remark of Michaelis, IV. p. 450.
Hence, we may presume, that this was a later brief epistle, referring to the first: "I wrote to you, Fathers," &c. ii. 14.

That some particular Church, indeed, is here meant, may also be collected from the concluding salutation of, "The children of thy elect sister," from which the Apostle wrote. But we know from Ecclesiastical History, that the Church of Ephesus was under his peculiar jurisdiction; therefore, it is highly probable that he wrote to the Mother Church at Jerusalem; according to Whitby, Barrington, and Gilpin.

III. The third Epistle is addressed to an individual, a respectable member of some Church; which, from the Greek names, Gaius, or Caius, Diotrephes, and Demetrius, seems to be Gentile, as intimated, ver. 7. And that this Church was Corinth, may be presumed, from the person addressed, Caius, and on the score of his hospitality; for which he was honourably distinguished by Paul, as "his host, and the host of the whole Church," Rom. xvi. 23; who resided at Corinth, and had been one of his first converts, 1 Cor. i. 14. And this testimony, and the disinterestedness of Paul himself, who took nothing from the Church of Corinth, as he repeatedly told them, 2 Cor. iv. 5, xi. 7—11, xii. 13; working there at his trade as a tent-maker, for his support, Acts xviii. 3, seems to be here elegantly and forcibly alluded to, as a motive to Caius and the Corinthians for hospitality towards strangers of the eastern Churches, on their travels, ver. 6—8.

Nor is it any objection to this, that the Apostle styles Caius, and the Church, "his children," whose "walking in truth, gave him the highest joy," ver. 4; for, after the martyrdom of Peter and Paul, "the care of all the Churches" that they had "planted," necessarily devolved on him, the survivor, the last, and the greatest of the Apostles, "to water." Though not his own converts, therefore, he might reasonably account the Corinthians, "his children," or flock, as being comprized within his jurisdiction of the western Churches.

And the immediate occasion of this Epistle, seems to have been some inattention shewn to a former, which "he wrote to the Church*;" recommending some of the Asiatic brethren to

* Lardner renders, εγραψα τη εκκλησια, ver. 9, "I would have written to the Church," (with the Vulgate, Le Clerc, and Grosius,) were it not for the opposition of Diotrephes: therefore, the Apostle preferred writing to Caius, Lardner VI. p. 601. But the com-
their care and attentions; which was opposed by Diotrephes, an overbearing leader, who not only resisted the Apostle's recommendation, and "prated against him with malicious words," disclaiming his authority; but even proceeded such lengths, as to "excommunicate* the persons who were willing to entertain the strangers." Whom, therefore, the venerable Apostle, with unusual warmth, threatens to correct, at his coming, by his Apostolical authority, ver. 9, 10. This very Diotrephes might have been the leading opponent of Paul, at Corinth; whom he forebore to name out of delicacy, though he censured, 1 Cor. iii. 3—5, iv. 6, &c.

According to this simple and consistent hypothesis, we may date this Epistle still earlier than the second: but about the same year, from the sameness of the doctrinal parts, and of the expressions in both. They all might have been written about A.D. 68 †, three years after the martyrdom of Peter and Paul, and from Ephesus; the two first, to the Mother Church of Judea; the last, to the Mother Church of Achaia. "And since Corinth lay almost opposite to Ephesus; and St. John, from his former occupation, before he became an Apostle, was accustomed to the sea; it is not improbable that the journey which he proposed to take, ver. 14, was a voyage by sea, from Ephesus to Corinth," as ingeniously remarked by Michaelis, IV. p. 456.

THE APOCALYPSE.

The external, or historical evidence in favour of the authenticity of this most sublime, most mysterious, and most important chain of prophetic visions vouchsafed to the Apostle John, has been partly anticipated in the foregoing article of the two resurrections; where the doctrine of the Millennium was immediately deduced from it by the primitive Fathers, Justin Martyr, Irenæus, and Tertullian, and the work itself attributed by them to the Apostle John, who was banished to the Isle of Patmos, (as he himself relates, Rev. i. 9,) in the most clear and explicit terms.

mon rendering is more grammatical, and consistent with the context, and aggravates the offence.

* ἔξαιλας εἰς τὴς ἐκκλησίας, is applicable only to the actual members of the Church: not to the strangers, Michaelis, p. 454.

† Whiston and Lardner date these Epistles between A.D. 80 and A.D. 90. Mill about 91 or 92.
To these ancient and powerful testimonies a multitude may be added, both from the eastern and western Church; such as Papias*, Bishop of Hierapolis, A.D. 116, one of John's own disciples; Melito, Bishop of Sardis, one of the seven Churches, A.D. 177, who wrote a commentary thereon; Theophilus, Bishop of Antioch, A.D. 181; Clemens Alexandrinus, A.D. 194; Origen, A.D. 230; Hippolytus the martyr, A.D. 210; Bishop of Aden, and metropolitan of the Arabians, who also wrote a commentary thereon†. All these flourished in the course of 120 years after John's death, and were men of the greatest note for learning and information in those times. Soon after Victorinus Pictaviensis, A.D. 290, wrote another commentary on it, who lived in the time of Diocletian. "This may suffice, surely," says Sir Isaac Newton, "to shew how the Apocalypse was received and studied in the first ages: and I do not find, indeed, any other book of the New Testament so strongly attested, or commented upon so early as this." *Observations on the Apocalypse, p. 247.*

The mass of positive evidence in its favour is ably collected by Lardner, VI. p. 627—637. And the counter-evidence by Michaelis, in a long and elaborate article, IV. p. 457—544, the great preponderance of the former evidence is no less striking than the prepossession of Michaelis, that could set them on a par, or even give a preference to the latter! But, as we observed before, he was a most unequal critic, and here, as usual, has furnished arguments in abundance to overturn his own "suspicion that it is spurious," p. 487.

From Michaelis and Newton we may collect a satisfactory account of the causes that naturally contributed to impair the early reputation of this wondrous Revelation, which were partly noticed before.

1. "When the Apocalypse was first published, the encouragement to study it was strong: 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things

* See the character of Papias ably vindicated from the misrepresentations of Eusebius, by the learned and acute Henry Taylor, in his Thoughts on the Grand Apostacy, p. 61, 62.

† A statue of Hippolytus was discovered at Rome in 1551, on which are engraved the titles of his writings, and among them περί τοῦ κατὰ Ιωάννην ευαγγέλιον, καὶ αποκάλυψις. "Concerning the Gospel and Revelation according to John." This shews his celebrity in Europe. And his authority contributed greatly to the reception of the Apocalypse, Lardner VI. p. 404; Michaelis IV. p. 478.
that are written therein,' Rev. i. 3. This animated the first Christians to study it so much; but they were soon disheartened and deterred by its insurmountable difficulties and abstrusenesses.” Newton, p. 247.

For it is an unquestionable axiom in sacred criticism, that no historical series of prophecy can be thoroughly understood before its full accomplishment, until it be explained by the event, which is most strictly true of this.

Thus “they wearied themselves to find the door” to the mystery of the two wild beasts, and image of the beast, and the number of the beast, 666; before the great ecclesiastical persecuting powers sprung up in the western and eastern Church, and their genuine offspring, namely, the Papal, Mahometan, and Infidel powers. Nor is the meaning of this mystical number yet ascertained, though the “Man’s name,” Mahomet, in Greek, Maojurtc, seems to have the fairest claim hitherto, in the amount of its numeral letters, exactly corresponding.

Hence they might, perhaps, have exclaimed with the objectors to the symbolical prophecies of Ezekiel, so finely applied in these visions:

“Ah Lord, doth he not speak parables or riddles?” and so, at length, consider it like Daniel’s “sealed book;” as not to be realized neither in that nor in any age, but as merely allegorical. Michaelis, IV. p. 475.

2. The natural and necessary results of its mysterious nature, were the mistaken notions that sprung up early in the eastern and western churches respecting the momentous doctrine of the Millennium; which began to be corrupted by gross and mischievous interpretations. A Paradise of delights, or all manner of sensual enjoyments in eating, drinking, marrying, &c. became the prevailing notion of the Millenary state among the western, as well as the Mahometan heretics. This gave great offence, at a time when the opposite errors of celibacy and the mortifying austerities of monks and hermits began to be fashionable in both Churches. No wonder, then, that the succeeding monkish Fathers of the fourth, fifth, and sixth centuries, (on whose evidence Michaelis chiefly relies,) not only neglected the Apocalypse, but began to decry both its authenticity and orthodoxy, as contrary to the purity of the Gospel; and some went so far as to ascribe it even to the heretic Cerinthus, the adversary of the Apostle. Michaelis IV. p. 469.
3. Another, and more mischievous corruption of its genuine doctrines, were the revolutionary notions that began to be entertained of the Kingdom of the Saints, as designed "to smite in pieces and destroy" all subsisting governments, like Daniel's stone, "the image," or the four great monarchies that preceded it; which were afterwards carried to such an excess (as we have seen in the foregoing article of the two resurrections) by the Anabaptists of Munster*. This completed the disgrace of the Apocalypse, by the odium which its misinterpretation brought upon the Reformation. This odium was artfully fomented by the advocates of the Church of Rome, in their controversies with the reformed.

To this principally may we attribute the prejudices of Luther himself against it, although it so strongly depicted the abominations of popery, and pointed him out as the third angel of the Reformation, (see Vol. II. page 526.) It was considered, indeed, by several of the reformers, as supporting not merely speculative, but dangerous practical errors. "For the expectation of a kingdom in which pure saints should rule over the unregenerate children of the world, began to excite a spirit of sedition, (as it is very easy for the unruly members of a discontented party to fancy that they themselves are the saints, and their opponents the unregenerate:) and for this very reason, the Augsburg Confession, (Art. XVII. De Reditu Christi ad judicium) condemns the doctrine of the Millennium in express terms." Michaelis IV. p. 542.

4. This prejudice was supported by the objections drawn from the peculiar style of the Apocalypse. Dionysius, Bishop of Alexandria, in A.D. 247, (whom Michaelis evidently follows) took a middle course between the opposite opinions, either that the Apocalypse was written by John the Apostle, or by Cerinthus; he admitted it to be a divinely inspired work, written, perhaps, by some other John; but he contended that it could not be the Apostle, from the difference of the style between this and his genuine writings, the Gospel and Epistles. And his authority had considerable weight with the Greek Fathers after him: though Origen, his much more learned preceptor, ad-

* In addition to the foregoing references, the curious may see their doctrines and practices stated by the judicious Hooker, Preface, p. 47—49, in an excellent abridgment of Guy de Bres, contre l'erreur des Anabaptistes.
mitted the authenticity of the book, notwithstanding his warm opposition to the doctrine of the Millennium; which is more than a counter-balance to the opinion of Dionysius, Michaelis IV. p. 480—486; especially, if we add "the celebrated names of Jerom and Augustine," who received it after more cautious examination, and appealed, in support of its authenticity, to ancient testimonies, p. 493.

This difference of style is reducible to its alleged solecisms and figurative language, if compared with the simple and more classical style of the Gospel, which Dionysius contended was perfectly pure Greek; going too far on the other side, p. 529, 530.

But these alleged solecisms, or "harsh constructions," are mere Hebraisms, common in the Alexandrine Greek, as we have noticed before, p. 31 of this Volume. Thus ἀπὸ Ἰησοῦ Χριστοῦ, ὅμαρτυς ὁ πιστὸς, Rev. i. 5, in classical language would be τοῦ μαρτυροῦ τοῦ πιστοῦ, the latter genitive being in apposition to the former, but the given construction is perfectly grammatical, ὃ ὦν, being understood before the nominative, "from Jesus Christ [who is] the faithful witness." The same construction is found in the Alexandrine Sept. ὃς τοῦ ἐνυπνοῦ αὐτοῦ, ὁ ἀρχιπροφήτης καὶ ὁ ἀρχιστρατηγὸς. "The vision of his dream [who was] the chief butler and the chief baker," Gen. xl. 5, where the Vatican copy alters the nominatives to genitives, according to classical usage, τοῦ ἀρχιπροφήτου, &c. It is also found in the Gospel: ὑμεῖς φωνεῖτε με, ὁ δίδασκαλος, καὶ, ὁ κυρίος. "Ye call me the teacher, and the Lord; and ye say rightly, for I am," John xiii. 13, which, in classical Greek, would be, τοῦ διδασκάλου, in apposition with με, the preceding accusative case; but like the Alexandrine, σὺ εἰς, "thou art," is plainly understood before the nominatives, as remarked in a foregoing note, p. 260 of this Volume.

The figurative language of the Apocalypse is admirably explained by Michaelis himself; and we cannot withhold from the reader the pleasure his remarks must give them, (as they have already given us,) in the words of his excellent translator.

"The language of the Apocalypse is both beautiful and sublime, is affecting and animating; and this, not only in the original, but in every, even the worst translation of it. Who can read, if he reads without prejudice, the following address of Jesus to John, sinking to the ground through fear, and not be
affected by the greatness of the thoughts and the expressions:

'Fear not, I am the FIRST and the LAST: I am He that was dead, but now liveth: Behold, I am alive for evermore, Amen, and have the keys of Hades, and of Death,'" i. 17, 18.

"The Apocalypse has something in it which enchants and insensibly inspires the reader with the sublime spirit of the author. When future blessedness is promised (to the righteous), or the New Jerusalem described, a man must be devoid of feeling who is not affected: and when the author denounces 'judgment to the wicked,' and represents 'the smoke of their torment ascending up for ever and ever, before the throne of God and his Angels,' one must be either prejudiced before one reads, or one cannot read without terror.

"A great part of the imagery is borrowed from the ancient Prophets; but the imitation is for the most part more beautiful and more magnificent than the original, which is particularly true of what is borrowed from Ezekiel; and the imagery which is taken from the Theology of the Rabbins, acquires in the Apocalypse a taste and eloquence, of which the Rabbinical writings themselves are wholly destitute.

"St. John's Gospel has likewise its beauties; but then they are beauties of a very different kind. For while the author of the Apocalypse hurries us away to enchanted ground, and resembles a torrent which carries every thing before it, St. John the Apostle is plainness and gentleness, and is like a clear rivulet which flows without rapidity and violence.——Is it possible, therefore, that St. John the Apostle, and the author of the Apocalypse, called St. John the Divine, were one and the same person?" p. 533, 534.

Yes, we will reply to this most unequal and provoking critic, whom we must praise and censure in the same breath. Yes, the very difference he stumbles at is the surest proof of the identity of both.

"John the Apostle" wrote in his proper character, and in his own language; "John the Divine," in the language of inspiration, "as the Spirit gave him utterance." Of course, they differ as much as "the language of the Gods and Men" in Homer. And they ought to differ, that the learned might not idly mistake the Apocalypse for a human composition, the Apostle being only the vehicle of the divine Ablatus, like the Prophet of old,
And like his "most noble compeer †," so highly favoured with "abundance of visions and revelations of the Lord," who was rapt into Paradise, and even into the third Heaven, (whether in the body, or out of the body, he knew not, God only knew,) and heard unutterable expressions, which it was not allowed for man to speak."

Still we are highly indebted to Michaelis for that candour and fairness of mind, that did not withhold the curious and valuable counter-evidence which his copious stores of general learning supplied; though we cannot but regret, for his own sake, that he did not sufficiently avail himself of that information he has so liberally supplied to others. He had, indeed, more learning than judgment, and too great a deference to authorities of inferior weight.

We shall conclude this article with the valuable testimony of the ancient and learned historian, Sulpitius Severus, A.D. 401. "During the reign of Domitian, [about A.D. 95.] John, the Apostle and Evangelist, was banished to the Isle of Patmos, where, after hidden mysteries had been revealed to him, he wrote and published his book of the sacred Apocalypse, which is foolishly or wickedly rejected by many." See Lardner, v. p. 164.

From the foregoing critical investigation, we may collect the most probable

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* So much the rather, Thou Celestial Light,
Shine inward, and the mind through all her powers
Irradiate: there, plant eyes, all mists from thence
Purge and disperse; that I may see, and tell
Of things invisible to mortal sight! — Milton.

† Par nobile fratrum, the two most highly illuminated mortals that ever appeared on earth, were John and Paul.
The credibility of the Acts and Epistles may partly be collected from the foregoing enquiry into their authenticity; evincing a remarkable harmony and consistency between them, in a great variety of minute and incidental circumstances scattered throughout, so rarely to be found in miscellaneous historical documents. It will further appear, from the concurring information they afford, collectively, of the history of this period; to which we now proceed, after these preliminary observations.

**THE RISE AND PROGRESS OF THE CHURCH.**

After our Lord's ascension, (the particulars of which are recorded, as we have seen in the first chapter of the Acts, 1—11,) the infant community of our Lord's disciples, consisting of the "eleven Apostles," and the seventy disciples, (we may presume,) our Lord's mother, "Mary," and the rest of the pious "women," and the brethren, to the amount of 120 persons, (like the grain of mustard seed,) all persevered, with one consent in prayer and supplication, ver. 12—15.

**MATTHIAS ELECTED APOSTLE.**

To supply the vacancy in "the glorious company of the Apostles," occasioned by the defection and death of Judas; "in those days," and probably on the ensuing Lord's day, when they were assembled together for public worship, and might expect the presence of Christ, virtually at least, if not visibly, according to his gracious promise, Matt. xxviii. 20, Peter stood
up, and took the lead, as president, and being now "converted himself, confirmed his brethren," Luke xxii. 32, and proposed this measure. In his speech, after reciting the dreadful catastrophe of Judas, who was "guide to them that apprehended Jesus," he applied two remarkable prophecies to both. "Let their abode * be desolate, and let no one dwell therein," (Psalm lxix. 25,) so exactly fulfilled in the ensuing desolation of Jerusalem; and, "Let another take his episcopal office," (Psalm cix. 8,) now to be fulfilled in the appointment of a successor to the transgressor Judas.

* Instead of the received reading of the former citation, επαυλικς αυτων, we have been induced to substitute επαυλικς αυτων, for the following reasons.

1. This is the rendering of the Septuagint version, following the Hebrew, and describing the woes destined to be inflicted upon the Jews, for rejecting and persecuting Christ; which is the drift of the former Psalm; and the various reading, αυτων, is also supported by the Vulgate, Ethiopic, and Armenian versions of the New Testament, edit. Cant. and five MSS. including the Lincoln, (33,) and the Vienna, (43.) See Griesbach, edit. secund.

2. The prophecy, as applied to Judas, seems rather irrelevant, for though he was certainly included among our Lord's persecutors in general, yet his case being particularly described in the latter Psalm, and the latter prophecy brought from thence, to warrant the choice of a successor in his apostolical office; the former prophecy, if applied to him, seems to be rather superfluous; whereas it is peculiarly applicable "to them that apprehended Jesus;" and whose midnight treachery, likewise, deserved to be also censured by the Apostle, as it was by our Lord, Matt. xxvi. 53. Another Psalm has combined both. "Many are the afflictions of the Just one, (Christ,) But the Lord delivereth him out of them all. He preserveth all his bones, Not one of them is broken. Evil shall slay the wicked one, (Judas,) And the hater of the Just one (the Jews,) Shall be desolate." Psalm xxxiv. 19—21.

3. The learned Dr. Owen, in his vindication of the modes of quotation adopted by the evangelical writers, though he retains the received reading, αυτων, yet, rather inconsistently, is forced to explain it in the same sense of αυτων.—"There is in this quotation, it must be acknowledged, some difficulty. And this difficulty, I know not how otherwise to solve, than by observing, that Judas is not here specified as the only traitor, though the chief and most infamous; but as "the guide of them that took Jesus," ver. 16. They therefore, pluraly, were all concerned and involved in the prophecy. And as the prophecy was now singularly fulfilled in Judas, the head: so with reference to its plural construction, it was a plain presage, that the rest, the body of the Jews, would surely meet with the like fate; which they woefully experienced not long after, p. 68.

This reluctant witness against the received reading, strengthens the foregoing argument.

† Commentators have been greatly divided about the meaning of that expression concerning Judas, πορευθηναι εις τον τοπον τον ειδων, "to go to his own place," Acts i. 25.
From this case we learn the qualification of a candidate for the Apostleship, and the mode of election. 1. He was required to be an eye-witness of the resurrection of the Lord Jesus, chosen out of the attendants on him during his ministry, from his baptism till his ascension. 2. Two candidates were selected by the Apostles, (probably out of the seventy disciples.) 3. They were recommended by prayer to the Lord*, as the

1. The generality understand thereby that region of Hades allotted to the souls of bad men; as in the parable of Lazarus and the rich man, in which the latter “lift up his eyes in Hades, being in torments,” &c. Luke xvi. 23; and they ground this on our Lord’s declaration, “Woe unto that man by whom the Son of Man is delivered up; it had been good for that man if he had never been born!” Matt. xxvi. 24. This seems to have been also the decided opinion of the primitive Fathers. Polycarp thus speaks of the Apostles and Martyrs, τῷ εἰς τὸν οφελομένον αὐτοῖς τοῦτον εἰς παρά τῷ κυρίῳ. “That they are in the place due to them, with the Lord.”

Clemens Romanus thus speaks of Peter himself, οὕτω μαρτυρῆσας εἰς τὸν οφελομένον τοῦτον τῆς δοξῆς. “Having thus testified, he went to the due place of glory.” And Irenæus notices both, καὶ προηκείτο ταῦτα ὅμως, ἵνα θανάτος ἢ ζωή εἰσάγαγεν εἰς τὸν ἑαυτὸν τοῦτον μελλέτων. “Death and life are both impending: and everyone is destined to go to his own place.”

2. The harshness, however, of Peter’s thus passing judgment on an offending brother, who had been himself guilty, and had been recently forgiven, has induced some to look for a different interpretation. And Gilpin, with others, applies the expression to Matthias, who was appointed “to receive the lot of this ministry and apostleship, (from which Judas transgressed,) in order to go into his own place,” or to take the station assigned to him. It may, however, be questioned, whether τοῦτος, here, can be properly taken in the figurative sense of station, combined with the transitive verb πορεύεσθαι, to go, or travel.

3. Another interpretation may be offered, which is not liable to that objection, and seems to correspond also with the context. Peter had declared before, that “Judas purchased a place with the wages of iniquity,” (χαρισμὸν,) ver. 18, or “the potter’s field, to bury strangers in;” the purchase being attributed to him, since made with his money. Might it not then be said, with propriety, that when Judas transgressed, and became guilty of suicide; “he went to his own place,” the potter’s field, to be buried there as a “stranger,” alien, or outcast from the congregation of Israel? The words χαρισμὸν and τοῦτος, are used indiscriminately. We propose this, however, with diffidence; for after all, the first interpretation is best supported by ancient authorities.

Σὺ εὖ οὖς, καρδιογνώστη πάντων. It is a matter of high importance to the cause of vital Christianity, to know who is “the Lord,” here addressed as “Searcher of all hearts.” That this title belongs to the Father, is unquestionable; and it is expressly attributed to Him, Psalm vii. 9, xxvi. 2, 1 Sam. xvi. 7, Jer. xi. 20, xvii. 10, xx. 12, &c.

It is also applied to the Son, John i. 48—50, ii. 24, 25, vi. 64, xvi. 30, xix. 35, xxi. 17.

And that on this occasion it was immediately addressed to “the Lord Jesus,” we may humbly collect from the following reasons.

1. Because He was “the Lord” specified immediately before this invocation, in Peter’s discourse, ver. 21.
SEARCHER OF HEARTS, to chuse the fittest, by directing the lots; 4. when the lot fell upon Matthias, he was voted by the whole community, an associate with the eleven Apostles, (συγκατανομηθη,) Acts i. 15—26.

THE DAY OF PENTECOST, OR WHITSUNDAY.

This auspicious day was memorable for the first fruits of the Church, in the conversion of three thousand prejudiced Jews, to the faith of a crucified Saviour, only fifty-two days after his passion, and at Jerusalem itself, the scene of it!

The following is the short and simple account of the wondrous transaction which led to this conversion.

"And when the day of Pentecost was fully come, [or about sun rise,] they were all assembled, with one accord, at the same place, [probably the cenaculum.] And suddenly there was a sound from the heaven, as of a blast of wind, rushing violently, and it filled all the house where they were sitting. And there appeared to them, as it were, tongues on fire, [or tongue-like flames,] distributed* among them; and there sat one upon each of them. And they were all filled with the Holy Spirit, and began to speak in other tongues, according as the Spirit gave them utterance.

"And there were Jews sojourning at Jerusalem, devout persons, from every nation under the heaven, [who came to attend

2. In the election of Presbyters afterwards, in the several Churches, "after prayer and fasting, the Apostles commended them unto the Lord, on whom they had believed," Acts xiv. 23. But that Lord was unquestionably Christ. This case, precisely in point, determines the question.

3. Our Lord himself expressly and formally assumed the title, "And all the Churches shall know that I am the searcheR of reins and hearts, and I will give to each of you according to your works," Rev. ii. 23. Compare Heb. iv. 12.

This decides the important question at issue hitherto, between Trinitarians and Unitarians, in favour of prayer immediately offered to Christ, as foretold Psalm Ixiii. 15, and practised on the foregoing occasions; and by Paul also, when "he besought the Lord thrice, that he might be relieved from some thorn in the flesh," who refused him, that "the power of Christ might be perfected in the infirmity of his Apostle," 2 Cor. xii. 8—10.

The evangelical Liturgy of the Church of England, therefore, is fully warranted in offering prayer and supplication to Christ, jointly with the Father, in the Litany, prayer of Chrysostom, Collect for the first Sunday in Lent, &c.

* The original, διαμερισθησαν, incorrectly rendered "cloven," in the English Bible, Gilpin ingeniously conjectures, gave the idea to the form of the ancient episcopal mitres. The sitting or resting of these lambent flames upon the head of each, signified the permanence of the spiritual gift, now shed forth on the Apostles' company.
the feast of Pentecost;] and when this report was spread, the multitude assembled, [at the temple probably, with the disciples, on this most holy day,] and they were confounded, because every one of them heard the disciples speaking in their own dialect. And all were astonished, and wondered, saying to each other, Lo, are not all these that speak, Galileans? [who were vulgar and illiterate, even to a proverb;] and how hear we them speaking, to each of us, in our own dialect, in which we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, [Lydia,] and Cappadocia, Pontus, and Proconsular Asia, Phrygia and Pamphylia; Egypt, and the regions of Libya, and about Cyrene; and Roman sojourners, native Jews, and Gentile proselytes; Cretes and Arabians; we do hear them speaking in our own tongues, the grand dispensations of God! And all were astonished and perplexed, saying to each other, What portendeth this?"

"But others, [inhabitants of Jerusalem, probably, who understood not these various languages and dialects,] mocking, said, These men are full of strong wine," or are drunken.

To repel the foul calumny of the latter hearers, and to solve the wonder and astonishment of the former, Peter, who continued to take the lead, addressed the multitude in a masterly discourse, "lifting up his voice," with great readiness and boldness, in "the words of truth and soberness."

1. He exposed the absurdity and malignity of the charge of drunkenness at that early hour, "the third of the day," or nine in the morning, and especially the very hour of the temple service, which the pious and devout attended fasting: as was Peter's own practice in his private devotions, Acts x. 9, 10.

2. He represented this stupendous gift of tongues, and of spiritual illumination, as the fulfilment of that copious effusion of the Spirit of God, upon all ranks and descriptions of the Jews, in the last days of the Mosaic dispensation, foretold by the Prophet Joel, (ii. 28, 29,) ver. 16—18.

3. He next reminded them of the dreadful signs and portents, foretold by the same prophet, (Joel ii. 30—32,) to precede the destruction of the impenitent and unbelieving part of the nation, in the great and terrible day of Divine vengeance. For their consolation, however, these denunciations were tempered with mercy, in the gracious promise of salvation, or deliverance, to
whosoever should call upon the name of THE LORD, with hearty repentance and true faith, ver. 19—21.

4. He then proceeds to unfold who that LORD and SAVIOUR was, that was meant in the prophecy; and this was no other than "JESUS OF NAZARETH,"—a person pointed out to them from GOD, by the miracles, and wonders, and signs, which GOD wrought by him in the midst of them, as they themselves knew; whom, notwithstanding, they, with wicked hands, had crucified and slain; unwittingly fulfilling the predetermined counsel and decree of GOD, ver. 22, 23.

5. But that GOD raised him again to life, fulfilling prophecy also, in the Psalms, "having loosed the toils* of death," (Psalms xviii. 5, cxvi. 3,) because he could not possibly be held thereby, on account of his firm trust and confidence in GOD, his protector, that "He would not leave his soul in Hades, nor suffer his HOLY ONE to see [fleshly] corruption; but would shew him the paths of life, and fill him with the delight of his countenance," (Psalms xvi. 8—11,) ver. 24—28.

6. He then finely explains to them the true drift of this prophecy, as relating to CHRIST'S resurrection, not to David, the Patriarch, who died, and was buried, and saw corruption, (Acts xiii. 36,) and his sepulchre was still subsisting among them; therefore he could not himself possibly be the subject of that prophecy, which he delivered by inspiration, ver. 29—31.

7. He next states the evidences of CHRIST'S resurrection, and also of his ascension, as inseparably linked and connected together, the former, as proved by the unanimous witness of the spectators, the Apostles and their company; the latter by the copious effusion of spiritual gifts and illuminations, fulfilling CHRIST'S promises, which they now actually beheld and heard, in the diversity of tongues in which they were addressed, and the grand dispensations of GOD, now unfolded to them, which he represented as an infallible proof of CHRIST'S exaltation, foretold also in the Psalms, "The Lord said unto my Lord, sit thou at my right hand," &c. (Psalms cx. 1,) which was not

* The Hebrew term דְּלָדִי (Heb. הָלָדִי) used in both these Psalms, literally signifies "toiles," "snares," or "cords," as "helden in toils of affliction," Job xxxvi. 8, where the Septuagint renders εἰς σηχούλια πενηρίας, "in cords of penury." Hence it was used figuratively, to denote "pain" or "pangs," and rendered σκέπτε by the Septuagint, in these passages. But the literal signification is more suited to the verb "loosed."
applicable to David; and he concludes with the most positive assertion of both these facts.

"Let then all the house of Israel know assuredly, that God hath made both Lord and Christ, [at his resurrection and ascension,] this same Jesus whom ye crucified," ver. 32—36.

Such a discourse, exhibiting the most profound and intimate knowledge of prophecy, and supported by such credentials, produced an instantaneous conversion of a considerable part of the audience. "They were filled with compunction and remorse, and enquired of Peter and the rest of the Apostles, What shall we do to be saved? And they readily and gladly accepted the proffered conditions of repentance and baptism, and as an assurance of their acceptance, they also received the promised gift of the Holy Spirit, proved most unequivocally by its regenerating effects; for after their admission into the Church, they persevered in the Apostles' doctrine, in the participation of the Lord's Supper, and in the public prayers; and what was still more extraordinary, and the surest proof of their disinterestedness and gratitude to God, "all the believers were united together, and held all things common," fulfilling our Lord's precept, "freely ye have received, freely give," (Matt. x. 8,) ver. 37—46.

This voluntary resignation of private property to the public stock, was probably necessary, at that early time, when all charity ceased toward Christians, but among themselves; and when they scrupled to partake of the temple sacrifices, which were a great relief to the poor. It certainly was not meant to be permanent, because, throughout the New Testament, as well as the Old, there is always a distinction supposed to subsist between rich and poor; nor indeed could the affairs of the world possibly be carried on without such inequality of ranks and stations.

The great signs and wonders wrought by the Apostles, impressed fear on every soul, while the uncommon harmony and concord that reigned in the Christian community, their fervent piety in the public duties of religion, gained them favour with the people. "And the Lord added to the Church such as were saved, (σωζομενοι,) from that untoward generation," (ver. 40,) by embracing Christianity, (ver. 21.)

* This is improperly rendered in a Calvinistic sense by our translators, "such as should be saved," ——they misunderstood, "by the determined will and foreknowledge of God,"
THE CRIPPLE CURED.

The stupendous miracle, not long after, of healing a cripple from his birth, of more than forty years old, instantaneously, in the name of Jesus of Nazareth, and at the public station of the beautiful gate of the temple, at the hour of morning prayer, by Peter, made a prodigious impression upon the assembled multitude; for the man was well known, as an object of charity, Acts iii. 1—10.

Peter, therefore, availed himself of this favourable opportunity to address the inhabitants of Jerusalem, who all flocked to Solomon's porch, to see them and the person cured, in a second discourse, similar to the former, and if possible, more excellent and appropriate.

1. He disclaimed any merit to himself or his companion John, in working this consummate miracle by their own power or piety; for that it was effected on their part, "through the name," and on the cripple's part, "through faith in the name of Jesus," the Son of the God of their fathers, Abraham, Isaac, and Jacob, the Holy one and the Just, and the Prince of Life, whom they denied before Pilate, and slew, preferring a murderer to be released unto them. But that God raised him from the dead, whereof they, (the Apostles,) were witnesses, ver. 12—16.

2. He apologized for their crime, by their ignorance of the real character of Christ, both theirs and their rulers: unwittingly fulfilling the prophecies of Christ's sufferings, which God foretold by the mouth of all his Prophets, ver. 17, 18.

3. He admonished them to repent and be converted; and to wait for the promises of God made by all his holy Prophets, which should be fulfilled in the seasons of refreshment, and times of restitution of all things, at Christ's second coming in glory, to restore again the kingdom to Israel, and establish the kingdom of the saints upon earth; until which times and seasons, Christ was to remain in Heaven, ver. 19—21. Compare Acts i. 6, 7.

4. He impressed on them the necessity of immediate repent-

whereas that relates to Christ's atonement, ver. 23, as Gilpin has judiciously remarked, ἀνακαμάτων, "the reformed," are contrasted with ἀπελλαμάντων, "the abandoned." 1 Cor. i. 18, 2 Cor. ii. 15.
once and reformation, for that Christ was the Prophet like Moses, to whom they were bound to hearken in all things that he should speak unto them, under the penalty of excision from his people, ver. 22—24.

5. He reminded them of their high privileges as sons of the Prophets, and heirs of the covenant made with the Patriarchs, Abraham, &c. their ancestors; and that God raised up a Saviour to them, in the first instance, his Son Jesus, and sent him to bless them that believed in him, by turning away every one from his iniquities, ver. 25, 26.

This most impressive and conciliatory discourse, encreased the Church to five thousand souls, by the additional converts it made *, Acts iv. 4.

TRIAL BEFORE THE SANHEDRIM.

For this they were seized and imprisoned by the Priests and captain of the temple, and the party of the Sadducees, and brought next day before the Sanhedrim, to account by what power, or by what name they had acted.

Then Peter, filled with the Holy Spirit, boldly said unto them, “Ye rulers of the people, and elders of Israel, if we are questioned this day respecting the relief of the impotent man, by what means he hath been healed, be it known unto you all, and to all the people of Israel, that by the name of Jesus of Nazareth, whom ye crucified, but whom God raised from the dead, even by Him doth this man stand here before you sound, Acts iv. 7—10.

“This is the stone that was despised by you builders, which is become the head of the corner” (fulfilling prophecy, Psalm cxviii. 22, Isai. xxviii. 16, applied by Christ formerly to Himself and to you, Matt. xxi. 42, Rom. ix. 33, 1 Pet. ii. 4—7, ) ver. 11.

“Neither is there salvation in any other; for there is no other name under the heaven given among men, whereby we must needs be saved,” ver. 12.

The frankness of this speech astonished the council, especially when they understood that they were unlettered and private persons, and were informed that they had been with Jesus, and after consulting in private, and admitting that such a notable

* Jam enim numeros credentium acceperat usque ad quinque virorum millia.—Erasimus.
miracle could not be denied, they ordered the Apostles not to utter a word, nor teach in the name of JESUS. But Peter and John answered, and said unto them, "Whether it is right in the sight of GOD to hearken unto you, rather than unto GOD *, judge ye, for we cannot but speak what we saw and heard," ver. 18—20.

SECOND EFFUSION OF THE HOLY SPIRIT.

After the Apostles were dismissed, with only further threats, the council, being deterred from proceeding to severities by their popularity, they returned to their own company, and related what had passed. Who all, with one consent, burst forth into an expression of praise and thanksgiving to GOD, for fulfilling his prophecy, by the inspired David, in the second Psalm †, respecting the unavailing persecutions of CHRIST, by Herod, Pontius Pilate, and the Romans and Jews; and praying for further spiritual aid themselves, to encounter persecution likewise, and speak GOD'S word with all frankness, and to strengthen them with further miraculous powers. Much availed the energetic supplication of this pious company: the room was shaken, as before, on the day of Pentecost, and the effects of the Divine grace immediately appeared: 1. They were all filled with the Holy Spirit, and spake the word of GOD with frankness; 2. They were possessed with the spirit of unanimity and disinterestedness; 3. With great power of miracles, they witnessed the resurrection and ascension of CHRIST, and 4. They continued to gain great favour with all the people, (ii. 47,) ver. 32, 33.

CHARITABLE CONTRIBUTIONS TO THE CHURCH.

These were continued with greater spirit than before. For "as many as were possessors of lands or houses, sold them, and brought the prices of the things sold, and laid them at the Apostles' feet: and distribution was made to every one, according as he had need," ver. 34, 35. This sale of the lands and houses is a remarkable circumstance: it was probably dictated by "the Spirit, shewing them things to come," the future state of that country, that there was no permanent settlement of

* Socrates, on his trial, told his judges, πεισομαι τῷ Θεῷ, μᾶλλον ἡ ὑμν, "I will obey GOD rather than you," according to Plato's account.
† See the foregoing explanation of the second Psalm, by means of the Apostle's commentary thereon, Vol. II. p. 337.
the Church to be expected there, on account of the impending wars and desolations of Judea. The money was fitter for present subsistence. This was the ingenious remark of Melchiades. See Hooker, p. 377.

Among the pious contributors to the maintenance of the infant Church at this time, during the years A.D. 32 and 33, honourable mention is made of a Levite of Cyprus, who was surnamed Barnabas, ("son of exhortation*;") ver. 36, 37, and afterward chosen, (for his zeal and his learning, we may presume,) by the Holy Spirit, as a supernumerary Apostle to the Gentiles, along with Saul, Acts xiii. 2. He was probably, therefore, one of the seventy disciples, or he must have seen Christ after his resurrection, in order to be qualified to act as an Apostle, (1 Cor. ix. 1.) Lord Barrington suspects that he was Barsabas, who had been rejected for Matthias, as an Apostle, in the room of Judas, Acts i. 23, but, perhaps, without sufficient foundation.

Thus, even in the infant Church, before its full growth and establishment in the Roman empire, by Constantine the Great, was our Lord's prophecy partly realized in answer to Peter's enquiry, "Lo, we have left all, and followed thee, what shall we have therefore?"—"Verily I say unto you, There is none who hath left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but shall receive a hundred fold now, at this season, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life," Matt. xix. 27, Mark x. 28—30. Thus beautifully prefiguring the enlargement of their family connexions, as members of the Christian Church, and the charitable contributions to its support, even in its militant state of persecution, by "the free-will offerings of his people, in the day of his power," as foretold, Psalm cx. 3.

ANANIAS AND SAPPHIRA.

This man and his wife had dedicated their property to the Church, and sold it accordingly, but he purloined part of the price, and gave in the remainder to the Apostles, as if it were the whole. He was guilty, therefore, of a double crime; 1. breach

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* "exhortation," Rom. xii. 8, is distinguished from παραμύθως, "consolation," 1 Cor. xiv. 3. Barnabas was called "son of exhortation," as "a Prophet," or inspired preacher of the Church of Antioch, Acts xiii. 1.
of his vow; and 2. a deliberate lie, in asserting that he had paid all. To deter hypocrites and liars, therefore, from joining the infant Church from mercenary motives, in order to be maintained out of the common stock, the Holy Spirit, as the protector of the Church, took cognizance of this complicated crime, by means of that faculty of discerning spirits*, with which he endued Peter, and punished himself, both the offenders with death, on the spot. And great fear, as was natural, came upon all the Church, and upon as many, out of the Church, as heard this. And of the rest, durst no one join himself to them fraudulently. But the people magnified them; and the stupendous miracles of healing the sick and the possessed, even by the shadow of Peter passing over them in the streets, contributed greatly to multiply the Church, Acts v. 1—16.

PROCEEDINGS OF THE SANHEDRIM.

Provoked at the rapid progress of the Apostles, the high priest, and all his party of the sect of the Sadducees, laid hands upon them, and put them into the public prison. But the Apostles were miraculously liberated, during the night, by an angel of the Lord, who brought them forth and said, Go ye, stand, and speak in the temple all the words of this life, or doctrines of the Gospel. Accordingly they went into the temple about day break, and taught the people, ver. 17—21.

The whole council having assembled to try them in the morning, were astonished to hear, first, that they had some how been liberated from prison; and next, that they were teaching in the temple. They sent, therefore, to bring them before the council, but without violence, for fear of being stoned by the people. When they came, the high priest, reprimanded them for teaching in this name, after they had been prohibited; and for bringing public odium upon the council, for this man's blood. But Peter, in the name of the Apostles, vindicated their conduct in his third speech, still more animated than the preceding, ver. 21—28, "We must needs obey the authority of God, rather than of men. The God of our Fathers raised up Jesus, whom ye hanged upon a cross, and slew. But God exalted

* This faculty of discerning spirits, was sometimes granted to the Prophets in the Old Testament: as to Elisha, in the case of Gehazi, 2 Kings v. 25—27; to Ahijah, in the case of Jeroboam's wife, 1 Kings xiv. 5, 6.
him at his right hand, as a **prime leader** and **Saviour**, to give *repentance* and *remission of sins* to the Israel [of God.]

"And **we** are his [chosen] *witnesses* of these things; and so is the **Holy Spirit** also, whom **God** gave [*us*] who *obey his authority," *(πιθαρχουσιν αυτη,) *ver. 29—32.

This intrepid answer, stating their credentials most concisely and comprehensively, vouching **Christ's ascension** by their own *witness*, and the infallible *witness* of the **Holy Spirit**, with which they were endued; and his **prophetic** functions, as **prime leader**, Micah v. 2, (explained by the former *Jewish council*, Matt. ii. 6,) and **Saviour**, Isa. vii. 14, lxii. 11, lxiii. 1, (explained Matt. i. 21,) *cut to the heart as with a saw* (Σκοπησοντο) the council, and they consulted to slay them: but they were **dissuaded** by the sage advice of **Gamaliel** *, president of the council, and a **Pharisee**, highly esteemed by all the people, who recommended to do nothing rashly respecting them.

"And now I say unto you, refrain from these men, and let them alone, lest haply ye be found to *fight against God*; for if this council, or this work, be (εαυτη) of men, it will come to *sought*, like the foregoing factions of Theudas and Judas of Galilee, whose heads were slain, and their adherents dispersed; but if it is (αυτη) of God, ye cannot overthrow it."

To him they agreed. So they only *scourged* the Apostles for disobeying their orders, and dismissed them, with fresh injunctions *not to speak in the name of Jesus*. But they departed from the presence of the council, *rejoicing* that they were accounted worthy to be *disgraced* for his name. And they ceased not, *every day*, in the temple, and *at home*, (Acts ii. 40,) *teaching and preaching Jesus as the Christ*, ver. 38—42.

This decided countenance given by the respectable and dignified Gamaliel to the rising sect of Christians, partly we may *suppose from conviction*, if (according to Prideaux) he was the son of the pious old Simeon, who took Christ in his arms, when an infant, and hailed him, by inspiration, as the promised **Saviour**, Luke ii. 25—32, and partly from *opposition* to the ruling sect of the *Sadducees*, produced a considerable revolution in the minds of the upper ranks. And to this we may, in

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* Gamaliel was *held in such high estimation*, that at his funeral, Onkelos, the author of the *Targum*, is said to have burned seventy pounds weight of perfumes. And the Jews have a saying, that from the time Rabbi Gamaliel the old died, the honour of the *law*, and the purity of Pharisaism *failed*. See his pedigree, Vol. II. p. 583.
good measure, ascribe the great progress the new religion made among the priests, of whom a great crowd submitted to the faith, soon after, Acts vi. 7, and among the Pharisees likewise, whom we find, A.D. 48, among the Judaizing teachers of the Church, Acts xv. 5; and they further supported Paul, (the pupil of Gamaliel,) against the Sadducees in council, A.D. 59, and upon the very plea urged by Gamaliel on this occasion. "If a spirit, or angel, spake to him, let us not fight against God," Acts xxii. 8, xxiii. 2.

THE ELECTION OF DEACONS.

The Apostles, to be relieved from the drudgery of serving at tables, or superintending the daily distributions of the charitable fund, recommended to the Church the appointment of Deacons, to assist them as almoners. And accordingly, seven persons, of approved character, and full of the Holy Spirit, (which was necessary to enable them to distinguish true from false objects of the public charity,) were proposed by the brethren, and after prayer and imposition of hands, appointed by the Apostles, Acts vi. 1—6, about A.D. 35.

These Deacons acted also as Evangelists, and assisted the Apostles in preaching the Gospel. Stephen, the first of them, full of faith and power, did great signs and wonders among the people, ver. 8. Philip preached the Gospel in Samaria, &c. soon after, Acts viii. 5, xxi. 8. And the last, Nicolas, a proselyte of Antioch, is said to have founded the heresy of the Nicolaitans, censured in the Apocalypse, Rev. ii. 6—15. The Holy Spirit sometimes admitting a false Deacon into the Church, as Christ himself a false Apostle among the twelve; that "the approved might be manifested," by resisting the heresies and schisms of such, 1 Cor. xi. 18, 19. Need we then wonder, or complain, that such subsist at the present day in the Church?

STEPHEN'S TRIAL AND MARTYRDOM.

There was then in Jerusalem a body of African and Asiatic Jews, who had a synagogue called "the Libertines," most pro-

* It is remarked by Gilpin, that, whether by accident or design, in eight or nine editions of the English Bible, between A.D. 1650, and A.D. 1680, the word εἰσήγαγομεν, "we appoint," is mistranslated "ye appoint," transferring the appointment from the Apostles to the brethren.
bably from Libertina, a city of Africa. These zealots for the Mosaic law, disputed with Stephen; and "not being able to resist the wisdom and spirit with which he spake," when foiled in argument, as was natural*, they formally prosecuted him before the Sanhedrim, having formed a party of the people against him, and suborned false witnesses to charge him with blasphemy against the Holy place, or temple, and against the law of Moses and of God; for that "they had heard him say, that this Jesus of Nazareth, whom he preached, should destroy the temple, and change the law," Acts vi. 9—14.

When Stephen was brought before the council, to answer these charges, God himself was pleased to witness their vanity or falsehood, by shewing the same singular and uncommon sign of his approbation of Stephen, as formerly of Moses, after his second conference with God on Sinai, whose face then shone with great brightness, Numb. xxxiv. 29—35. For all the council, looking stedfastly upon Stephen, saw his face resembling the face of an angel, ver. 8—15. This was a glory which none of the Apostles ever received.

On this occasion, Stephen received also a double portion of the Divine wisdom and spirit; for he most undauntedly retorted their own charges upon the accusers themselves; convicting them of fighting against God; and by murdering his Son, and breaking his Law, contributing themselves to destroy their temple, and change their law. This he proved, by entering into a copious detail of their rebellions, from the first origin of their race, in a most masterly historical speech, which is a perfect commentary on our Lord's last speech in the temple, Matt. xxiii.

1. He celebrated the piety and faith of Abraham, their illustrious ancestor, when the God of glory was pleased to call him from the idolatry of his fathers, at first from Ur of the Chaldees to Charran†, and again, from thence to Canaan; and to establish with him and his chosen seed, the covenant of circumcision, and the promise of the future inheritance of the land of Canaan, Acts vii. 1—8.

2. The evil spirit of their ancestors first broke out in the

* Solinus, in his Natural History of the bear, observes, Urinis coput debile est, vir maxima in lumbis. An apt description of disputants, "weak in head, but strong in arms," to some those whom they cannot confute.

case of the renowned patriarch Joseph, whom the envy of his brethren sold as a slave into Egypt; but who afterwards proved the saviour and protector of his family, when he relieved them in the famine, and settled them in Egypt, seventy-five souls *, where they flourished till their subsequent bondage after his death, which continued till the time of Moses; who was wonderfully preserved at his birth, and adopted by Pharaoh's daughter, and educated in all the wisdom of the Egyptians, ver. 9—22.

3. He next shewed the ingratitude of their ancestors, and their rejection of this great deliverer, Moses, at first, when he offered to mediate between them, Who made thee a ruler and a judge over us? and their subsequent rejection of him, and rebellion against their tutelar God, the angel that appeared to him in the bush, under whose guidance Moses brought them forth out of Egypt, with great signs and wonders, to Mount Sinai, where they received the lively oracles of the law; but during Moses' absence in the Mount, they made the golden calf, to lead them back to Egypt, in his stead, and offered idolatrous sacrifices thereto.

That even Moses himself, at the first promulgation of the law, communicated to the Church, or congregation in the wilderness, God's intention of raising up to them another prophet like Moses, "in word and deed," in legislation and miracles; to whom they should be bound to "hearken," under pain of incurring Divine chastisement.

This Prophet, from the resemblance, he plainly intimated to be Jesus of Nazareth, ver. 23—41.

4. That for the rebellion of the golden calf, or worshipping the true God under an Egyptian idolatrous symbol, he gave them up to worship false gods, to serve the host of heaven, during their wanderings of forty years in the wilderness, with which they were punished, when they worshipped the gods of the Moabites and Midianites, "Moloch †," or "Baal peor," the sun, as the procreative power of nature; and "Chiun †," or "Remphan †," the dog-star, the fertilizing power of the

* See this number of seventy-five souls, reconciled with the seventy of the Old Testament, Gen. xlvi. 27, before, Vol. I. p. 143, 144.
† See this difficult prophecy of Amos, v. 25—27, explained and reconciled with Stephen's account, Vol. II. p. 405. And compare Deut. iv. 15—19, and Numb. xxxv. 3, 2 Kings xxiii. 5.
Nile, described by the Prophet Amos; and that even after their settlement in the promised land, they retained and enlarged their Egyptian idolatries, adding thereto those of the neighbouring nations, the Sidonians, Syrians, &c. on the other side: for which repeated idolatries and rebellions, God threatened them with “captivity, beyond Damascus and beyond Babylon,” which was fulfilled in the Assyrian captivity of the ten tribes, and the Babylonian of the two remaining, foretold even from the time of Moses*; which should lead them, as he plainly intimated, to dread the last, or Roman captivity, foretold also by him, which was destined to destroy their holy place and nation, and to change their laws, unless they repented, ver. 42, 43.

5. To lessen their superstitious veneration for their temple, he recounts its origin, whence it appeared,

1. That Abraham and the Patriarchs worshipped God acceptably before either tabernacle or temple was built. 2. That the tabernacle was not built till the time of Moses; and that, after a model furnished by God himself, and therefore equally venerable as the temple, and that this moveable tabernacle continued all the days of Joshua, and the succeeding judges, till David’s reign, without any want of a temple. 3. That David was precluded from building the temple, because he had been a man of blood; which was therefore reserved for his son Solomon, who was a man of peace. 4. That Solomon himself, in his dedication, and the prophets, corrected their gross ideas of the Deity, as if the Most High, whom the heaven of heavens could not contain, whose throne is heaven, and the earth his footstool, could be confined within the precincts of an earthly temple, built with men’s hands; or that He would accept any but a pure and spiritual worship, (1 Kings iii. 27—30; Isa. lxvi. 1, 2,) such as was really inculcated by the law of Moses, ver. 44—50.

From these premises he draws his most severe and pointed conclusion:

"Ye stiff necked, or stubborn generation, boasting of your carnal circumcision, as Abraham’s children, but uncircumcised in heart and ears, in spirit and in obedience, ye do always,

* See the foregoing explanation of Moses’ prophecies, Vol. II. p. 209, &c.
from the earliest times to the present, struggle against the Holy Spirit, following the example of your fathers.

"Which of the Prophets did not your fathers persecute? and even slay those that foretold of the coming of the JUST ONE? of whom ye have now become betrayers and murderers*;" ye who boast that ye received the law through innumerable ranks of angels, with the utmost pomp of Divine majesty, (Deut. xxxiii. 2,) but have not kept it!——It is ye therefore, and not I, that are destroying the temple, and changing the law, ver. 51—53.

"When they heard these bitter but unanswerable reproaches, they were cut through their hearts, as with a saw, and they gnashed on him with their teeth," in token of the most un Governable rage and fury; but still they could not convict him, because his vindication was grounded throughout upon their own Scriptures, and they could not deny the historical facts with which he charged them, ver. 54.

But as God had attested his innocence at the beginning of the trial, so now the Holy Spirit, of which he was full, the Father and the Son, rewarded him at the close of it, with the beatific vision, for his good confession, which he also witnessed as a faithful witness, treading in the steps of his Lord and Master; for looking stedfastly into the heaven he saw the glory of God, and Jesus standing at the right hand of God, and said, "Lo, I behold the heavens opened, and the Son of Man standing on the right hand of God," thus fulfilling, early, in part, our Lord's prophecy at his iniquitous trial, Matt. xxvi. 64. See p. 210 of this volume.

Without waiting any longer for the deliberation and judgment of the council, or for any formal sentence of death, as in Christ's case, these frantic zealots, exclaiming with a loud voice, that he had spoken blasphemy, and stopping their ears, not to hear a word more in his defence, rushed unanimously upon him, in a tumultuous manner, and hurrying him out of the city, for fear of being prevented by Pilate and the temple guard, they stoned Stephen, calling upon †, and saying, Lord

* How strikingly does this resemble our Lord's reproachful conclusion, Matt. xxiii. 32—38.
† The English Bible supplies "calling upon God;" but the context plainly requires,
Jesus, receive my spirit! And falling on his knees, he exclaimed with a loud voice, Lord, lay not this sin to their charge! And having said this he fell asleep.—-His devout friends, however, were suffered to carry his dead body to burial; and they made great lamentations for him, ver. 55—60, viii. 2.

First Jewish persecution.

The martyrdom of Stephen was probably one of the last outrages that disgraced Pilate's latter timid administration; who, even if he had time to interpose, and rescue this innocent victim from the rage of the zealots, probably was afraid of incurring the resentment of the Sanhedrim, who certainly were consenting to the deed, though they might not avowedly authorize it. But Pilate was displaced and recalled about this time, upon the complaint of the Samaritan senate to Vitellius, the president of Syria, for putting to death some of the heads of the Samaritans, in a sedition at Mount Gerizim, as we learn from Josephus, Ant. XVIII. 5, 2. Caiaphas, the high priest, his coadjutor, was also deposed by Vitellius soon after, who appointed Jonathan, son of Ananus, or Ananias, in his room. Ant. XVIII. 5, 3.

Availing themselves of this change of government, to Marcellus, and of the favour of Vitellius, who attended the passover of A.D. 35 at Jerusalem, and was entertained with great magnificence by the Jews; in return for which he remitted a part of their tribute, and restored to the temple the sacred robes of the high priest, which had been kept in the tower of Antonia, Ant. XVIII. 5, 3, the Sanhedrim set on foot a great persecution against the Church, in which all but the Apostles were scattered from Jerusalem throughout the regions of Judea and Samaria; which contributed to propagate the Gospel in those parts, Acts viii. 1—4.

In Samaria, Philip the deacon was very successful in preaching the Gospel; and the miraculous cures he wrought converted many, who were baptized; and among them Simon Magus, who for a long time had astonished the Samaritans with his sorceries, professing that he was the great power of God, (either their expected Christ, or the Holy Spirit, according to "calling upon the Lord Jesus." This is so express an act of worship addressed to Christ, "to receive his spirit," that it can neither be denied nor evaded by any but such bigots in infidelity, as stopped their ears and stoned Stephen.
but was himself astonished at the signs and great powers wrought by Philip, ver. 5—13.

Hearing of this early spiritual harvest, (foretold by our Lord, John iv. 35,) the Apostles at Jerusalem sent Peter and John to confirm them in the faith, who, by prayer and imposition of their hands, communicated to the converts the Holy Spirit, enabling them to speak in divers tongues, to prophesy, or preach by inspiration, and work miracles also; which was the sole prerogative of the Apostles. This tempted Simon Magus to offer them money for conferring on him the same privilege. But Peter, with great indignation, rejected the offer, and rebuked him for supposing that the gift of God could be purchased with money; and exhorted him to repent, and to pray to God to forgive the wickedness of his heart. Simon seemed penitent, and intreated that they would pray to the Lord for him, to avert the punishment which they had threatened, ver. 14—24. He might, perhaps, have dreaded the fate of Ananias and Sapphira.

PHILIP THE EVANGELIST.

Meanwhile Philip was sent by the Spirit to join a pious foreigner, the chamberlain of Candace, Queen of Ethiopia, or Abyssinia, at Gaza, on the border of the desert, southward between Palestine and Egypt, who was returning home from Jerusalem, and was reading in his chariot the prophecies of Isaiah; whence he appears to have been a proselyte to Judaism. The passage he was reading was the description of Christ's sufferings, at his iniquitous trial, Isaiah liii. 7, 8. Philip asked him, Understandest thou what thou readest? He modestly answered, How can I without an instructor? whereupon Philip explained to him the prophecy, as relating not to Isaiah, but to Christ*; and upon confession of his faith, I believe that Jesus Christ is the Son of God, baptized him, and then suddenly disappeared; being caught away by the Spirit of the Lord, northwards to Azotus: perhaps to afford the chamberlain a miraculous attestation of the truth of the new religion he had now gladly embraced. He, therefore, went on his way rejoicing; and we may presume, contributed to plant the Gospel in Ethiopia, ver. 26—40.

* See the foregoing translation and exposition of the 53d chapter of Isaiah, Vol. II. p. 404, &c.
CONVERSION OF SAUL.

This forms a remarkable epoch in the History of the Church, and begins its second chronological division, A.D. 35.

Saul was a Jew, of the tribe of Benjamin, a native of Tarsus in Cilicia, where was a celebrated school of philosophy*. He was educated at Jerusalem, under the famous Gamaliel the Old, and bred a Pharisee; and was excessively zealous for the Law, Romans ii. 1, Gal. i. 14, Acts xxii. 3, xxvi. 5. He had been consenting to the martyrdom of Stephen, and actually took care of the clothes of the witnesses who stoned him, Acts vii. 58, viii. 1.

Afterwards, he took an active and violent part in the ensuing persecution of the Christians, Acts viii. 3, xxii. 4, xxvi. 10. And having received authority from the chief priests, he dragged the saints, both men and women, from their houses to prison, and frequently punished them in all the Synagogues; and compelled them to blaspheme or abjure Christ throughout Judea, xxvi. 11.

And being excessively enraged against them on account of the progress made by the New Religion in foreign cities, and that, in consequence of the persecution which scattered the disciples; still breathing out threatening and slaughter, he applied to the high priest, and got letters of commission from him and the Presbytery, or Sanhedrim, addressed to the Jewish Synagogue at Damascus, the capital of Syria; that if he found any Christians there, men or women, to bring them prisoners to Jerusalem. He also got letters to the governor of Damascus, we may presume, to permit them to be brought from his jurisdiction, Acts ix. 2, xxii. 5, xxvi. 12, 2 Cor. xi. 32.

* "The Tarsic eloquence" was celebrated for sudden unpremeditated harangues, and prompt and ready replies: in which Paul excelled.
On his journey thither, as he approached to Damascus, at the Syrian town Caecabe, according to tradition, (so named by the people from Cochab, "a star," or the luminous glory that then appeared to him) suddenly, at mid-day, a great light from the Heaven, exceeding the brightness of the Sun, shone round about him and his company, at which they all fell to the ground, upon their faces. And Saul heard a voice saying unto him, in the Hebrew dialect, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? and the Lord said, "I am Jesus of Nazareth whom thou persecutest: It is hard for thee to kick against the goads." Then Saul, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city; and it shall be told thee what thou oughtest to do.

During this, his fellow-travellers stood astounded and affrighted, seeing the light, and hearing, indeed, the voice, (though not the words, or else, not understanding their meaning, 2 Cor. xiv. 2,) but seeing no one. And Saul arose from the ground, and when he opened his eyes, he saw no one, being blinded by the glory of that light; and his companions, leading him by the hand, conducted him to Damascus, Acts ix. 3—8, xxii. 6—11, xxvi. 13—15.

There he continued three days without seeing; during which he neither ate nor drank. So great was the agony of his mind, and so sharp his compunction. When, probably, he considered his blindness, alone of all the company, as a just judgment upon him for that mental blindness under which he had so long laboured; and for his deafness to the discourse, and to the declarations of the martyred Stephen; and for his utter insensibility to all the signs and wonders wrought in support of the Christian Faith; which even his own preceptor Gamaliel respected. That these were, indeed, the subject of his meditations, we may reasonably collect from the result, "his praying"

* This celestial light resembled that which appeared to the pious Shepherds near Bethlehem, on the night of the Nativity. See p. 56 of this volume.

† This was a proverbial expression of impotent rage, (like the ox kicking against the goad,) which hurts only itself, not those against whom it is levelled. It is used by the ancient Greek writers; πρὸς κεντρα μὴ λαητιζε τους επιλογες σου. "Kick not against the goads, with those who have you in their power." Aeschylus Prometh. 322. And also by Pindar, Isth. ii. 173. And by Terence, Nam quas incertias est, adversum stimulos calces. "For what folly is it for you to kick against the goads." Phormio.
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for pardon with heartfelt sorrow and penitence to that LORD whom he had ignorantly persecuted, in persecuting his disciples, Acts ix. 9—11.

No sooner did that symptom of his conversion take place, though in secret, than that same gracious LORD, who had "separated him as a chosen vessel for the ministry, to which he intended him, even from the womb, (Gal. i. 15,) appeared in vision to Ananias, a pious disciple at Damascus, and sent him to Saul, with commission to restore him to sight; who went accordingly, in obedience to this command, and entering into the house, and laying his hands upon him, said, "Brother Saul, the LORD JESUS, who appeared to thee on the way by which thou camest, hath sent me, that thou mightest recover thy sight, and be filled with the Holy Spirit. And immediately, there fell from his eyes, as it were scales; and he instantly recovered his sight. And Ananias said, THE GOD OF our Fathers chose thee to know his will and to see that JUST ONE, and to hear the voice of his mouth; because thou shalt be his witness unto all men, of what thou hast seen and heard. And now, why delayest thou? Arise, be baptized, and wash away thy sins, calling upon the name of the LORD." And he arose, and was baptized; and after his baptism, we may presume, was filled with the Holy Spirit. Then he took food and was strengthened, Acts ix. 11—19, xxii. 12—16.

The blindness with which Saul alone, of all the company, was struck during this astonishing vision, was a significant chastisement; but designed in mercy to bring him to his right mind, and to impress on him, indelibly, a conviction of the reality of the vision; in addition to the evidence of the rest of the party, to which he twice solemnly appealed in public afterwards, at his trials before the Jewish council, and before King Agrippa. Ananias also, though not present at it, proved an additional voucher, by communicating from immediate revelation, that circumstance of Christ's appearance to Paul, which none but himself knew. While Ananias, by his expostulation with the LORD, deprecating a commission so apparently hazardous to such a notorious persecutor, shewed, that he was calm and collected, in full possession of the powers of his mind during the vision. The miracle also of restoring Saul to sight by the imposition of his hands, was sufficient to satisfy both Ananias and Saul that it was the same LORD JESUS who ap-
peared to both. Nothing, therefore, is wanting to establish the evidence of this stupendous transaction throughout upon the firmest basis.

Saul, indeed, as the Lord told Ananias, was "His chosen vessel, to bear his name, or propagate his religion before Gentiles and Kings, and sons of Israel; and to suffer greatly for his name's sake," Acts ix. 15, 16.

And, for this arduous office, he was eminently qualified and gifted. He was deeply versed in Jewish and Heathen philosophy, and from his education in both, was, perhaps, the most learned man of his own, or of any age: and he spoke, by inspiration, in more tongues, and languages than any, or than all the Apostles, or the most highly gifted converts, 1 Cor. xiv. 18. He was also the most powerful witness of Christ; for he saw him in glory, after his ascension, which none of the other Apostles did, until that last, most distinct, and most glorious appearance to the beloved John, in Patmos, A.D. 95, crowning all the preceding manifestations of the God of Glory from Abraham's days, B.C. 2093.

Thus, by a singular and most unexpected and surprising dispensation of Him, "whose ways are not as our ways, nor His thoughts as our thoughts," was Saul "the blasphemer" of Christ, and "persecutor" of his saints, made the first fruits of the dying martyr Stephen's intercession for his murderers, in the true Spirit of his Divine Master, "Lord lay not this sin to their charge;" as a brand plucked out of the fire! and also, the first voucher to the truth of his testimony of seeing Jesus Christ in glory at the right hand of God, by what he himself soon after saw and heard on his journey to Damascus. But Saul, as he afterwards candidly and humbly confessed, after he had been the chief of sinners, obtained mercy, for these reasons, 1. Because he sinned ignorantly in disbelief, in disbelief of the Gospel, and ignorance of the elementary nature of the Law, designed as a schoolmaster to bring us to Christ; and 2. That in his most striking case, and for the encouragement of the greatest sinners not to despair, Jesus Christ might shew forth to the world a pattern of his long sufferance to future believers, unto eternal life; by graciously entrusting, even to this blasphemer and persecutor, the glorious Gospel of the Blessed God, and enabling and strengthening him to suffer so greatly for his sake, by undauntedly and perseveringly encountering trials and persecutions, enough to have made him of
all men most miserable in this life, if he attested a falsehood in the sight of God, and in the face of the world; were it not for the animating hope of inheriting that crown of righteousness, reserved for him and for the faithful in the great day of retribution, after he had fought a good fight, kept the faith, and finished his course, after he had laboured more abundantly in planting the Gospel of the uncircumcision, than any of the Apostles of the circumcision; and withstood even to his face, Peter, the first of the Apostles, when his practice was inconsistent with his doctrine, 1 Tim. i. 11—16, 2 Tim. iv. 6—8, 1 Cor. xv. 15—19, 2 Cor. xi. 21—31, Gal. ii. 11—14.

Saul, after his baptism, remained some days with the disciples at Damascus; and immediately proclaimed in the Synagogues, Jesus* as the Christ, the Son of God, Acts ix. 20, xx. 21. Gal. i. 15.

And all that heard him were amazed, and said, Is not this he who persecuted at Jerusalem them that called upon this name? and who came hither on purpose to bring them prisoners to the chief priests? But Saul was strengthened [in spirit] still more, and confuted the Jews residing in Damascus; proving, by comparing the prophecies (συμβαίνειν) that Jesus is the Christ, Acts ix. 19—22.

This, indeed, was his usual mode of debating with the Jews everywhere, Acts xvii. 2, 3, xviii. 28, xxvi. 22, 23, xxviii. 28.

SAUL RETIRES TO ARABIA.

During the persecution of the Church in Judea, Saul went into the heathen country of Arabia Petraea, as a place of security from the Jews. There he probably preached the Gospel also, Gal. i. 16.

Three years after his conversion, he returned to Damascus, A.D. 38, Gal. i. 18, corresponding to Luke's account, when many days had been fulfilled, Acts ix. 23. A phrase used also to express three years precisely, in the Old Testament, 1 Kings xi. 38, 39.

Here, the Jews rejected his testimony, as an Apostate, and conspired to kill him, and watched the city gates day and night

* The insertion of Ἰησοῦν, in the present text, is warranted by the two Syriac versions, the Vulgate, Ethiopic, Arabic, Armenian, Coptic, and several ancient MSS. It is also absolutely required by the context. For the Jews admitted Christ to be the Son of God; they only doubted or denied that Jesus of Nazareth was he.
for that purpose, and procured the Syrian governor's concurrence. But the plot being made known to Saul, the disciples let him down from the city wall in a basket, by night; and so he escaped out of their hands, Acts ix. 23—25, Gal. i. 17, 18, 2 Cor. xi. 32, 33.

Though Luke, in the Acts, passed over in silence Saul's visit to Arabia, he was evidently well acquainted therewith, and with Paul's account of it in the Epistle to the Galatians and Corinthians, with which his own so exactly, though tacitly, harmonizes. He purposely omitted this early part of Paul's history, as he did afterwards his voyage to Crete, as being both inconsiderable, compared with his more public ministry in the populous cities and countries of Asia and Europe; which form the principal part of the Acts; and to which he hastens, after a cursory view of the earlier transactions. Medias in res rapit.

SAUL'S FIRST VISIT TO JERUSALEM.

After his escape from Damascus, Saul went up to Jerusalem, A.D. 38, for the first time since his conversion; chiefly as he says, to get acquainted* (συντροφεύω) with Peter, Gal. i. 18. This, indeed, was a natural wish, from the resemblance of their dispositions and characters†, as marked by similar zeal and similar situations: both had erred, both had been converted; Peter, by a pitying, but penetrating look of his suffering Lord; Saul, by the brightness of his glory; Peter had been restored, upon repentance, to his Apostolic rank; Saul had been also, upon repentance, raised thereto. Both were susceptible of the warmest attachments.

--- Mihi mens juvenil ardebat amore,
Compellare virum, et dextrae conjungere dextram.

"Great souls, by instinct to each other turn,
Demand alliance, and in friendship burn."

We need not, however, be surprized at the shyness of the brethren at Jerusalem to associate with Saul, at first, when he proposed himself. They knew him to have been a most furious bigot and

* Josephus celebrates the uncommon valour of a Roman centurion, Julian, at the siege of Jerusalem, with whom, says he, "I got acquainted (συντροφεύω) during that war." Bell. Jud. vi. 1, 8.
† Estque ea jucundissima amicitia quam similitudo morum conjugavit.—Dispares mores, disparia studia sequuntur, quorum dissimilitudo disociat amicitias. Cicero, De Offic. i. 17. De Amicit. 90.
persecutor; and were probably quite unacquainted with his miraculous conversion; there being then but little intercourse with Damascus, during Herod's war with Aretas; and less between Jerusalem and Arabia, to which he had retired. But Barnabas, who is said to have been his fellow-student under Gamaliel, and knew him early, took him by the hand, and introduced him to the Apostles, Peter and James, the Lord's brother, who then were at Jerusalem, and recounted all the circumstances of his conversion. Whereupon, they admitted him freely to their society, Acts ix. 26—28, Gal. i. 18, 19.

In Jerusalem, Saul spake boldly in the name of the Lord Jesus, and debated with the Grecising Jews; but they attempted to kill him, Acts ix. 28, 29.

At this time, while Saul was praying in the Temple, he fell into an ecstasy, or trance, and saw Christ, who said unto him, Hasten and depart quickly out of Jerusalem, because they will not favourably receive thy testimony concerning me. But Saul pleaded for a longer stay, alleging that his former persecution of the Saints, and concurrence in the martyrdom of Stephen, contrasted with his present conversion to Christ, could not fail to persuade the Jews. The Lord, however, knew their bigotry better, and that his labour among them would be in vain; and replied, "Go, for I will send thee forth as an extra-Apostle, (ἐξαποστέλλω) to the remote Gentiles," Acts xxii. 17—21, "selecting thee (ἐξαποστειλένος σε) from the people of the Jews, and from the Gentiles, to whom [the latter] I am now going to send thee forth, (νῦν αποστέλλω) to turn them from darkness to light, and from the jurisdiction of Satan unto God; in order that they might receive remission of sins, and an allotment among those that are sanctified by faith toward me," Acts xxvi. 17, 18*.

Not disobeying therefore the heavenly vision, Saul staid this time only fifteen days in Jerusalem, Gal. i. 18. And the brethren also, well knowing the malice of the Zealots, escorted him to Cesarea; and sent him away by land through the Churches of Judea, to Tarsus, his native city in Cilicia, Acts ix. 30, Gal. i.

* This is introduced in Paul's apology before King Agrippa, as if it immediately followed the first vision of Christ in the way to Damascus; the Apostle passing over the second vision or trance at Jerusalem, at which it really happened, when Christ said, "But arise, and stand upon thy feet: for to this end I appeared unto thee, [at first, ὠφθην] to ordain thee a minister and witness of what thou sawest [then, εἰδε] and of my future appearances to thee" (ὡν ὀφθησομαι σοι.) xxvi. 16.
21, 22. There he remained three or four years, till Barnabas summoned him to assist in preaching the Gospel, Acts xi. 25.

REST OF THE CHURCHES IN JUDEA, &c.

After the first persecution had raged about four years, an unexpected persecution of the Jews themselves put a stop to it. Caius Caligula, the Roman Emperor, about A.D. 39, commanded that his statue should be set up in the temple of Jerusalem: and sent Petronius, president of Syria, with a large army from Antioch, into Judea, to enforce obedience to his edict, under pain of death to the opposers, and of slavery to the whole nation unless they submitted thereto.

This was, indeed, a thunderstroke. And the universal consternation produced thereby, absorbed all inferior concerns. They desisted from persecuting the Christians, to deprecate this outrageous contempt of their laws and sacrilegious profanation of their temple. And when Petronius had advanced as far as Ptolemais, they earnestly besought him to suspend the execution of the order until they could send an embassy to Rome, and endeavour to deprecate and prevent this abomination. Petronius, unwilling to proceed to extremities, granted their request, and they sent an embassy accordingly; the history of which has been written by Philo, one of the deputies. But this only provoked the tyrant's rage—he was much displeased with Petronius for his delay, and threatened to go in person to Alexandria to enforce obedience. But fortunately for them, he was assassinated before he could fulfil his intentions, A.D. 40. Josephus has given a circumstantial account of his assassination. See also Lardner, Vol. I. p. 97—100.

During this time the Churches throughout all Judea and Galilee and Samaria, had peace, or respite from persecution; and being edified, or instructed by the Apostles, in the fundamental doctrines of the Gospel, and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied, Acts ix. 31.

Peter in particular, took a circuit through the home Churches of Judea to confirm them in the faith; and at Lydda, a town between Jerusalem and Joppa, he cured a patient who had been confined eight years to his bed with a palsy. " Eneas, said he, Jesus Christ healeth thee, arise, and make thy bed," and he arose immediately; and all the inhabitants of Lydda,
and of the vale of Sharon, saw him, and turned to the Lord, Acts ix. 32—35.

Proceeding to Joppa *, on the sea coast, about ten miles from Lydda, in compliance with a message brought by two of the disciples there, requesting he would come to them without delay; he restored to life a female disciple, called Tabitha in Hebrew, or Dorcas in Greek, (signifying the Gazel or Antelope, remarkable for its fine eyes) who was laid out in an upper chamber. For, excluding all the mourners, he fell on his knees, and prayed to the Lord, (προσευχαίρο) and then turning to the body, said, Tabitha, arise! And she opened her eyes, and seeing Peter, sate up. And giving her his hand, he raised her, and then calling the saints and the widows that had been clothed by her bounty, he presented her alive. And this miracle was made known throughout all the region of Joppa, and many believed on the Lord. This spiritual harvest probably induced Peter to spend many days at Joppa, where he lodged with one Simon, a tanner, Acts ix. 36—43; and we may observe, in the neighbourhood of Jabneh or Jamnia, where the Sanhedrim sometimes sate; the very center of Judaism.

CONVERSION OF CORNELIUS.

This also forms a memorable epoch in the History of the Church as the first fruits of the conversion of the Gentiles to Christ. We may date it A.D. 41, with the Bible Chronology.

Cornelius was a devout Roman centurion of the Italian band, or cohort, which was probably the life guard of the Roman governor residing at Cesarea; "who feared God with all his house; and gave much alms to the people of the Jews, not confining his bounty to his own countrymen, and prayed to God continually †," Acts x. 1, 2.

* Joppa was the nearest sea port to Jerusalem, and about 40 miles distant. It is now called Jaffa, recovering its ancient name, Japho, belonging to the tribe of Dan, Josh. xix. 46. As it lay between Asotus and Cesarea, it was probably one of the towns in which Philip preached the Gospel, Acts viii. 40.

† From the admirable character of this Roman, we are strongly inclined to suspect, (though the conjecture is unwarranted by any of the commentators) that this was the centurion who attended Christ's crucifixion; and was evidently converted thereby. See the foregoing remarks, p. 234 of this volume. It was only ten years after. And he might have been permanently stationed at Cesarea, the seat of the Roman government. If so, we can humbly see an appropriate reason why he should be so highly distinguished and honoured by God on this occasion, after having been a blasphemerm and...
About the ninth hour of the day, or stated hour of evening prayer, he saw in vision plainly, an Angel of God entering into the house to him at his private devotions, and saying unto him, Cornelius! And he looking steadfastly at the Angel, and being possessed with fear, said, What is it, Lord? And he said, Thy prayers and thine alms are ascended like the fragrant incense, for a memorial before God, (Levit. ii. 2, Rev. v. 8;) and now send messengers to Joppa, and call for Simon, surnamed Peter; he lodgeth with one Simon, a tanner, whose house is by the sea side. He shall declare unto thee what thou oughtest to do [to attain eternal life] ver. 3—6.

When the Angel had departed, Cornelius accordingly sent two of his servants and a devout soldier of his band, to Joppa, with the message; about thirty miles southward of Ctesarea; who arrived there next day about noon, ver. 7—9.

While they were approaching to the city, Peter went up on the house top to pray, about the sixth hour of noon, fasting. And after he had finished his devotions, he was hungry and wished to take some refreshment; but while the family were preparing it, he fell into an ecstacy, or trance; and beheld the heaven opened, and a certain vessel or receptacle, resembling a great square sheet, tied with four cords, let down upon the earth, wherein were all sorts of tame and wild beasts, reptiles, and birds. And there came a voice to him saying, Arise, Peter, sacrifice, and eat. But Peter said, By no means, Lord; for I never did eat any thing common or unclean. And the voice again said to him a second time, What God hath purified, count not thou common. This was done thrice. And the vessel was taken up again into the Heaven, ver. 9—16.

While Peter was perplexed in himself, what could be the de-

persecutor in ignorance, like Saul himself. To him, only, an Angel appeared, perhaps Gabriel, Dan. viii. 16, Luke i. 19.

* The original expression, τῶν προσκαρτέρουσιν αὐτῷ, "of those that adhered to him" in his belief and practice, is very remarkable; and tends to justify the foregoing conjecture, by pointing out this devout soldier also as one of the Roman guard, attendant on the crucifixion, who was then converted, p. 234 of this volume.

† Τισσαρίων αρχιας. Diodorus Siculus uses the phrase, αρχις στυνινας, "hempen strings," or cords, in describing the mode of harpooning the Hippopotamus, εἰτ ἐν των εμπαγνωτων εκατοντως αρχις στυνινας, αφασι, μιχρας αυ παραλαβην, Edit. Rhod. p. 32, as ingeniously noticed by Wakefield. If αρχις signified "corners," (as in the English Bible) the article των should be prefixed, as in Matt. xxiv. 31, των τισσαριων αντιμ. Middleton, p. 400.
sign of this allegorical vision, and was ruminating thereon, the Holy Spirit, as soon as the messengers of Cornelius arrived, and enquired for Peter; desired him to arise, descend, and go with the three men that sought him, without hesitation; for that they were sent by Himself. Then Peter descended, and having asked the reason of their coming, and received their message, he entertained them hospitably that day; and went with them the next, accompanied by six of the brethren from Joppa, (Acts xi. 12,) ver. 17—23, a prudent precaution, not only consistent with his apostolic rank, which made it improper that he should go unattended; but also, that they might be joint witnesses of what might happen, and advisers of what ought to be done in such a singular and unprecedented case.

In sacred history, no circumstance, even apparently the slightest, is insignificant. "From Joppa, the prophet Jonah was sent to preach to the Gentiles at Nineveh; and from thence the Apostle Peter, (probably his descendant) was sent to preach the Gospel to the Gentiles of Caesarea;" according to the ingenious analogy noticed by Benson.

When Peter and his attendants, who had stopped by the way on the third night, were entering into Caesarea, the fourth morning, Cornelius, (having received notice of his approach,) came to meet him, through respect, accompanied by his kinsmen and intimate friends; and falling at his feet, was going to worship him, as more than mortal; a most extraordinary instance of veneration from those proudest of mortals, the Romans; but Peter stopped and raised him, saying, I also myself am a man. He then freely conversed with him, entered into his house, and found many others there assembled, ver. 24—27.

And Peter said unto them, Ye know that it is unlawful for a Jew to associate with a foreigner; but God hath shewed me to call no man common or unclean. Therefore, also, without gainsaying, came I, when sent for. I ask, therefore, upon what account ye sent for me? ver. 28, 29. Though Peter knew beforehand, by the messengers, upon what account in general; yet he wished to learn the particulars more fully, both for his own and his companions’ information.

Cornelius then recounted all the circumstances of the vision; and concluded with his thanks to Peter for coming, and a solemn request to receive divine instruction from him. "Thou hast well done in coming hither. Now, therefore, are all we
Then Peter opened his mouth with much solemnity, and said, *In truth, “I now comprehend, that God is no respecter of persons; but in every nation, whosoever feareth Him, and worketh righteousness, is acceptable unto Him,”* ver. 34, 35.

This noble declaration of the impartiality of God, seems to have been a new light or unexpected illumination suddenly bursting upon his mind, to dispel the mists of his national prejudices. For though Christ had commissioned his Apostles to discipline and baptize all nations, in his final instructions; yet, several circumstances had prevented them from comprehending the spirit of the Gospel hitherto.

1. Our Lord himself had early declared, that “*salvation was of the Jews;*” and, according to their narrow interpretation, confined to the Jews. 2. He also declared, that “*he was not sent, but unto the lost sheep of the house of Israel;*” to “*feed the children, not the dogs;*” and 3. He charged his disciples, on their first circuit during his ministry, neither to *go into the way of the Gentiles,* nor enter into any city of the Samaritans, but rather, to *the lost sheep of the house of Israel,* and 4. in his last instructions, to be *Hrs witnesses in Judea and Samaria,* and *unto the ends of the earth,* they might have understood “*the earth*” in the limited sense of the Holy Land. And that they did, indeed, so understand him, is evident; 1. from the conduct of Peter himself, and of the Apostles at Jerusalem, who preached only to their own nation; 2. and of the Disciples and Evangelists dispersed by the first persecution of Stephen, in Phœnicia, Cyprus, and Antioch, who *preached the word to none but Jews only,* Acts xi. 19; and 3. from the equal surprise expressed by Peter’s company, and the rest of the Apostles, and Mother Church as Jerusalem, at the effusion of the Holy Spirit upon these first fruits of the Gentile converts before their baptism, putting no difference between them and the Jews themselves on the day of Pentecost; for so Peter remarked and pleaded in his apology. “And when they of Jerusalem heard the whole account, they were silent; and glorified God, saying, Then (apa) hath God granted to the Gentiles also repentance unto life eternal!” xi. 18, as a matter of surprise and astonishment. The same, indeed, is the purport of Peter’s declaration; “I now at length comprehend, what I did not,
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before I had seen the allegorical vision, as now explained by the application of these Gentiles for information respecting the perfect rule of faith, prescribed in the Gospel; that God hath not confined his mercies to a particular nation only, but that all are capable of receiving the higher privileges of the Gospel, even eternal life, who are duly prepared, by the fear of God, and the practice of righteousness; upon the conditions of repentance toward God, faith toward Jesus Christ, as their Lord, and baptism in the name of the Trinity.”

The speech of Peter was worthy of the exordium; but it bears unequivocal marks of unusual agitation of mind in the involution, or embarrassed construction of its first periods, so different from the concise simplicity of his former speeches; this rather resembles Paul’s style.

“The word, (τοῦ λόγου) or Gospel, which God sent forth to the children of Israel, publishing peace, by Jesus Christ, (who is Lord of all) ye know; [namely,] the oracular word (τὸ μανή), (that was [spread] through all Judea, beginning from Galilee; after the baptism which John proclaimed) [concerning] Jesus of Nazareth: how God anointed him with the Holy Spirit and with power. Who went about doing good, and healing all those that were tyrannized over by the Devil: because God was with Him.

“And we are witnesses of all that He did in the country of the Jews [Judea and Galilee,] and in Jerusalem; whom they [of Jerusalem] hanged upon a cross, and slew.

“This same God raised up, the third day; and shewed Him openly: not to all the people, but to us, the witnesses preciously chosen by God, who did eat with him and drink with him, after his resurrection from the dead.

“And He commissioned us to proclaim to the people, [of the Jews,] and to testify thoroughly, that it is He himself who is ordained by God, Judge of quick and dead.

“To Him, testify all the prophets; that every one who believeth on Him, [whether Jew or Gentile,] shall receive, through his name or religion, remission of sins,” ver. 36—43.

1. In this speech, Peter appeals to the general knowledge even of the Gentiles, in the regions through which the Gospel was preached, of the active benevolence and miracles of mercy performed by Jesus Christ, in the course of his ministry, as the surest test that God was with him.
2. He vouches the reality of his miracles, of his crucifixion, and of his resurrection, by the testimony of the Apostles, his chosen witnesses; who, from their number, knowledge, and integrity, were sufficient to satisfy the most scrupulous enquirers; whereas, all the people of Jerusalem were as unfit as unworthy of such a special revelation; as was, indeed, evinced already in the mockery of the vulgar, on the day of Pentecost; and in the subsequent persecutions by the Sanhedrim, after the most stupendous miracles, and the most indisputable by their own confession, wrought in the name of Christ.

3. He supports the testimony of the Apostles to these facts, (in which they did not volunteer, but were expressly commissioned by God and Christ,) by the whole series of ancient prophecy, addressed to the Jews, indeed, but foretelling the universal redemption of mankind through faith in Christ.

The stupendous issue of this speech, uttered in all the plenitude of divine inspiration, accorded therewith. While Peter was still speaking these oracular words (πνεύμα), THE HOLY SPIRIT fell upon all the hearers, (probably with a visible illumination.) And they of the circumcision who accompanied Peter were astonished, because the gift of the HOLY SPIRIT was poured out also upon the Gentiles; for they heard them speaking in tongues, and magnifying God, ver. 44—46, as on the day of Pentecost.

Then answered Peter, Can any one object, why water should not be brought, that these might be baptized who have now received the HOLY SPIRIT, as well as we, originally? And he commanded them to be baptized in the name of the Lord, ver. 47, 48, and he afterwards thus apologized for doing so before the Church at Jerusalem; “Forasmuch then, as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ; what was I, that I could withstand God?” Acts xi. 17.

Cornelius has been represented by Lord Barrington, and several commentators, as a lower proselyte to Judaism, which they call “a proselyte of the gate,” supposed to be uncircumcised, and bound only to the observance of the seven Noachic precepts; as distinguished from a perfect proselyte, or proselyte of justice, who was circumcised, and bound to keep the law of Moses. But there is no foundation for this distinction of proselytes in Scripture; for every uncircumcised person was consi-
dered as an "alien from the commonwealth of Israel," Eph. ii. 12; not being entitled to possess land; nor to enjoy the privileges of citizens. The proselyte of the gate was no other than the "stranger within thy gates," who was permitted to sojourn in the land, on submitting to circumcision and the observance of the law of Moses, Exod. xx. 10, Deut. v. 14; and was clearly distinguished from the alien, or foreigner, Deut. xiv. 21. But Cornelius was an alien, or foreigner (αλλοφυλας), with whom, Peter observed, that it was unlawful for a Jew to associate hospitably, as the word κολλασθαι implies; nor even to go into their houses, as implied by προσερχεθαι, ver. 28, as confirmed by the censure of the Judaizing Christians at Jerusalem, "Thou wentest in to men uncircumcised, and didst eat with them," Acts xi. 3.*

Some freethinkers have grafted a dangerous error upon Peter's declaration of the terms of acceptance with God, to undervalue or exclude Christianity; as if to fear God, and work righteousness, were the only duties everywhere essentially necessary to salvation; but that these were as old as the creation, inculcated by natural religion, and adopted by the Patriarchal, Heb. xi. 6; Job xix. 25; and by the Mosaical, Matt. xxii. 40.

This may be refuted, and it should seem fully and satisfactorily,

1. By the case of Cornelius himself, who, though he possessed these requisites, was further, by a special revelation, required to embrace Christianity.

2. By the general commission to the Apostles, to publish the Gospel throughout the whole world, or glad tidings of salvation upon the further terms of faith and baptism in the name of the Trinity.

3. Upon both accounts, therefore, Peter required Cornelius to be baptized, or admitted into the Christian Church, and entitled thereby to its higher benefits and privileges.

4. Paul has clearly stated the higher privileges of Jews above Gentiles, and of Christians above both, in his doctrinal epistles to the Romans and to the Hebrews.

* See this subject fully discussed by Lardner, VI. p. 522—530; who has satisfactorily shewn that this distinction between the two sorts of Jewish proselytes was not found in any Christian writer before the fourteenth century, or later.
5. **Natural religion, if opposed to revealed, is a mere fiction of false philosophy.** "The world by [human] wisdom, knew not God," at any time, from the creation; as we learn from that profound philosopher Paul, expressly asserting the fact to the first philosophers of Greece, 1 Cor. i. 21. Such knowledge being too wonderful and excellent for the attainment of mankind by the confession of the Patriarchs and Prophets, Job xi. 7, xxxvii. 23; Psalm cxxxix. 6; and of the wisest of the Heathen philosophers themselves, Socrates, &c.

6. The Patriarchal and Mosaical dispensations were only "school-masters to the Christian," designed to train the world gradually for its reception in the fulness of time: as subordinate parts of one grand scheme of Redemption, embracing all mankind; instituted at the creation, Gen. iii. 15, and gradually unfolding to the end of the world, John iii. 16; Rev. i. 18.

"All are but parts of one stupendous whole."—Pope.

"Parts, like half sentences, confound; the whole
Conveys the sense; and God is understood;
Who, not in fragments writes to human race:
Read his whole volume, sceptic, then reply!"—Young.

Thus did Peter first exert the power of "the keys," granted to him by his gracious Master, Matt. xvi. 19, by being made the foremost of the Apostles, *to open the door of faith to the first fruits of the Jews*, on the memorable day of Pentecost; and of the Gentiles, on this equally memorable day of their conversion. With whom, on their entreaty, he remained some days, Acts x. 48.

While Peter was thus employed on his circuit through Judea, the disciples dispersed on Stephen's persecution, spread the Gospel to Phœnia, Cyprus, and Antioch, in Syria, speaking the word to none but Jews only. But hearing of the conversion of Cornelius, some of them, men of Cyprus and of Cyrene, preached the Lord Jesus to the Greeks, or idolatrous Gentiles, at Antioch; and the hand of the Lord was with them, and a great number believed, and turned from their idols unto the Lord, Acts xi. 19—21. Compare Acts xv. 19; 1 Thess. i. 9.

* Instead of the received reading, 'Ελληνιςμὸς, Griesbach substitutes 'Ελληνικά, upon the authority of several ancient MSS. and most of the ancient versions. Which is also evidently required by the context, because they were idolaters; whereas the Hellenists were Jews.
When the report of their success reached the ears of the Mother Church at Jerusalem, they sent, as usual, Barnabas to confirm the new converts in the faith, who was himself a good man, and full of the Holy Spirit and of faith. Finding a considerable increase in their numbers, he went to Tarsus to seek Saul as an associate in the ministry, and brought him to Antioch. In that capital city they spent an entire year, which became the Mother Church of the Gentile converts; who then were first denominated Christians, ver. 22—26, while they were denominated Nazarenes by the unbelieving Jews, Acts xxiv. 5. We may date this occurrence, A.D. 43.

SAUL’S SECOND VISIT TO JERUSALEM.

During those days, some prophets, or inspired preachers, came down from Jerusalem to Antioch, among whom was Agabus, who predicted a great famine throughout the whole land of Judea, which accordingly took place next year, A.D. 44, in the fifth year of Claudius Caesar. Josephus has noticed this famine, and the relief which the people of Jerusalem obtained from Helena, queen of Adiabene, and her son Izates, Ant. XX. 2—6, which is recorded also in the Rabbinical Work, Joma, p. 66.

To relieve the suffering brethren in Judea, a collection was made by those of Antioch, each contributing according to his ability, and sent to “the Presbyters;” or Church at Jerusalem, by the hand of Barnabas and Saul, ver. 27—30.

SECOND JEWISH PERSECUTION.

Herod Agrippa, the grandson of Herod the Great, by his son Aristobulus, had been appointed king of the Tetrarchies of Philip and Lysanias, by Caius Caligula, upon his accession to the empire, on the death of Tiberius, A.D. 36, at the same time that Marullus was appointed procurator of Judea, Joseph. Ant. XVIII. 7—10. After the assassination of Caligula, and the accession of Claudius, A.D. 40, the new emperor, to reward Agrippa’s services on that occasion, granted him all his grandfather’s dominions of Judea and Samaria, added to what he possessed before, Ant. XIX. 5—1. We may date this full grant A.D. 41. But he reigned three years after it, Ant. XIX. 8—2. And in the last year of his reign, A.D. 44, soon after the commencement of the famine, in order to please his new subjects the...
Jews *, "Herod, the king, stretched forth his hands to molest certain [Presbyters] of the Church. And he slew James, the brother of John, with the sword; and seeing that this was acceptable to the Jews, he proceeded further to seize and imprison Peter also, at the time of the passover," intending to bring him forth to execution after the passover *, Acts xii. 1—4.

The historical accuracy of Luke on this occasion is remarkable. This short interval of Agrippa's reign was the only time from the deposal of Archelaus that the Jews had a king of their own, till the end of their state.

Thus was our Lord's prediction fulfilled respecting James, the elder of the sons of Zebedee, that he should drink of his master's cup, as the first martyr among the Apostles; while he graciously spared Peter, that main pillar of the Mother Church, for further services and sufferings when he should grow old, as he promised. Upon this ground, perhaps, incessant prayer was made by the Church to God for his deliverance. And their prayer was heard; for on the very night before Herod intended to have brought him forth to execution, while Peter was sleeping, with all the calmness of conscious innocence, between two soldiers, having each hand bound with a single chain to each soldier, according to the Roman custom, (Acts xxviii. 20; Ephes. vi. 20,) he was suddenly liberated by an Angel of the Lord, who brought him out of the prison, and through the iron gate of the city, and then left him near the house of Mark the Evangelist. After sending an account of his miraculous deliverance to James, (his successor in the superintendence of the Mother Church, as first Bishop of Jerusalem,) and to the brethren, he retired to another place, out of Herod's dominions, to avoid the tyrant's fury; probably to Antioch, (Gal. ii. 11,) to visit that first Gentile Church, whose bounty he had so recently shared, ver. 5—17.

Herod, probably, to counteract the report of this miracle, condemned the guards to be put to death, as if they had betrayed their trust, and soon after was smitten himself by an Angel of the Lord, because he accepted the acclamation of the Tyrians, It is the voice of a God and not of a man, without giving God

* Josephus represents Agrippa as a munificent prince, who courted popularity, resided much at Jerusalem, and was zealous for the law, Ant. XIX. 7—3; which corresponds exactly with the Evangelist's account. Agrippa was, probably, afraid to execute Peter during the passover, for fear of exciting an insurrection in Galilee, where Peter was most popular, or a rescue by the Galileans at the feast.
the glory; and was devoured by vermin, and expired miserably, ver. 18—23, on the fifth day after he was struck, according to Josephus; who states, that for not rejecting this impious adulation, (ἡν κολάκεων ασέβουσαν) he perceived over his head, an owl, the messenger of ills*, and was instantly struck with insupportable pains in his bowels; and exclaimed, weeping to his friends, I your God, am summoned to leave the world; and I, called by you, immortal, am now hurried away to death! Ant. XIX. 8—2. Josephus unquestionably had seen Luke's account, which he thus parodied, and varnished the plain simple narrative in the Acts, with his Heathenish gloss.

SAUL'S VISION AND REVELATIONS.

During Saul's stay at Jerusalem, A.D. 44, "fourteen years before he wrote his second Epistle to the Corinthians," A.D. 58, he was favoured with some remarkable visions and revelations of the Lord; when, (whether in the body or out of the body, he knew not, God only knew) he was rapt, at one time, into the third Heaven; and at another time, into Paradise; where he heard "unutterable words, which it is not permitted man to speak;" 2 Cor. xii. 1—4.

These different scenes of future glory, the higher, in the highest Heaven, with God, and all his holy Angels, after the general resurrection; the lower, in Paradise, or that place of glory† also, set apart in Hades (or the general receptacle of

* Virgil represents a fury in the form of an owl, appearing to Turnus during his combat with Æneas, and terrifying him by screaming and flapping his shield with her wings.

Hanc versa in faciem, Turni, se, Pestis, ob ora
Fertque retortque, sonans, clupeumque everberat alis. Æneid. xii. 865.

† See the foregoing note, on "Judas going to his own place," Acts i. 25, which was considered by the ancient Fathers, Clemens Romanus, Irenæus, Justin Martyr, &c. as a place of "torment," with Luke xvi. 33. See also bishop Bull's two learned and excellent Sermons, on the intermediate state of the soul after death, Vol. i. p. 39—134. In which he has ably traced the origin of the Popish doctrine of Purgatory, from its embryo, a Platonic notion of Origen, that the faithful, not excepting the Apostles themselves, shall undergo a purgation in the great conflagration to precede the general judgment; but which Augustine doubted might take place earlier, between death and the resurrection, as to the souls of more imperfect Christians; this was adopted by the superstitious Pope Gregory the Great; and at length turned into an article of faith, by the council of Florence, in 1439. And fiercely maintained ever since, more for its gain than its Godliness. A gross imposition, that hath been, I am persuaded, says bishop Bull, the eternal ruin of thousands of souls, for whom our blessed Lord shed his most precious blood: who might have escaped Hell, if they had not trusted to a purgatory!
departed spirits) for the spirits of the good and just; who are there gathered to their Fathers, with Abraham, Isaac, and Jacob, and are there "comforted," and "live before God in a state of joy and felicity;" awaiting their perfect consummation of bliss, both in body and soul, in Heaven, after the general resurrection; seem to have been designed for Paul's comfort, support, and encouragement under his ensuing trials and persecutions, by giving him a foretaste, as it were, of that fullness of joy and pleasures for evermore, at God's right hand in Heaven; and that antecedent bliss with Christ, which eye hath not seen nor ear heard, nor hath entered into the heart of man to conceive, in Paradise, Psalm xvi. 11, Isai. lxiv. 4, 1 Cor. ii. 9, Phil. i. 23, Luke xxiii. 43.

They seem also admirably calculated to instruct the infidel world; refuting by anticipation, that mischievous heresy of the Novellists, about the middle of the third century, mentioned by Eusebius, Eccl. Hist VI. 37, who held, that the souls of men die with their bodies, but are restored to life together with the same bodies at the resurrection; nearly analogous to which, is the supposed sleep of the soul during the interval between death and the resurrection. For it is evident, from the Apostle's doubts, whether he saw these visions in the body, or out of the body, that he clearly held the different natures of the soul and body, and that the former might subsist in a sentient state, totally separate, or detached from the latter; and that it is, indeed, actually separated from the body at death, he asserts elsewhere, "We prefer rather to be absent from the body, and to be present with the Lord," or I prefer death to life, 2 Cor. v. 8. "I am desirous to depart [from the body] and to be with Christ; for this is better for me by far; but to remain in the flesh, is more necessary for you;" or for your improvement in the faith, Phil. i. 23, 24. But how would it be far better for the Apostle to die, if his soul was then to be deprived of all sense, and sink into a total lethargy, and utter oblivion of things, as in profound sleep? or, how could such a state of insensibility gratify his ardent wish to be with Christ in Paradise?

To prevent the Apostle, however, from being over-elated by this excellency of Revelations, vouchsafed to him, and to remind him constantly of the imperfection of his nature, he was tried with a thorn in the flesh, an Angel of Satan permitted to buffet him, through the whole course of his ministry, 2 Cor. xii. 7.
What this “thorn in the flesh” was, the Apostle has no where precisely explained, though he has repeatedly alluded thereto. From what he has said, however, we may collect, that it was some remarkable bodily infirmity, which rendered his “presence weak, or sickly, (ασθενης;) or impediment, which rendered his speech contemptible,” (εξουσιωμενος) 2 Cor. x. 10.

And this thorn in the flesh goaded him from the beginning of his ministry. “Ye know, says he to the Galatians, how through infirmity of the flesh, I preached the Gospel to you at the first. And my trial in the flesh ye despised not, nor rejected; but received me as an Angel of God, even as Christ Jesus,” Gal. iv. 13, 14. And this bodily infirmity, he represented as a great impediment to his preaching; to the Corinthians especially. “And I was with you, in weakness and in fear, and in much trembling,” 1 Cor. ii. 3. Whence some have suspected, that he was subject to the epilepsy, or falling sickness, or to the palsy, which might have affected his speech or utterance.* And, perhaps, might have been occasioned by the glory of those very revelations, proving too mighty for his weak frame; as he was deprived of sight by the first overpowering vision of Christ, on the way to Damascus.

This painful “thorn in the flesh,” (or “trial in the flesh,” or “infirmity of the flesh,” which are all synonymous,) is called also “an angel, or messenger of Satan, sent to buffet him,” for they are plainly set in apposition to each other, by the want of a copulative particle between them,(which is improperly understood, by some commentators, reckoning the latter to be the false Apostle, who principally opposed Paul at Corinth.) It was therefore denominated a “messenger of Satan,” as a disease inflicted on him by Satan, with the Divine permission and appointment, as formerly on Job, or on that “daughter of Abraham, or pious Jewess, whom Satan had bound with a spirit of infirmity for eighteen years, before Jesus compassionately loosed her from her bond,” Luke xiii. 11—16.

But when Paul, though one of the most excellent of the sons of Abraham, repeatedly and earnestly “besought the Lord thrice, that he might be relieved therefrom,” he was refused, as

* It seems to be a confirmation of this conjecture, that Paul twice prayed for “utterance,” Eph. vi. 19; that “God would open to him a door of utterance,” Col. iv. 3, as if he laboured under some hesitation or difficulty of speech, like Moses formerly.
he declares, "For the Lord said unto me, My grace is sufficient for thee; for My power is perfected in infirmity."

"Most willingly then," proceeds the Apostle, "will I rather glory in my infirmities, that the power of Christ may reside upon me," like the Divine glory on the tabernacle in the wilderness, which seems to be the import of επισκηνωση επ' εμε, 2 Cor. xii. 8, 9.

This very important passage, 1. warrants direct prayer to Christ; which is acknowledged even by the Socinian, Slichtingius. Nata exemplum precum ad Christum directarum;—whence, concludes Whitby, "Ergo, say I, here is an instance of his Divinity."

It teaches, 2. that whom the Lord loveth, he chasteneth for their good.

3. That even the best men, and the most highly gifted, are liable to pride, or over-elation of mind, in consequence of those very endowments. "Few men indeed, have such steady heads, as to be able to stand upon the spires and pinnacles of glory, without giddiness." The sin of pride is generally supposed to have ruined Satan himself, and his host of angels; "Those once glorious spirits, walking upon the battlements of heaven, grew dizzy with their own greatness, and fell down into a state of utter darkness and extreme misery." According to the ingenious, but startling imagery of Bishop Bull, p. 210.

But it may be asked, are the best of saints, the most excellent persons, only subject to this worst of vices, pride? No certainly. It flourishes with greater rankness and luxuriance among "many schoolmasters in Christ," founders of sects, and

* The English Bible has injured the force of this short, but very important passage, by variously rendering δυναμίς, "power" and "strength," and ασθενεία, "infirmity" and "weakness." See Dr. Myles Smith's awkward Apology in the Preface to the English Bible, for such diversity of translation, embarrassing the sense.

† Calvin, (himself not the humblest of men,) has a very apposite note on this passage. Consideremus diligenter qui hic loquitur, &c. "Let us diligently consider who it is that here speaks. A man that had conquered infinite dangers, torments, and other evils; that had triumphed over all the enemies of Christ; that had shaken off the fear of death; and lastly, had renounced the world: and yet this man had not yet wholly subdued his propensity to pride. Nay, he was still engaged in so dreadful a conflict with it, that he could not conquer, without being himself beaten and buffeted!"—Pride, as it was the first sin of man, so is it his last. It has been called, not unfitly, indulsiun animae, "the inner garment of the soul," that sticks most closely, like a shirt; and the last, and hardest to be put off. Whence the frail Peter recommended, "Be clothed with humility!" It is truly remarkable, that pride ranks foremost in the Romanist catalogue of mortal sins.
leaders of schisms, (1 Cor. iv. 15, James iii. 1,) who, utterly
destitute of the profound learning and illumination of St. Paul,
arrogate to themselves his visions and revelations, by the most
revolting enthusiasm; and methodize his difficult writings, ac-
cording to their private fancies*, deceived themselves, and de-
ceiving their blinded followers, (2 Tim. iii. 13, James i. 22,) whom this spirited Apostle, had they subsisted in his time,
would, without scruple, have delivered over unto Satan, for the
mortification of their flesh, that the spirit might be saved in the
day of the Lord. There is still many a "Diotrephes" in the
Church, that "loveth to have the pre-eminence, prating against
their betters with malicious words," who would provoke the
castigation of the meekest of the Apostles.

"The revelations whose excellence" the Apostle here records,
(if we may presume to pry into such,) in which "he heard in-
expressible words," might perhaps have disclosed to him those
future mysteries of the Church militant, and triumphant; which
were afterwards revealed to the beloved disciple John, in the
Apocalypse. The harmony between the mysterious doctrines of
both, seems to warrant this supposition.

To remove the imputation of vain glory from the Apostle,
however, for disclosing such to the Corinthians, we must reflect
that the disclosure was extorted from him after fourteen years
silence, by the great opposition and contempt he, more than all
the Apostles, met with from the Judaizing teachers everywhere,
and particularly in that Church. The true reason of their
hostility was, that he, first of all, avowedly taught and preached
the utter abolition of circumcision and the Mosaic law, to Jews
as well as Gentiles. But their pretext was, that he was not one
of the twelve original Apostles, called by Christ himself when
on earth; nor afterwards formally elected an Apostle, in the
room of any of that number, and acknowledged by the Mother
Church, as Matthias was; but a supernumerary Apostle,
thrusting himself into that sacred office, (as they asserted,) clandestinely, they knew not how, nor by what authority.

Against such calumniators, he strenuously asserts and vindic-
ates, as in duty bound, his Divine mission and Apostolical

* 'Оς αν μεθοδεύει τα λόγια του Κυρίου προς τας ίδιας επιθυμίας, λέγη μητε
αναστασιν μητε ερισιν ειναι, ούτος πρωτοτοκος εστιν Σατανα. "Whosoever me-
thodizes the Oracles of the Lord according to his private fancies, and says that there
is neither resurrection nor judgment, this is Satan's first born." Polycarp.
authority, in the following animated expostulations and apology, breathing all the vehemence of Demosthenes’ oratory, and all the closeness of his reasoning, 1 Cor. ix. 1—23.

"Am not I an Apostle? Am not I a freeman? Have not I seen Jesus Christ our Lord? Are not ye my work in the Lord, [as a Christian Church?] Supposing I am not an Apostle to others, [the Jews,] yet surely I am to you, [Gentiles:] for ye are the seal, or ratification of my Apostleship in the Lord," ver. 1, 2.—"But, though I preach the Gospel, I have no reason for boasting therein; for a necessity of doing so, is imposed on me [by Christ himself, equally with the Apostles of the circumcision, Acts iv. 20;] yea, a woe is due to me, unless I preach the Gospel," ver. 16.—"Though a freeman in respect of all, [and even a Roman citizen by birth, of no mean city, Tarsus, Acts xxi. 39,] yet made I myself a slave to all, to gain the more [converts,] ver. 19. To the Jews I became as a Jew, to gain Jews, [by complying with their ceremonies ‘under the law,’ as in the circumcision of Timothy, Acts xvi. 3, and the legal performance of his own vow, Acts xxi. 26,] to the Gentiles, not under the law, as not under the law myself, (not being exempt, however, from the law of obedience to God, but rather under the law to Christ,) to gain them that are not under the law. To the weak, [or scrupulous,] I became as weak, to gain the weak; to all men I became all things; that by all means, I might save some. And this I still do, for the sake of the Gospel; that I may become a joint partaker of its inestimable blessings, along with my converts,” (Dan. xii. 3, 2 Tim. iv. 8,) ver. 20—23.

This is a fair specimen of the Apostle’s energetic mode of reasoning; extremely diffusive and digressive, and yet extremely concise and elliptical, as may appear from comparing the digressions here omitted, and the ellipses here supplied, with the difficult and involved original, in order to exhibit the chain of his argument, unbroken, in succession. His digressions from the main argument, form a subsidiary argument, designed to prove the Apostle’s disinterestedness, that he sought their gain, not his own, in the true spirit of charity; which also may be thus represented, supplying ellipses.

"My apology to my examiners is this:

1. Have not we, Barnabas and I, the Apostles of the uncircumcision, a right to eat and drink, &c. or to a maintenance
for ourselves and our families, (if we have such,) as well as the other Apostles of the circumcision, even James and Jude, the Lord's brothers, and Peter? Or have not we an equal right not to work, unless we also be maintained by our flocks? ver. 8—7.

"2. Is this my doctrine only, or is it not warranted by the law? Thou shalt not muzzle the ox, &c. Doth God take care of oxen, and not of his Apostles? If we have sown to you spiritual goods, is it a great matter that we reap your temporal goods? —But God himself ordained, that the priests that serve at the altar, should partake of the sacrifices of the altar; and even so, that the Apostles who preach the Gospel, should live by the Gospel, ver. 8—14.

"3. If your Judaizing teachers, or false apostles, partake of this right to your goods, [and even devour you, 2 Cor. xi. 20,] shall not we rather, your faithful pastors? But how different is our conduct from theirs? We have not used this right, but rather endure all privations, not to give any hindrance to the Gospel of Christ, by affording a pretext to impute our labours for your sake to mercenary motives. I, in particular, have used none of your goods. But I wrote not thus to claim them in my own case: for I would much rather die, than that any one should render void my boasting in my own disinterestedness," ver. 12—15.

By thus interweaving his apology with the main argument, the Apostle embarrassed both, to ordinary readers. But how natural was it for a generous mind, feeling indignation at an unfounded charge, with all the warmth of conscious innocence, to bring forward a refutation of it, in the foreground, which, on cooler consideration, deserved to be thrown into the back ground, as distinct, and of inferior moment. But what he lost in method he gained in force, oppressing his opponents with an accumulation of interrogations, not giving them time to breathe.*

And the "pillars of the Mother Church," or leading Apostles of the circumcision, James, the Bishop of Jerusalem, Peter and John, did allow his and Barnabas' claim as Apostles of the

* Virgil thus represents a veteran pugilist overpowering his younger antagonist, with a shower of blows, as thick as hail.

Nec mora, nec requies: quam multa grandine nimbi
Culminibus crepitant, sic densis icibus, Heros,
Creber, utrique manu, pulsat, versatque Dareta. Æn. v. 458.
uncircumcision, and gave them the right hand of fellowship, at their second visit to Jerusalem, as he asserted to the Galatians, ii. 7—9.

FIRST MISSION OF BARNABAS AND SAUL.

Having discharged their commission, Barnabas and Saul returned from Jerusalem to Antioch, taking with them Mark, the nephew of Barnabas, (afterwards the Evangelist,) as an assistant in their approaching mission to the Gentiles, which took place soon after, by the solemn and express appointment of the Holy Spirit, to the leaders of the Church of Antioch, namely, the prophets and teachers, Barnabas, Simeon, surnamed Niger, Lucius the Cyrenian, Manahen, who had been bred up with Herod the Tetrarch of Galilee, and Saul, the youngest, or last appointed, Acts xii. 25, xiii. 1.

"Separate unto me Barnabas and Saul, for the work whereunto I have now called them."

Then the leaders, having fasted and prayed, [to the Lord,] and having laid their hands upon them, (commending them to his grace,) dismissed them, after they had been first chosen Apostles by the Holy Spirit himself, ver. 2—4.

Thus the election of these two supernumerary Apostles, in the room of James the elder, who was slain, and James, the Lord's brother, who was appointed resident Bishop at Jerusalem, in order to complete the original number of the twelve itinerant Apostles, as observed before; was equally valid with the election of Matthias; and even distinguished above it, by the more immediate appointment of the Holy Spirit himself, signifying his pleasure by declaration, not by lot. We may date this election, A.D. 45, with the Bible chronology.

Under His guidance immediately, they went down to the sea-port of Seleucia, fifteen miles below Antioch, (καρχαδον,) near the mouth of the river Orontes; whence they sailed to Cyprus, the native country of Barnabas, and preached the word of God at Salamis, the nearest port to Syria, at first in the Jewish Synagogues, according to their custom. Thence they crossed the island to Paphos, the capital, at the western end, where the Roman proconsul, Sergius Paulus, resided. He also, like Cornelius, sent for the Apostles, desirous to hear the word of God. But a Jewish false prophet, Barjeseus, surnamed Elymas, in Arabic, or Magus, "the Magian," opposed them, and
sought to pervert the proconsul from the faith. But *Saul, full of the Holy Spirit*, struck the *Magian* with blindness, for a season, as a punishment for his wicked interference. This astonishing judgment, confirming the doctrine of *the Lord*, converted the proconsul to the faith, ver. 4—12.

This signal miracle, resembling *Peter's* in the case of *Ananias* and *Supphira*, proved that *Saul* was not a whit inferior to the chief Apostles of the *circumcision*. And henceforth, in the course of the history, he takes the lead of *Barnabas*, although junior to him. He here, also, dropped his Jewish name, *Saul*, and in future adopted his Roman, *Paul*, as likely to gain him more respect with the Gentiles, ver. 9—13.

From Paphos, "*Paul and his party*" sailed to Perga, a town of Pamphylia, where *Mark* separated from them, and returned to Jerusalem, probably through dislike of the fatigues and dangers of the mission, ver. 18.

From Perga they proceeded to Antioch, in Pisidia. Here the Apostles, as usual, went into the *Jewish Synagogue*, on the sabbath day, and sat down in the seat of the doctors: and when called upon by the rulers of the Synagogue to speak a word of exhortation, or preach to the people, after the reading of the *Law* and the *Prophets* was over, *Paul* made that excellent speech to the Jews and religious *proselytes*, which is the counterpart of *Peter's*, at Jerusalem, on the day of Pentecost.

1. Beginning with their deliverance from *Egyptian* bondage, he recounts *God's* providential care of their nation, from their settlement in Canaan till the reign of *David*, ver. 16—22.

2. That *Christ* was foretold to come of *David's* seed, as a *Saviour*, implied in the name *Jesus*, ver. 23.

3. That *John* the *Baptist* testified his actual coming, and his high dignity. That the *Jews*, through ignorance, rejected and crucified him; but that *God* raised him from the dead, no more to return to corruption like *David*, his ancestor; whose prophecies respecting Christ, (Psalm ii. 7, xvi. 10,) he explains, as *Peter* had done before, ver. 24—37.

4. He states the doctrine of *justification by faith*; that "through *Him* every believer was justified, or saved from the punishment of *all those sins*, from which *they could not be justified* by the *Law of Moses*," ver. 38, 39. This forms the basis of his argument in the three Epistles to the *Galatians*, *Romans*, and *Hebrews*. 
He warns them of the judgments foretold to be inflicted on the unbelieving nation of the Jews, (Isa. xxviii. 14, Heb. i. 5,) ver. 40, 41.

Here they had much greater success with the proselytes and with the Gentiles, than with the Jews; who filled with envy, or false zeal, contradicted Paul's arguments, and blasphemed Christ. Whereupon Paul and Barnabas, speaking freely, said, "It was necessary that the word of God should be first spoken to you; but since ye reject it, and judge yourselves unworthy of eternal life, lo, we turn ourselves to the Gentiles," (as enjoined by prophecy, Isa. xlix. 6, xlii. 6.) When the Gentiles heard this, they rejoiced, and glorified the word of the Lord, and as many as were well disposed*, or prepared for eternal life, believed. And though the Jewish zealots stirred up a persecution against Paul and Barnabas, and expelled them from their borders, (for which the Apostles gave them up to the judgment of God, by the ceremony of shaking off the dust of their feet against them, according to our Lord's injunction, Matt. x. 14,) yet God did not desert the Church now planted in Pisidia, for the disciples were filled with joy and with the Holy Spirit, ver. 42—52.

The Bible chronology dates this departure from Antioch in Pisidia, the same year, A.D. 45. But it is probable that they made some stay there, because the word of the Lord was spread throughout the whole country, ver. 49, and the considerable progress of the Gospel, at length excited the envy of the Jews to counteract it. We may, therefore, with more propriety, date it A.D. 46, a year later.

After their expulsion the Apostles went to Iconium, a town of Lycaonia, bordering on Pisidia, where, according to their stated custom, they first preached the Gospel in the Jewish Synagogue. And a great multitude of Jews and Greeks believed, in consequence of their freedom of speech, and the signs and wonders wrought by their hands, during a considerable stay there. This success, as before, provoked the infidel Jews to prejudice the minds of the Gentiles against the brethren, as

* ῥηθαγμένος is unnecessarily rendered in a predestinarian sense, "ordained," in the English Bible. It is evidently contrasted with the obduracy of the Jews; ἀποκατέστη —ἐπεφέραν ὁ λόγος τοῦ θεοῦ ἑαυτοῦ —which is represented as their own act and deed. Luke uses the compound, ἐπιῥηθαγμένος, in the sense of disposed, Acts xx. 13. See Mede's Works, p. 21; Whitby, Dodd, Wetstein, Parkhurst, Gilpin, &c.
Christians; so that a schism was produced in the city, one party siding with the Jews, the other with the Apostles: the former, however, having gained over the rulers, intended to ill treat and stone * them; but being aware of it, they fled to the other cities of Lycaonia, namely, Lystra and Derbe, and the surrounding region, where they preached the Gospel, Acts xiv. 1—7.

At Lystra, Paul performed that signal miracle of curing a cripple from his birth; which so astonished the multitude, that they exclaimed, in their vernacular tongue, (which is supposed to have been a dialect of the Syriac) *The gods are descended to us in the likeness of men! And they called Barnabas, Jove; and Paul, for his eloquence, Mercury. And this, perhaps, from the traditional fable of Jupiter and Mercury, visiting their ancestor, Lycaon, as travellers, and turning him into a wolf, for his inhospitality. Ovid’s Metamorph. But the Apostles, expressing their grief and horror, by rending their clothes, with great difficulty restrained the priest of Jupiter’s temple, outside the city, from offering them sacrifices of oxen, crowned with garlands. *Paul’s short speech on this occasion is admirable.

Disclaiming their intended worship, he declared that he and Barnabas were not gods, but men of like infirmities with themselves; who, by preaching the Gospel, wished to turn them from their vain idols to the LIVING GOD, who made the heaven, the earth, and the sea, and all things therein.

2. That although God, for many generations past, had suffered all the heathen to walk in their own ways, and follow their own inventions, Eccl. vii. 29, yet that He had never left himself unwitnessed, by the continued “providence of his goodness,” (αγαθοπροοιμίας,) by sending us refreshing showers from heaven, and fruitful seasons, filling our hearts with “food and gladness,” ver. 13—18. From these premises, he left them to draw the obvious and necessary conclusion, that it was the height of stu-

* Paley has ingeniously adduced this intention to stone the Apostles, as a proof of the critical accuracy of the history, and its exact correspondence with the Apostle’s declaration, “Once was I stoned,” 2 Cor. xi. 25, namely, afterwards at Lystra, as Luke relates, Acts xiv. 19. Had Paul been represented as actually stoned at Iconium, it would have contradicted his declaration.

† Newton, in the Scholium generale of his immortal Principia, has finely improved this argument of the Apostle.—“From blind metaphysical necessity, which is always and every where the same, there arises no variation of things,” p. 529; or no variety of moist and fruitful; of dry and barren seasons, produced by God’s providence only; in order to reward or punish his rational creatures, Psalm cvii. 31—43.
pidity and ingratitude, to transfer to the creature the worship, due only to the Creator; as more fully stated in his Epistle to the Romans, i. 19—25.

But the unbelieving Jews from Antioch and Iconium, coming to Lystra, soon changed the sentiments of the fickle multitude from veneration to persecution; insomuch that having stoned Paul, they dragged him out of the city, supposing he had been dead. However, when the disciples came about him, to mourn over him, we may presume, he arose, as it were, from the dead, and entered into the city, after his miraculous resurrection; for such we may deem it, when he was immediately able to walk, after all his bruises, and to quit the city next day, and retire with Barnabas and his party to Derbe, ver. 19, 20.

It is truly remarkable, that Paul here suffered the fate of Stephen. And the same zeal for God and Christ, now drew down on him alone, the fury of that tumultuous assembly; for Barnabas, Timothy, and the rest, were not molested. The Apostle himself refers to this, 2 Cor. xi. 25; and to his persecutions at Antioch, Iconium, and Lystra, "out of all which the Lord delivered him," 2 Tim. iii. 10, 11.

Having preached the Gospel with considerable effect in Derbe, they undauntedly retraced their steps, and returned through Lystra, Iconium, and Antioch, confirming the new converts in the faith, notwithstanding those persecutions which were to be their passports to heaven. And attending no less to discipline than to doctrine, they ordained presbyters in every Church, to regulate its concerns. And so, having traversed all Pisidia, they went to Pamphylia, and having preached in its capital, Perga, they took shipping at Attalia, and returned to Antioch in Syria, the mother Church, after a circuit of about two years. There they recounted to the congregation, how God had prospered their mission, and opened to the Gentiles a door of faith for the reception of the Gospel.

At Antioch, their head quarters, they remained no little time with the disciples, probably about two years more, ver. 21—28. The wisdom of Providence appointing their chief residences in capital cities, Jerusalem, Antioch, Ephesus, Corinth, Rome, &c. where there was the greatest number of well-informed persons, and the greatest resort of strangers.
FIRST COUNCIL AT JERUSALEM.

This was assembled to counteract and censure the first remarkable heresy that disturbed the harmony and concord which had hitherto prevailed in the infant Church.

The rise and progress of this heresy may thus be collected from the New Testament.

Our Lord, during his ministry, warned his disciples "to beware of the leaven of the Pharisees," meaning their doctrine, Matt. xvi. 6—12. After his death, a considerable revolution took place in the sentiments of the Pharisees, (probably through the influence of Gamaliel, as we have seen,) and numbers of them believed in Christ, and were converted to his Church. But they brought with them their Jewish prejudices, and their proselyting spirit. "And some of their sect, who believed, had stood up * at Jerusalem, (even at the time of Herod's persecution, A.D. 44,) saying, that it was necessary for the Gentile converts to be circumcised, and to keep the law of Moses, that they might be saved, in addition to the Gospel, and a party of them went down to Antioch from Jerusalem and Judea, to teach this doctrine," Acts xv. 1—5.

After Paul's second return from Jerusalem to Antioch, Acts xii. 25, he and Barnabas had no small contest and controversy with these Judaizing teachers, whom he found there, and describes as "certain intermeddling false brethren, who came to spy out the freedom of the Gentile Church in Jesus Christ, to enslave them to the law of Moses," Gal. ii. 4. And such was their influence, that Peter, who came to Antioch, after his deliverance from Herod, although he had freely associated, at first, with the Gentile converts, and did eat with them, yet now withdrew, and separated himself, fearing these Judaizing teachers; who came, as they pretended, with commission from James, the Bishop of Jerusalem. And the rest of the Jews also, or Jewish Christians at Antioch, temporized with him, so that even Barnabas was drawn away by their hypocrisy, Acts xv. 2, Gal. ii. 4, 11—13.

But Paul did not yield in deference to them, not even for

* Εξαναστηναι should be rendered, "had stood up," Acts xv. 5, marking the origin of this heresy at Jerusalem, which was afterwards endeavoured to be introduced, from Judea, at Antioch, ver. 1, according to Lardner's judicious remark, Vol. VI. p. 273.
a moment; that the truth, or genuine doctrine of the Gospel might thoroughly continue, with respect to the Gentile Church. —And he withstood even Peter himself, publicly to his face, because he was blameable. “For,” says he, “when I saw that they walked not rightly, according to the truth of the Gospel, I said unto Peter, before them all, If thou thyself, who art a Jew, livest in the Gentile, and not in the Jewish fashion, why compellest thou the Gentile converts to Judaize?” —why deny them that liberty you at first took yourself? —But this building of the Law upon the Gospel, he proved to be sinful: “for if,” says he, “I build up again what I had pulled down, I render myself a transgressor: we (Christians) knowing that a man is not justified by the works of the law, but only through faith in Jesus Christ.—For if justification is to be procured by the law, then Christ died in vain,” Gal. ii. 14—21. This seems to be the drift of the Apostle’s argument in this most perplexed and involved chapter, as summed up afterwards, chap. v. 1—6.

Peter himself appears to have been convinced of his error, for he then meekly made no reply; and nobly retrieved his character afterward, by publicly supporting Paul’s doctrine.

PAUL’S THIRD VISIT TO JERUSALEM.

At length the Church of Antioch, (probably by revelation,) sent a deputation, consisting of Paul and Barnabas, and some others of their body, to Jerusalem, in order to have the decision of the Apostles and Presbyters, or heads of the Mother Church, on this important controversy. And in a General Council held thereon, after much debate, Peter stood up, and spoke decidedly against the Judaizers; recounting the first establishment of the Gentile Church, in the case of Cornelius, by the Holy Spirit, by the baptism of the Spirit, conferred on them without circumcision; and concluding with this warning: “And now why tempt ye God, or resist the decree of the Holy Spirit, by endeavouring to impose a yoke upon the necks of the disciples of the uncircumcision, which neither we nor our fathers were able to bear, Ezek. xx. 25, Gal. iii. 19, instead of the comparatively light yoke and easy burden of the Christian covenant, Matt. xi. 30. For we, [Jewish converts,] believe that we shall be saved, after the same manner as they, [the Gentile,] only through
the grace of our Lord Jesus Christ, (Ephes. ii. 5,) Gal. ii. 1, Acts xv. 2, xv. 6—11.

This was precisely Paul's doctrine, in its full extent, rejecting circumcision and the law of Moses, as unnecessary even for the Jews themselves. But the council did not go so far; following the prudent advice of James, their president. They endeavoured to moderate between both parties; and passed a decree, that the Gentile Churches should no more be disturbed, nor their minds unsettled, about the question of circumcision; only requiring of them to abstain from gross violations of the Mosaical law; such as, 1. partaking of meats sacrificed to idols; 2. fornication, the usual handmaid of idolatry, Exod. xxxii. 6, Numb. xxv. 1, 2; 3. eating blood, or strangled animals with the blood in them, which was also a primitive precept, Gen. ix. 4.

And while they censured these proselyting, Pharisaical teachers, as acting without any commission from the Apostles and the Mother Church, they commended their "beloved Barnabas and Paul, as men who had hazarded their lives for the name of our Lord Jesus Christ," and sent this decree by them, jointly, with two of their own leaders, Judas and Silas, to the Gentile Churches of Antioch, Syria, and Cilicia, Acts xv. 13—29, which was received with great joy, ver. 30, 31.

This temperate decree, dictated, indeed, by the Holy Spirit, afforded a perfect model to all future general councils, how to maintain the harmony and communion of the Catholic, or universal Church; thus rejecting and censuring a mischievous heresy, erring in fundamentals, and subversive of Christian faith; and yet mildly respecting the prejudices of weak and scrupulous brethren, still attached to the Mosaical institutions. The Gentile Churches being only required to avoid such gross violations of the law of Moses, as would necessarily offend their Jewish brethren, so as to break off all communion between them, and produce an irreconcileable schism; while the latter were bound to insist no more upon the necessity of circumcision to salvation, and of abstaining from other unclean meats, forbidden by the Levitical law. And by this sage decree, Paul appears to have governed the Churches which he planted; shewing the most considerate attention to their prejudices in matters indifferent; holding that all things lawful were not at all times expedient to be required, 1 Cor. vi. 12, as not tending to edification, 1 Cor. x. 23.
This will, we trust, be found a plain and consistent account of this most intricate, perplexed, and embarrassed period of the Apostolical history from A.D. 44 to A.D. 49, and also a just and necessary vindication of the first of the Apostles, Peter, from a charge of the most revolting inconsistency of conduct with his own doctrine; if, according to common opinion, we date his tergiversation at Antioch, after the magnanimous speech he made in the council of Jerusalem against the Judaizers; supposing (with the commentators,) that Peter went down to Antioch, Gal. ii. 11, about the same time with Paul and Barnabas, Acts xv. 30—35. Whereas, by dating it before the council, (with Bamage *) and so early as the time of Herod's persecution, when Peter first went to Antioch, A.D. 44, Acts xii. 17, and was then followed by Paul and Barnabas, Acts xii. 25, we may consider his speech as a public recantation of his former hypocrisy, and a proof of the most exemplary candour and humility, submitting patiently at the time, without reply, to the public correction administered to him, by the superior wisdom and spirit of the illustrious Apostle and advocate of the Gentiles; and afterwards manfully supporting him at the council, by the great weight of his authority, which silenced the Judaizers, and disposed the whole council to listen to Paul's statement. And how honourably did he speak of him afterwards?—"Our beloved brother Paul, according to the wisdom given to him," 2 Pet. iii. 15, thus tacitly acknowledging his superior knowledge of the mystery of the Gospel, whom he loved without dissimulation, and gave him cordially the right hand of fellowship, to the end of their lives; and in death they were not divided. Both finishing their glorious career at Rome, A.D. 65. Great, indeed, was the regenerating and renovating influence of the Holy Spirit upon the hearts and minds of those naturally high-minded and impetuous Apostles.

Paul's Second Mission.

After the council of Jerusalem, A.D. 49, Paul and Barnabas returned to Antioch, and made some stay there, probably during the remainder of that year, teaching and preaching the word of the Lord, with many other assistants also, Acts xv. 30—35.

* Bamage judiciously remarks, that it must have happened before the council, for that Peter otherwise might have opposed the authority of their decree, as a shield against all the attacks of the Judaizers. See Lardner, VI. p. 538.
About the beginning of A.D. 50, Paul, who now decidedly took the lead, proposed to Barnabas another circuit through the Churches they had planted in Asia Minor. But Barnabas, wanting to take with them his nephew Mark, as an assistant, Paul objected thereto, upon the score of his deserting them on the former circuit, in Pamphylia, (Acts xiii. 13.) Barnabas, however, jealous perhaps of Paul's ascendancy, persisted. This occasioned a quarrel, so that they parted company; Barnabas, taking with him Mark, proceeded to sail to Cyprus, his native country, and we hear of him no more: while Paul took to assist him Silas, the deputy from Jerusalem, who chose to remain at Antioch, and had been zealous in exhorting and confirming the Church there; and setting out with the approbation of the Church, commending him to the grace of God*; he passed through Syria and Cilicia, confirming the near Churches, and delivering to them the Apostolic decree. And the Churches were confirmed in the faith, and increased in number daily, ver. 36—41, xvi. 4, 5.

At Lystra he also took another assistant, Timothy, his favourite pupil, whom he circumcised, (with his own consent,) because his mother was a Jewess; through a spirit of accommodation to the prejudices of the Jews in those quarters. Though he would not suffer Titus before to be circumcised, because both his parents were Gentiles, in order to assert the liberty of the Gentiles from the yoke of circumcision. Compare Acts xvi. 1—3, and Gal. ii. 3.

From Cilicia they passed through Phrygia and the regions of Galatia, where Paul had planted one of his earliest Churches. But he was mortified to find that the Galatians had been perverted from the simplicity of the faith which he preached, by the Judaizing teachers. This produced his expostulatory epistle to them soon after, as explained before.

On this circuit, as well as the former, their motions were guided by the Holy Spirit. They intended next to preach the word in the adjacent district of Asia, (the ancient Lydia, or proconsular Asia, the capital of which was Ephesus,) but they were prevented by the Spirit, and likewise from proceeding to Bithynia. So, passing to Mysia, they came to Troas, on the

* This circumstance, omitted in the case of Barnabas, tacitly marks the Church's disapprobation of his schism, or separation from Paul.
sea coast, near the Hellespont, the Holy Spirit not suffering them to waste time in Asia Minor, but intending that they should pass over to Europe, in order to sow a more abundant spiritual harvest. And this was signified to Paul by an allegorical vision at this sea port, by night. A Macedonian appeared to Paul, and besought him, saying, pass over into Macedonia, and help us *, ver. 6—9.

This was interpreted by Paul and his company, (whom Luke the Evangelist now joined at Troas, and henceforth continues the narrative in his joint person,) as an invitation from the Lord. "Immediately," says Luke, "we sought to go from thence to Macedonia, collecting from the circumstances, that the Lord had called us to preach the Gospel to them," ver. 10.

Setting sail, therefore, from Troas, they went straight across to the Isle of Samothrace, and from thence to Neapolis, in Macedonia; and next to Philippi, the chief city of the first district of Macedonia, and a Roman colony. It was formerly called Crenides, from the numerous springs which join and form a river, noticed by the Evangelist, (Acts xvi. 13,) though not in the maps; and affording a specimen of his geographical accuracy. Here the Lord opened the heart of Lydia, to become the first fruits of the Church of Philippi, with her family, who hospitably entertained the company, after a pressing invitation, ver. 11—15.

Here Paul performed that signal miracle of dispossessing the damsel that had a spirit of Python. See Vol. II. p. 325. This drew on him a persecution from her masters, who had turned her possession to their own gain; for they stirred up the magistrates

* This vision bears a striking analogy to that noticed before, to Alexander the Great, at Dios, in Macedonia, Vol. II. p. 533. As the Macedonian was invited over to Asia by a person in the dress of the Jewish high priest, to conquer the Persian empire, so was Paul the Apostle of Christ invited over from Asia to Macedonia by a seeming native, to deliver his country from the bondage of sin and Satan, by a spiritual conquest, more difficult, but more glorious; in which Daniel's "stone" was destined to smite in pieces the temporal kingdoms, which were Satan's seat, and the strength of which then lay in Europe, with the Roman empire.

And this analogy seems to be supported by the first fruits of the spiritual conquest, in the dispossession of the damsel at Philippi, who, though she had a spirit of Python, or of the old serpent, was yet compelled, by a superior control, to render homage to the ambassadors of Christ—These men are servants of the most high God, who announce unto us the way of salvation!—Thus did the demons of Europe, as well as of Asia, believe and tremble!
and the multitude to scourge and imprison Paul and Silas, as disturbers of the peace. But they were miraculously freed from their chains at night, and the jailor and his family converted by the signal miracle of the earthquake, and opening of the prison doors also; prefigurative, perhaps, of the spiritual deliverance of the people from the bondage of sin and Satan.

On this occasion Paul shewed the spirit of a Roman citizen, and intimidated the magistrates for their rash and illegal proceedings, in scourging such without trial; so that they came themselves in person to take them out of prison, and entreated them to quit the city, ver. 16—40. Here Luke seems to have left them, from the change of person in the narrative.

From Philippi they travelled through the country to Amphipolis and Apollonia, and came to Thessalonica, a maritime city, and the metropolis of that district of Macedonia where was a considerable Jewish settlement. In this city some of the Jews, and a great number of the pious Greeks, and women of rank believed, and joined Paul and Silas. But the unbelieving Jews stirred up a tumult against them and their friends, so that they were forced to quit the city, and go to Berea, (near Pella, where Alexander the Great was born.) The Jews here were more liberal minded than at Thessalonica, and better disposed to receive the Gospel, for they searched the Scriptures daily, whether the prophecies respecting the Messiah were fulfilled in Jesus of Nazareth, whom Paul preached. Therefore many of them believed, and not a few of the respectable Greeks, both women and men. But the unbelieving Jews from Thessalonica, following him thither, stirred up opposition to Paul among the multitude, so that the brethren sent him away, and escorted him along the sea side to Athens, while Silas and Timothy remained behind with directions to follow him as soon as possible, Acts xvii. 1—15.

PAUL VISITS ATHENS.

While Paul waited for them at Athens, he was highly provoked in his spirit at the extravagant superstition of the city, which he saw “filled with temples, altars, and idols,” (kardia dolou.)

There he debated in the Synagogue with the Jews and Proselytes; and in the market place daily, with the people whom he met; and preached Jesus and the Resurrection.
But some of the Epicurean and Stoic philosophers encountered him; and some said, What meaneth this babbler to say? but others, He seemeth to be a setter forth of strange demons. The former were probably Epicureans, who denied a resurrection; the latter, Stoics, who counted Jesus a demon, or hero*, according to their Theology, ver. 16—18.

The Greeks held, that demons were a middle class of beings between Gods and Men, and regarded them as mediators or agents between both. "God," says Plato, "doth not associate with Man; but all the commerce and conversation between them is carried on by demons. These are interpreters and carriers from men to Gods, and from Gods to men, of the prayers and sacrifices of the one; and of the commands and rewards of sacrifices from the other." And Apuleius states, that "all things are done by the will, power, and authority of the celestial Gods; but by the obedience, service, and ministry of the demons."

Of these demons, they held two sorts; terrestrial and celestial. Hesiod, the earliest perverter, perhaps, of their Theology, reckoned, that the former were the spirits of the men of the golden age, deified after death, by Jove, the supreme God. (See Vol. I. p. 243, of this work.) And Plato approves his doctrine; "Hesiod says well; he, and many other poets, who say, that when a good man dies, he hath great honour and dignity, and is made a demon."—"And we ought forever after, says Plato, to serve and adore their sepulchres as the sepulchres of demons."

The celestial demons were supposed to be a higher order of spirits; who were never subject to the incumbrances of the body; out of whom, rather, according to Plato, (correcting Hesiod's doctrine) were appointed the respective guardian Angels of men, during the course of each man's life; such as the demon of Socrates, see p. 36 of this Volume.

This heathen "doctrine of demons," was well understood by Paul, so well skilled in the learning and philosophy of the Greeks, and thus combated by him in his Epistles.

* Αναξιωματικαις υμνοι, Quem Virum aut Heros, lyra, vel acri
Tina Θεον, τιν' Ηρων Tibiis, sumis celeberrae, Chio *
Tina κυθηρι τα κληροφυγομ; Quem Demus ?


† This was also a popular doctrine among the Jews, and seemed to be countenanced by some passages of Scripture, Gen. xviii. 1—10, xix. 1—22, Ps. xci. 11, Dan. xi. 22, x. 13, Tobit xii. 15; and our blessed Lord finely applied it to promote universal benevolence toward the least, or meanest of our brethren, Matt. xviii. 10.
"There is no other God but one [supreme] for though there are others, called Gods, whether in heaven, or in earth, [whether celestial or terrestrial demons] (as there are Gods many of the former class, and lords many of the latter, held by you, Greeks) yet we, Christians, hold only one God, the Father, from whom are all things, and we dedicated unto Him, [or to whom we are to direct all our services and devotions] and one Lord Jesus Christ, by whom are all things, and we through him" [only have access, by one Spirit, to the Father,] I Cor. viii. 4—6, Eph. ii. 18. "For there is but one God; and one mediator between God and man; the man Christ Jesus; who gave himself a ransom for all, (the proof of it in due season:) to publish which, I was appointed an Apostle and a teacher of the Gentiles in the true faith. I speak truth in Christ, I lye not," 1 Tim. ii. 5—7.

The Jews, however, and the later Greek philosophers, Plutarch, &c. used the word demons in a bad sense, as denoting evil or infernal spirits. See the foregoing article of Demoniacs, p. 104 of this Vol. And it is so understood every where else in the New Testament, except the foregoing passages, according to the observation of Bishop Newton in his masterly Dissertation, XXII, on St. Paul's doctrine of demons, and apostacy of the latter times, foretold, 1 Tim. iv. 1—3, Vol. II. p. 437—445.

The charge of "setting forth strange demons," brought against Paul by these philosophers, was of a very serious nature, as disturbing the national religion. On this charge, Socrates was condemned to death; as we learn from Xenophon. "Socrates is guilty of not holding those to be Gods, whom the city holds; and of introducing other new demons; he is guilty also of corrupting the youth," Mem. I. i. 1.

And that it was meant judicially, appears from their laying hold on him, (επιλαβομενοι, probably, after they were foiled in argument) and bringing him before the supreme court of Areopagus for trial; while that inquisitive people, and the strangers sojourning there for education, who spent their leisure time in telling, or hearing news; (as Demosthenes often reproached them in his orations; see Grotius' learned notes on this chapter) wished to gratify their curiosity in terms of more civility than the insolent and haughty philosophers. "May we know what is this new doctrine spoken by thee? for thou introducest some
strange notions to our hearing. We wish, therefore, to know what these mean?" ver. 19, 20.

Then, Paul, in a masterly apology, which cannot be too highly admired by the most learned, denied and retorted the charge of his opponents, while he instructed the people; for having been stationed in the midst of the court of Areopagus, (σταθὼς) he said,

"Athenians, I observe, in all quarters, that ye are over-religious, or rather too much addicted to the worship of demons, yourselves, (ὡς δεισιδαιμονεστέρους, ὑμᾶς.) For, as I was going through the city, and reviewing the several objects of your worship (σεβασμάτα,) among them, I saw an altar, on which was inscribed, ἈΓΝΩΣΤΩΣ ΘΕΩ. TO THE UNKNOWN GOD.*

* Ἀγνωστῷ θεῷ. The whole inscription according to Theophylact and Ὑστερίκιος, is supposed to have been, Θεῶς Ἀσίας καὶ Εὐρώπης, καὶ Λιβύης, θεῶν Ἀγνωστῶν καὶ νεῶν, which Jerome, with some variation, translates, Dis Asia et Europa et Africae, Dis ignotis et peregrinis. Reinesius, though he gives it the first place in his Syntaxagmas, p. 1682, believes it to be a forgery: which is highly probable, from the inversion of the terms in the corresponding part, Ἁγνωστῷ θεῷ; for the genuine inscription is more conformable to the ancient Greek mode, which frequently puts the adjective before the substantive; as οὖν έμον πνεύμα, in the Saite inscription. And to the genuine simple inscription, and order of the words, Chrysostom, Isidore of Pelusium, and Lucian bear witness. In the Philopatris, a speaker is introduced, swearing, Νῦ τοῦ Ἀγνωστοῦ, εἰς Αἀρην, "by THE unknowable, at Athens." Lucian's works, Vol. III. p. 594, who is mentioned again, p. 617, Lardner VIII. p. 112, 113.

Because the inscription is anarthrous, Wakefield renders it, "To an unknown God," and Middleton accedes to his translation, because, in some inscriptions, like this, where the adjective is put first, he has found the article prefixed; as, τοῦ λαμπροτατού ἀνήθετατον, "the most illustrious proconsul," Spon. Vol. II. p. 276, οὐ Σωποτατος αυτοκρατορος, "the most divine emperor," Vol. I. p. 320; τῷ σωτηρίῳ θεῷ, "to the Saviour God," p. 306, where he considers σωτηρ as an adjective. Doctrine of the Greek Article, p. 411—414.

To this, it may be objected,

1. That these inscriptions are comparatively modern; whereas the primitive Greek frequently omits the article, even when it is unquestionably understood, as in the first word of the Iliad, ἰντόν, signifies "the anger" of Achilles.

2. "The title of a book, as prefixed to a book, should be anarthrous; but when the book is referred to, the article should be inserted." This is Middleton's own judicious rule, founded in the philosophy of language, p. 288. Thus, the title of Hesiod's poem, Ἀτρατικῷ Πρακτόρων; but Longinus refers to τὴν Ἀστίκα, "the shield," expressing the article, evidently understood in the title. And does not this rule equally apply to the inscription upon an altar, which is in fact its title? Precisely in the same way, the swearer in Lucian invokes τοῦ Ἀγνωστοῦ "the unknowable," expressing, what was, indeed, understood in the inscription, the article, τῷ.

3. That the article is actually understood in the inscription, is evident from the context; for Αγνωστῷ θεῷ, is clearly in apposition to, δι θεός, whose nature the Apostle proceeds to explain immediately after in the next verse.
Whom, therefore, ye rightly worship, though without knowing him, (αγνωστος, ευσεβες) Him declare I unto you,” ver. 22, 23.

This exordium, after a well-turned compliment to their religious zeal, (in which favourable sense, δεσιδαιμονα, is frequently used) completely refuted the charge; by shewing, even from their own altar, that he introduced no strange demon, but the old established God, whose right worship they had ignorantly debased by the wrong worship of a multitude of demons, or new gods, whom their fathers knew not*. Whose hidden

* The purity and simplicity of the primitive religion of Greece, and its gradual corruption, by Egyptian Polytheism, and afterwards by the poetic fictions of Hesiod and Homer, Orpheus, &c. are well explained by that judicious and accurate historian Herodotus, in the following curious passages, reporting candidly the information he received from the priests of Dodona, by far the most ancient oracle of Greece. Its name was evidently derived from Dodan, one of the sons of Javan, or Jon, who originally settled in Greece, and was the son of Japheth, or Iapetus, the eldest son of Noah; whence the Greek proverb, “older than Iapetus,” to express the remotest antiquity. See the primitive record of the settlements of Japheth’s family, Gen. x. 1—5.

These primitive settlers were called from Javan, or Ion, Ιαονις, or Ionians, (see Vol. I. p. 353, 364, of this work,) and the first colonists after them were the Pelasgi, a roving tribe, probably Cushites, or Cushites of Ham’s race, Gen. x. 6—20, who arrived at Samothrace from Phæinia, before the reign of Cecrops, which began B.C. 1558, and introduced a barbarous dialect; as we learn from Herodotus, B. i. 56, viii. 44.

“Formerly,” said the priests, “when the Pelasgi prayed to the gods, they sacrificed all things to all in common, but gave none of them either name or surname; for they were hitherto unacquainted with either. They only called them Θεος, “ disposed,“ because “ they disposed and held in order all things and all countries,” (ὅτι κοσμῷ θειῶς τα παντα προγνατα, καὶ πᾶσας νομας, εἰγον.)

“It was not until a long time after that they learned the names of the gods, from Egypt.—Upon this subject, they consulted the oracle of Dodona, (at that time, the only one in Greece,) whether they might, with propriety, adopt these names from the Barbarians? The oracle answered, that they might. So, from that time they in-
nature, implied in the inscription, required and justified explanation.

Socrates is supposed by Wellwood to have erected this famous altar; but he, on the contrary, rather sanctioned the national idolatry. He offered sacrifices himself, and recommended the same to others. Even his dying words expressed a vow, or religious wish, that his friends would sacrifice a cock to Esculapius, the god of Medicine.

The antiquity of the altar seems to be indicated by the simplicity of the inscription. And if we may be allowed to hazard a conjecture concerning its history, it was probably erected by Erechtheus, the principal founder of their state and religion, whose reign began B.C. 1399, according to the rectified table of the Athenian kings, Vol. I. p. 123.

The city of Athens was colonized early, from Sais in Egypt, where was a celebrated temple dedicated to the Goddess of Wisdom, called in the Egyptian language, Nūθ, or Nūθac; which read backward *, gave the name of the Grecian goddess,

voked the gods in their sacrifices under distinct names. From the Pelagi, they were communicated to the Greeks.” Herodot. B. 2, § 51, 52.

After this relation of the priests of Dodona, the judicious historian proceeds to deliver his own sentiments, (not those of the priests, according to Beloe's translation.)

"But from whence each of the gods derived his origin, or whether they have been all from eternity, or under what forms they existed, were matters unknown, as I may say, till yesterday, (or very recently;) for, in my opinion, the first persons who framed a Theogony, (or Genealogy of the gods,) and gave them surnames (or epithets), distinguishing their honours, functions, and appropriate forms, [male or female,] were Hesiod and Homer; who lived, I believe, four hundred years, and not more, before myself,” [about B.C. 884,] § 53.

The priests of Dodona and Herodotus, being then Polytheists themselves, speak of the primitive gods of Greece in the plural number. But how could Polytheism subsist without proper names of those gods? and yet, by their own account, there were none in use. Unquestionably, therefore, the first settlers, and even the first colonists for a long time after, worshipped only the Patriarchal God, (τὸ πατριωτικὸν Θεόν, Acts xxiv. 14,) as the sole Creator and Disposer of the universe; according to the learned poet Sophocles, born B.C. 497; thus recording the true Patriarchal Cosmogony, as distinguished from the false of later times.

Εἷς ταύς ἀληθείας, εἷς εἰσὶν Θεός,
'Ος οὐφανον τ' ἐτέκε, καὶ γιαναν μακαν,
Ποντον τε χαράεσκον οὖόμαι, κ' ανεμων βιας.

"There is ONE, in truth, but ONE GOD,
Who made the Heaven, and spacious Earth,
And asure waves of sea, and blasts of winds."

* This is the ingenious conjecture of the profoundly learned Cudworth, p. 309—341.
Athena, Minerva; and of the city itself, Athena, Athens, dedicated to Athena polias, “Minerva, protectress of the city,” by Erechtheus. He built a temple to the goddess in the Acropolis, or citadel of Athens; and was himself deified for his public services, and honoured with a temple by his subjects; as we learn from Homer, II. 2, 548, and Herodotus, B. 5, § 82, B. 8, 55. And Diodorus Siculus informs us, that he instituted the festivals, and taught the Egyptian rites and mysteries of Ceres at Eleusis, B. 1. His temple was subsisting in Cicero’s time, who saw it. —Erechtheus, cujus Athenis et delubrum vidimus, et sacerdote. De Nat. Deor. iii. 39.

On the Saite temple of Neith, was this inscription, Εγώ εμί ΠΑΝ το γεγονος, και ου*, και εσομενου και τον εμον πεπ-λον ουδεις πα θυντος απεκαλυψεν. “I am all that hath been, and is *, and shall be: and my vail no mortal yet uncovered.”

Pan was the most ancient of the Egyptian gods, according to Herodotus, B. 2, § 145, symbolical of the universe. And in the grand festival of the Panathenaea, celebrated every five years at Athens, the noble virgins, carried in solemn procession, the sacred πεπλος, or “vail,” of a white colour, embroidered with gold, on which were pourtrayed the achievements of the goddess against the Giants of old; and then placed it on her statue in the Acropolis. See Potter’s description of the Panathenaea, Vol. I. p. 421, of his Antiquities of Greece.

This symbolical Egyptian inscription, and the Athenian ceremony, evidently founded thereon, furnish the best comment on the Athenian inscription, as denoting the hidden or incomprehensible nature of Divine Wisdom in the formation and government of the universe. And the ceremony was retained long after its original hieroglyphical signification was lost. Mistaking the meaning of Pan, Plutarch supposed that the Panathenaea were not instituted till the reign of Theseus, which began B.C. 1236, to commemorate the union of “all” the people of Attica, in the one state of “Athens.” See his life of Theseus.

I. After the exordium, the Apostle proceeds in the first part of his argument to explain the true nature and worship of the Deity.

* See some observations on the universally primitive name of the supreme Being, ON, in my Dissertations, p. 218—223.
1. "The God who made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands, neither is served [with sacrifices, &c.] by men's hands, as if he wanted any thing [from them:] who himself gave to all, life, and breath, and all things, [at the creation, Gen. i:] and [again, after the deluge] made of one blood, [or family, Noah's,] every nation of men to inhabit the whole face of the earth; having preordained the appointed times and boundaries of their respective settlements, [in regular and orderly succession, Gen. x. 1—32, Deut. xxxii. 8, 9.] ver. 24—26.

2. The grand design of man's creation, he informs them, was to be a religious Being—"to seek the Lord," so far as he is discoverable; "if haply, they could grope out* and find Him"

* ἔρηπερισχω, (Aor. 1. ἐξοδεῖσε, pro, ἐπιλαφερσιεν.) This passage is well rendered by the Syriac version, "To seek God, and search Him out, and know Him from his creatures," or his works of creation. Compare Rom. i. 19—22.

The Apostle seems to have borrowed this remarkable verb, ἔρηπερισχω, "to grope out," or feel, as if in the dark, from Socrates, who so uses it in a parallel passage of Plato's Phado, wherein he censures the blindness and stupidity of the philosophers of his age for ascribing to second causes, the works of the first cause; and of course forgetting God, and "worshipping the creature instead of the Creator," Rom. i. 23—25.

"They are unable to distinguish, that it is one thing to be the [secondary, or immediate] cause of the existence of something, but another to be that [primary] cause, without which, the other could not be a cause at all. In this respect, indeed, the many, seem to me grooping, as it were, in darkness, (ψηλαφωντες, ὡσπερ ἐν σκοτεί) using other's eyes instead of their own; so as to denominate [the secondary] the cause itself," [or the primary.]

How appositely does this abstruse passage of the Phado, (here attempted to be more closely rendered and explained) censure the absurd Cosmogonies of the Greeks; some supposing with Aristotle, that the world was uncreated, or eternal; others with Epicurus, that it was made by chance, or by a fortuitous concourse of atoms! while the popular belief was, that they themselves were αυροχθοβες, originally "sprung from their own soil," hatched like mushrooms or reptiles, by the sun's heat; forgetting their true Creator, according to primaval tradition, Gen. ii. 7.

The following extracts from Plato furnish an advantageous specimen of the wisdom of Socrates, born B.C. 470, who was called "the wisest of men" by the oracle; because, as he explained it, he professed to know nothing but his ignorance of divine things.

1. The first, from the Phado, thus states the insufficiency of human reason for the discovery of divine truth, and the necessity of some divine reason, or oracle.

"Socrates. Concerning such, to know clearly (σαφες σιδεραι) in the present life, is either impossible, or extremely difficult.—One of these two things then we should endeavour to effect: either to learn from others, or to find out ourselves the truth. Or, if this be impossible, to take the best and most unexceptionable of human oracles (ἀνθρωπινων λογων) as our guide; and borne on this, as on a raft, sail through the
by the glimmering light of *reason*, even aided by *revelation*: the latter assuring us, “although” it is incomprehensible by the hazardous [ocean] of life: unless we might be enabled to pass through more securely and safely on some firmer vessel, or divine oracle,” (Ἀγού Θεῖον.)

2. And that this oracle was conceived to be a person, and even a man; we learn from the following curious passage of the *Alcibiades*, in which *Socrates* is thus introduced, instructing that favourite pupil.

**Socrates.** We must needs wait then, *Alcibiades*, until we can learn how we ought to behave toward God and toward men.

**Alcibiades.** When shall this time come, *Socrates*? and who shall be the instructor? for I long to see this man (τοιρνω τον ανδρωπον) whosesoever he is.

**Socrates.** He it is who careth for thee: (ψιεξ τινα ζητει σου) and I think, that as *Minerva* [the goddess of Wisdom] in Homer (Iliad. 5, 127) removed the mist from the eyes of Diomedes, that he might well know both gods and men; so is it necessary in the first place, that He should remove the mist from your soul that is now attached thereto; and next, that He should apply the means by which you shall know both good and evil in future: for now, indeed, you seem not to be able.

**Alcibiades.** Let Him remove the mist, or whatever else it is, since I am prepared to decline none of his directions, whosesoever this man is, (οο-νον ινον ανδρωπον) provided I may be enabled to become better.

**Socrates.** Truly that same person (κασελνον) hath a wonderful regard for thee.

**Alcibiades.** I think then, the best way will be to postpone sacrificing until that time.

**Socrates.** You think right, for it is safer, than to run so great a risk [of sacrificing improperly.]

**Alcibiades.** Then, indeed, shall we give to the gods crowns, and other legitimate offerings, when I see that day coming. And it will come, in no long time, the gods willing.

3. And further, we learn from *Eupolis*, about B.C. 440, the pupil also of *Socrates*, that this oracle or divine teacher was to be associated with the Deity, in the providential care and instruction of mankind, in the following extracts from his admirable *Hymn to the Creator*, translated by Mr. Samuel Wesley, (father of the founder of Methodism,) not having access myself to the original Greek. The translation, generally esteemed excellent, is given entire in Doctor Coke’s life of Mr. John Wesley, p. 20; and well deserves attention.

“**AUTHOR OF BEING,** Source of Light,
With unfading beauties bright,
Fulness, Goodness, rolling round
Thy own fair orb without a bound;
Whether Thee, thy suppliants call,
Truth, or Good, or One, or All,
EI, or I Δ: Thee we hail,
Essence that can never fail.
Grecian or Barbaric name,
Thy stedfast Being still the same:
Thee will I sing, O Father, Love,
And teach the world to praise and love.

And yet, a greater Hero far,
(Unless great *Socrates* could err)
Shall rise to bless some future day,
And teach to live, and teach to pray.
former, yet, that "He is subsisting not far from every one of us," as the universal spirit, and the Father of spirits: "for in Him we live, and move ourselves, and are;" as even some of their own poets had said, "For we also are His offspring,*" ver. 27, 28.

Come unknown Instructor come!
Our leaping hearts shall make thee room;
Thou, with Jove our vows shall share,
Of Jove and Thee we are the care.

O Father, King, whose Heavenly face
Shines serene on all thy race, [in heaven and earth]
We thy magnificence adore,
And thy well known aid implore,
Nor vainly for thy help we call,
Nor can we want, for Thou art all!"

Here "the Grecian name," EI, "Thou art," inscribed on the temple of Apollo, (the god of Wisdom) at Delphi; seems to be taken from the Suid inscription, "I am," which corresponds to the sacred name of the God of the Hebrews, "I am, who am," Exod. iii. 14; intimating his sameness or unchangeableness. And "the Barbaric name," IAQ, was the Hebrew, IAHOH, intimating his unity; whence was derived the Phoenician, IEYΩ, and from thence, the Grecian, ZEYE. See my Dissertations.

*Tou yap και γενος εσμου. This is an express citation from a Cilician poet, and countryman of the Apostle's, Aratus, in his Astronomical poem, about B.C. 278. Which begins thus.

"From Jove let us begin; of whom, we men
Ought not to be silent: for all, are full of Jove,
The ways and haunts of men, the sea and lakes,
Jove's bounties every where, we all enjoy.
For we also, are his offspring."

The particle "also," intimates, as well as gods; even according to the usual epithet of the Deity in Hesiod and Homer's poems, those grand corrupters of the Patriarchal Theology, Θεων πατηρ ηδε και ανδρων,—πατηρ ανδρων τε Σιων τε. "Father both of gods and men."

But the Apostle did not mean to confine himself singly to Aratus, from his citing plurally, "some of their own poets." The same sentiment was implied in the foregoing Hymn of Eupolis; and more expressly in another devout Hymn to the Deity, by Cleanthes, an Athenian, and most celebrated Stoic philosopher, the successor of Zeno, their founder; who, after leading a life of extreme poverty, as a drawer of water, at length voluntarily starved himself, B.C. 240; but for his great merit, was honoured by the Athenians, after his death, with a statue! to their own disgrace. Virtutem incolu- mem odimus, &c. He begins in the same strain.

"Most glorious of immortals, Thou many named,
Always Almighty, prime ruler of Nature,
Governing all by Law, Jove, hail!
For mortals all, Thee to address is meet;
For we are thy offspring. But the lot
Of puny mortals, who, upon this earth,
Do live and creep, is only like
3. Hence, the Apostle concludes, that \textit{all mankind} are bound to worship \textit{God} as \textit{our Father}; and not with false and idolatrous, but with true and spiritual worship, as subsisting \textit{in the heavens}; which seems to be the drift of the sequel: 

"Being then \textit{God's offspring} ourselves, we ought not [even from our own \textit{spiritual} nature] to think that \textit{the Deity} \((\tau \Theta\iota\nu\upsilon)\) is [\textit{material}, in his nature; or] like \textit{gold} or \textit{silver}, or \textit{stone} [\textit{images}] wrought and engraved by \textit{human} art and device, [as \textit{idols}, or objects of worship] ver. 29.

II. In the second part of his argument, he proceeds to explain the subjects of his preaching, \textit{"Jesus and the resurrection."}

1. To promote their \textit{love} of \textit{God}, he informs them, that during the past \textit{times} of their \textit{ignorance} of his true nature and worship, \textit{"God was pleased to overlook,"} or regard with pity and compassion, their gross corruptions in \textit{religion} and \textit{moral}; and now, at length, to send his \textit{Son Jesus}, (that \textit{divine} teacher; so earnestly longed for by the \textit{best} and \textit{wisest} of their own \textit{philosophers}, and \textit{the desire of all nations}) to teach the world the \textit{right} worship of \textit{God}, \((\epsilon\nu\sigma\beta\varepsilon\iota\alpha)\) and to \textit{save} them, upon the condition of \textit{repentance} and \textit{reformation} in future; for, that by...*

The image of a voice, [an echo, or faint resemblance]
Thee will I hymn,and ever praise thy power.

Thee obeys the [starry] world, revolving round
The earth; and following, where Thou leadest;
For Thou with hand invincible, dost wield
A thunderbolt, two-edged, flaming, and everliving;
The stroke of which, all nature dreads,&c.

The originals of \textit{Aratus} and \textit{Cleanthes} may be seen in \textit{Cudworth}, p. 475—482. A good poetic translation of the latter is given by \textit{West} in his \textit{Translations from Pindar}, p. 276.

The foregoing citation, \textit{"For in Him we live, and move,"} &c.; both \textit{Paul} and \textit{Cleanthes} may have taken from an old \textit{Iambic}.

Here, the middle verb, \textit{κινούμεθα}, \textit{"we move ourselves,"} agreeably to the \textit{Stoical} doctrine, attributes \textit{motivity}, or the active power of moving, to men, as distinguished from mere \textit{machines}, or instruments moved by others. \textit{Cleanthes} has finely expressed its \textit{slowness}, however, if compared with the \textit{first mover}, by \textit{ἐρικομεν}, \textit{"we creep;}" and \textit{our faint resemblance of the Deity}, like the \textit{echo} of a voice.

* To \(\Theta\iota\nu\upsilon\). It is remarkable, that this is the only passage in the \textit{New Testament}, in which the word is used in the \textit{philosophical} sense of \textit{"the Deity."} It elsewhere denotes, \textit{sulphur}, or \textit{sulphurous} fire, \textit{lightning}, \textit{Luke xvii 29}, Rev. ix. 17, 18, xiv. 10, &c.

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HIM, "God announced to all men, every where, to repent," ver. 30.

2. At the same time, to excite also a well grounded fear of God, (δειοδαμονια) he informs them, that if they did not listen to Jesus, or his Gospel, they would incur condign punishment at the general resurrection and subsequent judgment to be administered by Him; "for, that God hath appointed a day, in which he is to judge the world uprightly, by that man Jesus, for whom he ordained the judgments."

3. He rest[s] the proof of the general resurrection upon the resurrection of Jesus himself, as the first fruits, the sample and pledge of our own.— "Whereof He gave assurance to all, by raising Him from the dead," ver. 31.

This admirable but most abstruse discourse, (which we have here humbly and imperfectly attempted to analyse, fill up, and expound,) exhibits a finished model of close reasoning, both in the Socratic and Aristotelic methods; the former in the exordium, or introduction; the latter in the sequel.

The effect produced thereby upon the audience, and upon the court, is thus described.

"And when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee again concerning this matter. And so Paul [being acquitted of the charge] went out from the midst of them." Some persons, however, [amidst the general disbelief] joined him, and believed. Among who was Dionysius the Areopagite, a woman named Damaris, and others with them, or, of their household, ver. 32—34.

Among the "mockers" we may conclude were the philosophers, both Epicureans and Stoics; whose tenets, though opposite, were equally adverse to the reception of the Gospel, (as we have shewn, in the preceding article, on the spirit of the Gospel.) Of the audience, some were better disposed, and expressed a wish of further information; and one among the judges was converted, and a woman of rank, with some others of inferior note. Thus was the Apostle's remark realized in this famous seat of philosophy and human learning, that "not many wise, according to flesh, (or human estimation,) not many great, not many noble, were called," 1 Cor. i. 26.

* This expression strongly resembles those in the Gospels, in which our Lord is said to have extricated himself, and escaped from his enemies, passing through the midst of them.
Dionysius the Areopagite was that illustrious convert, A.D. 51, whose remarks on the preternatural darkness that accompanied our Lord's crucifixion, A.D. 31, were noticed before from Suidas, p. 230 of this Volume. It has been the fashion, indeed, with Lardner, and some sceptical hypercritics, to undervalue this evidence as spurious; because it is favourable to the cause of Christianity! Upon the same principle, we have seen the authenticity of Josephus' character of Christ, and even of the Epistle to the Hebrews disputed. But until they can produce better proofs of the negative than bare assertion, we are surely warranted to abide by the testimony of Suidas, and the ancients, wherever they do not contradict acknowledged facts, or established opinions. It is remarkable, that Paul did not repeat his visit to Athens; the pride of philosophy disdaining the lowliness and humility of the Gospel, as "foolishness."

PAUL'S FIRST VISIT TO CORINTH.

From Athens, he proceeded to Corinth, the capital of Achaia. We may date this visit in the course of the year A.D. 51, Acts xviii. 1, rather than A.D. 54, with the Bible Chronology, for reasons stated in adjusting the chronology of the Epistle to Titus.

Here, he made a considerable stay of a year and six months; the Lord having appeared to him in vision, and promised to prosper his preaching, and to protect himself from harm: for that he had much people in that city, ver. 9—11.

His principal associates in the ministry, beside Silas and Timothy, were Aquila, a Jew of Pontus, with his wife, Priscilla, who had lately come thither from Rome, after the expulsion of the Jews by Claudius, the emperor, on account of their turbulence. With them, he worked at their common trade of tent-makers, for his livelihood. Indeed, the disinterestedness of the Apostle was a prominent feature in his character, as observed before. "I seek not yours, but you," said he to the Corinthians, (2 Cor. xii. 14.) ver. 2—5.

The only occurrences noticed in the history during Paul's long stay at Corinth, are, the conversion of Crispus, the chief ruler of the Jewish Synagogue there, with all his household, whom Paul himself baptized, 1 Cor. i. 14; the conversion of many of the Corinthians there, and at Cenchrea, in the neighbourhood; and a tumult raised by the unbelieving Jews, who...
rushed upon Paul with one accord, and brought him before Gallio, then proconsul of Achaia, and brother to Seneca, (Nero's tutor) accusing him of "persuading the world to worship God contrary to the law [of Moses]" ver. 6—13.

But when Paul was going to enter upon his defence, Gallio said to the Jews, "If it were a matter of wrong, or of sinister fraud, in reason, I should bear with you, [and hear your complaint:] but if it be a question about a word, particular opinion, or tenet, and about names, and your own law, look to it yourselves; for I will not meddle with such matters." And he dismissed them from the tribunal. Then all the Jews*, laying hold of Sosthenes, the chief ruler of their Synagogue, beat him before the tribunal for countenancing Paul. But Gallio took no notice of it, ver. 14—17.

Though Gallio was blameable for not noticing an outrageous breach of the peace; yet he was commendable for not interfering in religious disputes, that were not detrimental to the state, or community, such as the tenet, whether Jesus was the Messiah or not; whether his disciples should be denominated Christians in opposition to the Jews; and whether they should reject circumcision, prescribed by the law of Moses. Happy would it have been for themselves and for the world at large, if his successors, the Roman emperors and magistrates, had adhered to the same principles of toleration!

PAUL'S FOURTH VISIT TO JERUSALEM.

Some time after this disturbance, Paul left the port of Cenchrea, and returned to Syria by sea, and touched at Ephesus; where he left his friends, Priscilla and Aquila, and then continued his voyage to Cesarea, in order to "go up" and attend the passover at Jerusalem, and to salute the Church. And having done so, he returned to his head quarters at Antioch, ver. 18—22. We may date this fourth visit to Jerusalem in the spring of A.D. 54, rather than A.D. 55; with the Bible Chronology; because the fifth visit to Jerusalem was in A.D. 59, which is dated A.D. 60, by the Bible Chronology, a year too late.

* The received reading, oi Ἐλληνες, ver. 17, is evidently incorrect; for "the Greeks" were well disposed to the Apostle and his doctrine; and never attacked him, unless set on by the Jews. It is judiciously omitted in the Vulgate, Copt. Arab. Erpen. the Alexand. MS. and Bede.
After some stay at Antioch, Paul set out on his third circuit toward the end of that year, A.D. 54, or beginning of A.D. 55, with the Bible Chronology, and went through the country of Galatia and Phrygia, in order; confirming all the disciples in the upper, or northern regions of Asia Minor, ver. 23, xix. 1.

He then came to Ephesus, where he had left Aquila and Priscilla*, and returned to them by a circuitous route as he intended, (avakamw, Acts xviii. 21.) Here, he found twelve disciples of the Baptist's, and asked them, Have ye received [the gift of] the Holy Spirit, since ye believed? But they said, We have not heard whether the Holy Spirit is [given yet, John vii. 39.] Then Paul explaining to them the nature of John's baptism, as preparatory to the Christian, they were baptized in the name of the Lord Jesus; and then received the gifts of the Spirit by the imposition of his hands; for they spake with tongues, and prophesied, or preached by inspiration, like the original converts at Pentecost, ver. 2—7.

According to his usual custom of first proposing the Gospel to his own brethren, the Jews, he preached freely, and debated

* During their stay at Ephesus, waiting for Paul, Aquila and his wife converted a Jew of Alexandria, named Apollos, a disciple of John the Baptist, that came to Ephesus: an eloquent man, mighty in the Scriptures, and fervent in spirit, who spoke and taught in the Synagogue, the Scripture doctrine concerning the Lord's coming, but [not] accurately, and when they had taken him up, and instructed him more accurately in the Christian Religion, he left them and went to Achaia, with letters of recommendation to the disciples there to receive him. After he came to Corinth, he contributed much through divine grace to assist the brethren, for he strenuously confuted the Jews in public, shewing by the Scriptures, that Jesus was the Christ, Acts xviii. 24—28.

This history of the conversion of Apollos, and the success of his preaching at Corinth, is here introduced by way of digression into the narrative of Paul's ministry, on account of the notice taken of Apollos in the Epistles, especially as a distinguished preacher of the Gospel among the Corinthians, 1 Cor. 3—6. This decides the question, that Luke did actually consult Paul's Epistles; and thence supplied such information in the Acts, as was necessary to render those Epistles intelligible to strangers; who were ignorant of the minuter historical facts well known to the Churches to which they were written.

We learn also from the Epistles, that Apollos declined going again to Corinth, when Paul solicited him; probably to avoid the remotest appearance of countenancing any party that might have been formed in that factious Church, even in his own favour; determined to await a more favourable season, or more settled state of its discipline, 1 Cor. xvi. 12. This is an honourable testimony in his favour, and tends to support the foregoing interpretations of 1 Cor. i. 12, iii. 4, iv. 6. That Paul did not mean to represent Apollos as the head of a party, but rather to adumbrate some Judaizing teachers under his name, not to give unnecessary offence.
for three months in the Synagogue at Ephesus; after that, when they were obstinate in their unbelief, and spoke ill of the way, or Christian religion, he separated from them, and withdrew the disciples, debating daily in the private school of one Tyrannus. This he did for two years longer, so that all the inhabitants of that district of Asia, both Jews and Greeks, heard the word of the Lord, and witnessed no ordinary miracles wrought by Paul, in performing cures by handkerchiefs, or napkins, which he had touched; and expelling evil spirits in this city, Satan's chief seat, ver. 8—12.

The great superiority of Paul above the Jewish exorcists appeared in the remarkable case of a Demonic, whom they attempted to dispossess like him in the name of Jesus; but the wicked spirit rebuked them for their presumption, “Jesus I know, and Paul I am acquainted with, but who are ye?” and the person possessed fell upon them, (though seven in number, sons of a Jewish chief priest,) and mastered them all, and overpowered them, so that they fled out of that house, naked and wounded. When this was made known (γνωστόν) to all the Jews and Greeks or Gentiles inhabiting Ephesus, great fear fell on them all, and the name of the Lord Jesus was magnified, ver. 13—17. Many also of them that practised magic and sorcery burnt their books, though of great value, and were converted to the faith, ver. 18, 19.

But Demetrius the silversmith, and others of his profession, who were employed in making silver shrines for images of Diana, to be inclosed therein, raised a great disturbance and long outcry against Paul and his companions for spoiling their craft, and despising their goddess; whom they extolled for two hours together*, in which Paul and his companions were in danger of being thrown to the wild beasts in the theatre, had not the riot been stopped by the authority and remonstrances of the town clerk, or recorder of the games; representing their proceedings as illegal and seditious, and likely to draw down punishment upon them from the Romans, ver. 23—40.

Before this disturbance Paul had intended to continue his

* "They all cried out with one voice about two hours, Great is Diana of the Ephesians!" Acts xx. 34. Perhaps, in this, we have an instance of the "babblings," or vain repetitions of the Heathens in prayer, censured by our Lord, προσευχομενοι μη βαττολογησης, Matt. vi. 7. So exactly imitated by the Romanists in repeating ten Ave Marias for one Paternoster in their bead roll of prayers to the Virgin.
circuit through Macedonia and Achaia, and return from thence to Jerusalem; and afterwards to visit Rome, ver. 21. Accordingly, after it he took his final departure from the city, and his last farewell of the brethren there, and proceeded to Macedonia; and having gone through these parts, and exhorted the brethren, he went into Greece or Achaia, where he spent three months. But finding that the Jews had formed a conspiracy against him, (probably his inveterate foes of Thessalonica, Acts xvii. 13,) he changed his intention of going by sea to Syria, and resolved to return by land through Macedonia, and thence embark at Philippi, (that faithful Church,) for Troas. Which he did with Luke, who here joined him again; and they found before them at Troas others of his company who waited for him there, Acts xx. 1—5.

This second visit to Macedonia and Greece appears to have employed the latter part of the year A.D. 58, and the beginning of A.D. 59, when he left Philippi after the passover, ver. 6.

During his stay of seven days at Troas, Paul performed that signal miracle of restoring to life, Eutychus, ver. 7—12.

From Troas, Paul and his company proceeded by sea to Mitylene, from thence to Chios, Samos, and Miletus, ver. 13—15.

Not having time to call at Ephesus, because he was in haste to reach Jerusalem, if possible, before Pentecost; he sent for the Presbyters of the Church of Ephesus to attend him at Miletus, where he made them that admirable apostolic charge for the regulation of their conduct as overseers of the Church of God*, “which HE had purchased with his own blood,” ver. 16—38.

From Miletus they sailed by a direct course to Cos, next to Rhodes, and from thence to Patara; and finding a vessel bound to Phœnicea, they embarked, and leaving Cyprus on their left, landed at Tyre, where they waited a week till the vessel had discharged her cargo, and then embarking again, they came to Ptolemais, and from thence to Caesarea, where they lodged with Philip the Evangelist, one of the seven deacons, who had four daughters, prophetesses, or inspired preachers. During their stay there for several days, the prophet Agabus, who had fore-

* Instead of rov Θεου, Griesbach, upon strong external evidence of versions and manuscripts, substitutes rov Κυριου, as referring to Christ. But the received reading is admissible; rov Θεου, being taken, not absolutely, but relatively. See the foregoing note, p. 67 of this Volume.
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told the famine before, Acts xi. 28, again foretold that Paul should be bound by the Jews, and delivered up into the hands of the Gentiles; hearing this, both his own company and his friends at Caesarea, intreated him not to go up to Jerusalem. But he refused, "What mean ye, weeping thus, and breaking my heart? for I hold myself in readiness, not only to be bound, but even to die at Jerusalem, for the name of the Lord Jesus." So, says the historian, when he would not be persuaded, we desisted, saying, The will of the Lord be done! Acts xxi. 1—14.

PAUL'S FIFTH VISIT TO JERUSALEM.

When Paul and his party, with their baggage*, reached Jerusalem at Pentecost, A.D. 59, they were gladly received by the brethren. On this occasion Paul brought with him the contributions of the Churches of Macedonia and Achaia, to the poor of the Mother Church, (Acts xxiv. 17; Rom. xv. 25, 26; ver. 15—17.

The next day Paul and his assistants recounted circumstantially to James, and all the Presbyters assembled, what God had done among the Gentiles by his ministry. Hearing this they glorified the Lord for this signal success, ver. 18—20.

It having been reported at Jerusalem that Paul had taught, in all the countries where he had been, an apostacy from Moses to all the Jews living among the Gentiles, saying, that they ought not to circumcise their children, nor walk according to the Jewish customs, which had given great offence to many myriads of Jews now in the Church of Jerusalem, all zealots of the law of Moses; they advised him, in order to disprove the charge, to join four other persons who were then under a Nazarite vow, and to purify himself with them, according to the legal ceremonies, (Numb. vi. 13,) and to be at joint expences for sacrifices, (ver. 14—17;) and shave his head, (ver. 18,) and thereby shew the whole Church that he walked orderly himself, keeping the law. That this could not in the least affect the Gentile believers, who were exempted by the late apostolic decree, ver. 20—25.

Paul's compliance with this prudential advice of the heads of

* Αριστοκρατίας, "having collected their baggage," or got mules for the conveyance of it. Xenophon has a similar expression, εντι πρωτησαμον συλλεγανοι εστερερενη. "When they had breakfasted, having collected their baggage, they proceeded," Anabas. p. 344, Oxf. Edit.
the Church at Jerusalem, brought him, however, by an unforeseen circumstance, into trouble*. For, while he was in the temple, near the end of the seven days' purification prescribed by the law, (Numb. vi. 2,) his enemies, the Asian Jews, from Ephesus, who happened to attend the feast of Pentecost also, seeing him in the temple, stirred up the multitude, and laid hands on him, crying out, "Israelites, help! This is the man that is everywhere teaching all men, 1. against the people of the Jews; 2. against the law of Moses; and 3. against this holy place, (the temple,) that all shall be destroyed. And hath also, 4. profaned the temple by bringing into it Greeks," or Heathens; for seeing Trophimus the Ephesian with him in the city, they hastily concluded that he had also brought him into the temple, contrary to law, ver. 26—29.

This threw the whole city into confusion, and occasioned a concourse of people, who laid hold on Paul, dragged him out of the temple, beat him, and were going to kill him, had he not been rescued by the Chiliarch or tribune† of the cohort, or temple guard, from the fury of the multitude, and brought into the castle of Antonia for security; who suffered him to make his

* Gilpin, Paley, &c have blamed James and the Presbytery of Jerusalem, for giving this advice, and Paul, for following it, as sacrificing the truth of the Gospel to the prejudices of the Jewish Zealots; for why, (say they,) should Paul offer propitiatory sacrifices, (as in this case, Numb. vi. 14,) inasmuch as by respecting the type, he shewed disrespect to theantitype, Christ? This, surely, was not an indifferent matter; and his submitting thereto, savoured of unjustifiable compliance, and a temporising spirit.

But the censure seems to be unfounded, for

1. The Apostles had no scruple of conscience in conforming to the Jewish rites. Paul celebrated the feast of Pentecost now, and the passover at his fourth visit to Jerusalem, (Acts xviii. 21.) And yet this highest Jewish rite was virtually superseded, when "Christ, our passover," was sacrificed on the cross; according to Paul's own doctrine, (1 Cor. v. 7, 8.) And the Apostolic decree did not prohibit the Jewish ritual to the Zealots; it only exempted the Gentile Christians from it, (except in the reserved cases,) as unnecessary to salvation.

2. The doctrine of Paul was perfectly conformable to the Apostolic decree, and to the Gospel. He maintained the insufficiency of all rites, whether of the "circumcision," or of the "uncircumcision," whether of Jews or Christians, without a "new creation," or regeneration of the inward man; without an operative "faith" in Christ, "productive of love" to man, Gal. v. 6, vi. 15, without "circumcision of the heart in spirit, not in letter; whose praise is not of men, but of God," Rom. ii. 28, 29.

3. Were not the Apostles and Paul, on this occasion, under the guidance of the Holy Spirit?

† Χλαρνξός, a Roman military tribune, or commander of a cohort; of which there were six to a legion, John xviii. 12. Josephus and Plutarch use the word in this technical sense.
apology to the people in the Hebrew dialect, or vernacular Syro-chaldaic tongue, to gain the more favourable attention, ver. 30—40.

In this speech, addressed to the multitude, Paul openly and fully declared the miraculous circumstances of his conversion, after he had been a furious persecutor of the Church of Christ; and concluded with his Apostolic mission to the remote Gentiles, by Christ, in vision, Acts xxii.1—21. This last circumstance strongly excited their indignation, so that they exclaimed, Away with such [a wretch] from the earth; for it is not fit that he should live! and to mark the extremity of their indignation and contempt, they rent their garments, and threw dust into the air *, Acts xxii.1—23.

The Roman tribune, seeing the tumult renewed, and not being able to collect, from a Hebrew speech, what Paul had said or done to excite such outrageous violence, ordered him to be brought into the castle, and to be examined, with scourging. But as the executioner was binding his arms extended, to a post, (προσσευμένος) to receive the lashes, Paul enquired of the centurion attending, whether it were lawful to scourge a Roman citizen, yet uncondemned?——This put a stop to the summary way of examining Paul, after some enquiries on the part of the tribune, how he obtained his freedom; and he resolved to refer the prisoner for examination, to the high priest and council, in the temple next day, that he might know, with certainty, the ground of the accusations brought against him, ver. 24—30.

Paul, thus produced before the council, under the Roman protection, having attentively surveyed the members, and observed many Pharisees among them, who were now favourable to the Christian cause, and ill affected to the Sadducees, or the party of the high priest, Ananias, he began his speech by a denial of the leading charge urged against him, of exciting sedition or tumult. “Brethren, I have lived as a citizen, (περιπολεμών) in all good conscience, before God, until this day,” Acts xxiii. 1.

Incensed at this undaunted assertion of his peaceable demeanour, the high priest ordered the bystanders to smite him on the mouth, as uttering an untruth. On which, Paul, with warmth, said to him, God shall smite thee, thou whited wall †,

* This is an expression of contempt among the Arabians at present, particularly to criminals, intimating that such were fit only to be covered with earth.

† This expression corresponds to “whited sepulchres,” applied by our Lord to the
[or hypocrite:] For sittest thou to judge me, according to law, and commandest me to be smitten, contrary to law? (Levit. xix. 15.) ver. 2, 3.

But the bystanders, offended, said, Revilest thou God's high priest? Then said Paul, apologizing for his warmth, I considered not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil to a ruler of thy people, (Exod. xxii. 28,) ver. 4, 5.

Though Paul apologized, as was fit, yet his sudden transport of passion seems to have been excited by a prophetic impulse, realized by the event. God did indeed, remarkably smite this wicked and hypocritical high priest, who, by an unjust judgment, slew the Apostle James, Bishop of Jerusalem about three years after; and sacrilegiously defrauded the inferior priests of their dues, so that some of them even perished for want. For when the Jewish war broke out, in the administration of Florus, six years after this, A.D. 65, during a violent insurrection in the city, excited by his son Eleazar, the seditious burned the house of Ananias, besieged him in the royal palace, to which he fled, and when they had taken it, dragged him out of an old aqueduct, in which he had endeavoured to hide himself, and slew him; as we learn from Josephus, Bell. Jud. II. 17, 9.

To protect himself from the fury of Ananias and his party, Paul professed himself adroitly of the opposite party of the Pharisees, and as holding their principles of the hope and resurrection of the dead. This immediately produced a division in the assembly, and a violent altercation between both parties, the Pharisees espousing his cause, so that the tribune, fearing Paul would have been pulled to pieces between them, ordered the guards to take him from them by force, and bring him back to the castle, ver. 6—10.

On this occasion Paul availed himself of "the wisdom of the serpent," to extricate himself from his enemies. Thus shewing that he was no rash enthusiast, who courted persecution. And the Lord himself approved of his conduct, which has been censured by some hypercritics, for He appeared to him the following night, and said, "Take courage, Paul, for as thou hast..."
testified of me at Jerusalem, so thou must needs testify of me at Rome,' ver. 11.

Finding their measures frustrated by the Roman interference, above forty of the Zealots formed a conspiracy against Paul, binding themselves privately by oath, that they would neither eat nor drink till they had killed him in his way from the castle to the temple; to which they desired the chief priests to request that the tribune would bring him down again next day, for further examination. But their plot being discovered by a kinsman of Paul's, was, by the Apostle's direction, communicated to the tribune, who, to defeat it, sent off Paul the next night, under a strong guard to Caesarea, the residence of Felix the governor; and wrote an excellent letter to him, stating the whole transaction, and making a favourable report of the prisoner, as having been accused merely for his religious opinions, but not guilty of any thing worthy of death or of imprisonment. Felix having read the letter, ordered Paul to be confined, till his accusers should arrive, ver. 12—35.

Five days after, the high priest, Ananias, with the Presbyters, or chief priests, and one Tertullus, an orator, came down from Jerusalem to Caesarea, and preferred their accusation against Paul.

After a compliment to the governor, Felix, for the public peace and tranquility they had enjoyed during his administration, for the seven last years, Tertullus brought his charges; 1. for sedition, 2. for heresy, as a ringleader of the Nazarenes; and 3. for profanation of the temple; complaining that Lysias, the tribune at Jerusalem, had violently interposed to prevent them from judging him according to their law. And the charges were assented to by the Jews, Acts xxiv. 1—9.

Then Paul, with the governor's permission, made his defence, in the order of the charges; after professing his satisfaction to plead his cause before so experienced a judge.

1. He denied the charge of sedition; because it was only twelve days since he came to Jerusalem, to keep the feast of Pentecost; during which he had neither debated with any one in the temple, nor excited sedition among the people, either in the Synagogues or in the city; and that they were unable to support their charge, ver. 10—13.

2. He confessed himself a Christian, but he denied that Christianity was a heresy; on the contrary, he maintained that it was
the patriarchal religion, and in all points conformable to the Law and the Prophets; and that he held the orthodox hope, as well as they, of a general resurrection of the dead, both of the just and the unjust; and that his practice was conformable to his profession: for that he endeavoured to maintain an unoffending conscience always, toward God and toward men, (as he had stated before,) ver. 14—16.

The phrase των πατριαρχων Θεων, "the Patriarchal God," occurs only in this passage of the New Testament; but it is classical, and occurs frequently in Thucydides, and the best Greek authors, in the plural, πατριαρχων Θεων, and in the Latin likewise.

Dii Patrum, quorum semper sub numine Troja est.

"Ye Patriarchal Gods, under whose constant protection is Troy."

Virg. Æn. ix. 757.

This was an argument equally addressed to the Romans, (the descendants of the Trojans,) as to the Jews. For the Roman law against innovations, in the established religion, was remarkably severe; punishing persons of a higher rank with banishment, and of a lower, capitally*. He therefore claimed protection under the Roman law, as he had formerly claimed protection under the Athenian law, before the court of Areopagus, for the worship of the same God, under a different title; now intimating, that toleration was to be equally extended by the Roman government to the Christians, as well as to the Jews themselves, as being only different sects of the same primitive religion. See Lardner, I. p. 190.

3. He also denied the charge of profaning the temple; stating that he came, after a long absence, on a charitable mission, and was purifying himself peaceably in the temple, when he was assaulted by the Asian Jews, who ought to have appeared as witnesses on this trial, if they had any charge against him. Their absence he considered as a tacit acknowledgment of his innocence, ver. 17—19.

4. He challenged the chief priests themselves to bring forward any misdemeanor he had committed before the Sanhedrim, save his declaration, "concerning the resurrection of the dead, am I

called in question by you this day" (Acts xxiii. 5,) which might indeed have offended the Sadducees, his enemies, but surely his Roman judge would not term it a crime, ver. 20, 21.

This masterly defence satisfied Felix of his innocence; but being unwilling to displease the Jews, and looking for a bribe from Paul himself, out of the contributions he brought, he would not dismiss him; but postponed the decision of the trial, under the pretext that he must wait for the testimony of Lysias, the tribune, in order to gain full information respecting the case.

He therefore ordered the centurion* to keep Paul in easy confinement, to let him have relaxation, and not prevent any of his friends from assisting and visiting him. And shortly after, probably to gratify the curiosity of his wife Drusilla, a Jewess, (whom he had seduced from her husband, on account of her extraordinary beauty,) he sent for Paul, to hear him concerning the Christian faith, ver. 22—24.

Upon this occasion Paul further inculcated the practical duties of "righteousness," or justice, "temperance," or continence, and "a judgment to come." The powerful effect of such awakening topics upon a guilty conscience, was shewn at least in Felix, if not in Drusilla. Felix could not conceal his terror, he "trembled." But they made no lasting impression on his corrupt and deceitful heart. He put off, and dismissed the Apostle. Go thy way at present, when I have a convenient season, I will send for thee. He sent, indeed, for him frequently, and conversed with him, in expectation of receiving a bribe from the Apostle for his enlargement; and two years after, when he was superseded by Porcius Festus, wishing to gratify the Jews, he still left Paul in confinement. But to no purpose, for he was disgraced for mal-administration, as observed before, A.D. 61. And soon after, Drusilla, and a daughter she had by Felix, perished in a volcanic eruption of Mount Vesuvius, ver. 25—27. Ant. XX. 6, 2.

Festus, immediately after his accession to the government, went up to Jerusalem from Caesarea; there the high priest and chief of the Jews renewed their complaints against Paul, praying that Festus would send for him to Jerusalem, but plotting

* Τὸ ἵππος ἐκ τῆς ἀρματικῆς. The propriety of the article in this case, as intimating, of the two centurions of infantry and cavalry, who escorted Paul from Jerusalem, Acts xxiii. 23; the latter, who went the whole way with him, xxiii. 32, and to whose custody Paul was consigned by Felix, xxiii. 35, is ingeniously remarked by Middleton, p. 432.
to kill him by the way. The governor however, refused them, and said that he would hear their charges against Paul on his return to Cæsarea, which he did; the groundless accusation being nearly the same as before, as we may infer from Paul's apology, that "he had not in any respect offended against the law of the Jews, nor against the temple, nor against Cæsar," Acts xxv. 1—8.

Festus, however, by this time, coming to a better understanding with the Jews, and willing to gratify them, proposed a fresh trial at Jerusalem; which, as Paul was a Roman citizen, could not be done without his own consent. But Paul refused, alleging that he had done nothing to deserve to be delivered up to the Jewish Sanhedrim; that he was entitled to be tried by a Roman tribunal; and since he could not get justice at the provincial tribunal of Cæsarea, he appealed to Cæsar, or the Emperor's tribunal at Rome. And Festus, having advised with his council, allowed the appeal, ver. 9—12.

Soon after, Agrippa, king of Chalcis, and son of that Herod Agrippa, who had been the author of the second persecution, and perished so miserably, Acts xii. 1—23, came to Cæsarea, with his beautiful sister, and paramour, Berenice *, to compliment Festus. To gratify their curiosity, and also to collect a state of his case for the Emperor's information, the governor brought forth Paul to plead his cause before so experienced a judge of Jewish affairs, as Agrippa, ver. 13—27.

Paul having expressed his satisfaction in making his apology before a prince so well acquainted with the Jewish customs and doctrines, proceeded to state, as formerly, his way of life from his youth, and the miraculous circumstances that led to his conversion, and the persecution he underwent from the Jews, although his preaching was conformable to Moses and the Prophets: they foretelling that CHRIST should be liable to sufferings, (μακαριος,) that he should be the first fruits of the resurrection of the dead, and announce light, or salvation, to both Jews and Gentiles, Acts xxvi. 1—23.

Here Festus, offended probably at Paul's classing the Gentiles with the Jews, whom he despised; and representing them

* Juvenal is supposed to have alluded to this incestuous pair, speaking of a rich diamond in her possession.

Hunc dedit olim

Barbarus incoctae, dedit hunc Agrippa sorori.—Sat. vi.
alike in the darkness of error, unable to accomplish their salvation without a crucified Saviour, interrupting him, exclaimed, *Thou ravest, Paul, much learning is turning thy brain to madness!* He might, indeed, know that the Apostle, during his confinement, had spent much time in reading; this was the most discreet turn that could be given to such a charge, without offence to him or the audience. But *Paul* calmly replied, "*I do not rave,* most excellent *Festus, but utter the dictates of truth and soberness,*" not the reveries of a visionary or enthusiast. Then he freely appealed to *Agrippa,* as a voucher of the notoriety of the facts he had stated, as *not done in a corner,* and also of the truth of the doctrines, as founded in prophecy. "*King Agrippa, believest thou the Prophets?*" then, with much address and urbanity, he answered for the King, "*I know that thou believest,*" ver. 24—27.

This ingenuous frankness made a sensible impression upon *Agrippa,* who thus liberally acknowledged it to *Paul,* "*Thou almost persuadest me to become a Christian;*" ingenuously intimating the validity of his apology. With great readiness *Paul* returned the compliment, with a fervent wish that the King, and all the audience, were entitled to all his own privileges as a *Christian,* but without his *sufferings: "I would to God, that not only thou, but all who hear me this day also, were both *almost, and altogether such as I am, except these bonds!*" pointing to his chain.

The assembly then broke up, and the King and *Festus* conferring apart, agreed as to his innocence. "*This man doeth nothing worthy of death or of bonds.*" And *Agrippa* then said to *Festus,* probably in the hearing of the audience, "*This man might have been dismissed, if he had not appealed to Caesar.*" Ver. 28—32.

This public attestation of the Apostle's innocence, from so learned and noble a judge as *Agrippa,* was highly advantageous. It contributed to soften the prejudices of the *Jews* in general against *Paul,* as an apostate and subverter of the law of *Moses,* and to countervail the accusations of the *chief priests,* as false and malicious, which might follow him to *Rome,* while it tended to gain him greater indulgence from *Festus,* and a more favourable representation of his case to the Emperor, when sanctioned by so high and respectable a *Jewish* authority.
PAUL'S FIRST VISIT TO ROME.

The circumstances of Paul's voyage to Rome, are minutely detailed in the Acts, chap. xxvii. xxviii. 1—14, and have been noticed already, in the foregoing parts of this work. He arrived at Rome in the spring of the year, A.D. 62, where he was received with great respect and cordiality by the Christians, and kept in easy confinement until his trial, which did not take place for two years; when, on a hearing before Cesar's tribunal, he was acquitted and discharged, either for want of prosecution on the part of the chief priests, or because they failed to substantiate their charges. The former is the more probable supposition; for after Agrippa's public declaration in Paul's favour, (whose influence and authority in Jerusalem was considerable, because he was entrusted with the nomination of the high priest, and the charge of the sacred treasury;) they had no encouragement to proceed in the prosecution; and were also liable to be punished at Rome, for bringing a false accusation against a Roman citizen; as Syllæus formerly was, with death, for bringing such against Herod. See p. 48 of this Volume.

During his stay in that capital of the world, and most advantageous station for preaching the Gospel; Paul, according to his uniform custom, first proposed it to his countrymen, the Jews, residing at Rome; who had not received any accounts to his prejudice, either by letter or otherwise, from Jerusalem; confirming the foregoing supposition, that no prosecution was intended to be carried on against him from thence; they only observed, that the sect of the Christians was "every where spoken against," Acts xxviii. 17—22.

Justin Martyr has accounted for the popular odium under which the Christians universally laboured, (foretold by our Lord, Matt. xxiv. 9,) as chiefly owing to the calumnies of the Jews, "who not only cursed them in their Synagogues, but sent out chosen men from Jerusalem, to acquaint the world, and more especially the Jews, every where, that the new sect, which sprung up from Jesus of Galilee, was atheistical and wicked, to be detested and avoided by all mankind." Dial. cum Trypho. p. 170, edit. Thirlby.

Paul held a long conference with their heads, on a day appointed, at his own lodging, from morning till evening, persuad-
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ing them to believe in Jesus as the Messiah, from the fulfilment of the types and prophecies of the Law and the Prophets. A few of them were persuaded by what he said, but the majority disbelieved. Whereupon he applied to the latter Isaiah’s famous prophecy of the obduracy of the Jewish nation, Isa. vi. 9, 10; which he had before applied to them in his Epistle, Rom. xi. 8; and to excite them to jealousy, assured them the Gentiles would hear the Gospel, ver. 28—29.

Paul had better success with the Gentiles, and made a considerable number of converts; some of high rank, among Caesar’s household, and it is probable, even the Empress Poppea herself, from the testimony of Josephus, noticed before.

After a residence of two full years at Rome, in his own hired house, with permission to receive all visitants, and to preach the Gospel, and teach the doctrines of Christianity with all freedom, and without restraint, ver. 30, 31, he left Rome about the spring of A.D. 64, and went by sea to Syria, and perhaps Judea, and returned through Asia Minor, Macedonia, Achaia, and Corinth, to Rome, as intimated in his second Epistle to Timothy, chap. iv.

PAUL’S SECOND VISIT TO ROME.

We may date this about the end of that year, or the beginning of A.D. 65, as observed before. When Paul wrote his Epistle to the Romans, announcing his intention of visiting them, previous to his last journey to Jerusalem, he designed to have proceeded from Italy, to preach the Gospel in Spain, Rom. xv. 23—28. Clemens Romanus also expressly asserts, that he preached in the west, and that to its utmost bounds, which must at least include Spain. Epist. i. ad Cor. cap. 5. And Theodoret adds, that he went to the islands of the sea, and numbers Gaul and Britain among the disciples of the tent-maker. But there is great reason to doubt these reports: for 1. his long imprisonments of four years at Caesarea and at Rome, must have broken his measures, and circumscribed his travels. 2. The interval between his first and second visit to Rome, seems to have been too short to afford time for a visit to Syria eastwards, and afterwards, in an opposite direction, to Spain and Britain, the extremities of Europe westwards. 3. There is no notice taken of these western travels in Paul’s last Epistle to Timothy, but only of his eastern. 4. An ancient Greek writer of the travels of
Peter and Paul, brought over by Petty, the skilful collector of the Arundel Marbles, observes, that "Peter spent some days in Britain, and enlightened many by the word of grace; and having established Churches, [in the west,] and elected Bishops, Presbyters, and Deacons, came again to Rome, in the twelfth year of Nero, (A.D. 65,) when, having found Linus dead, he elected Clemens Bishop in his room; who, with great reluctance, accepted the station, and was afterwards spared in the ensuing persecution, because he was a kinsman of Nero." See Cotelerius' Patres Apostolici, Vol. I. p. 148, not. 39.

This ancient account is highly probable: it fills up a chasm in Peter's history, shewing how he was employed during Paul's imprisonments at Cæsarea and Rome; in fulfilling his "beloved brother's" intentions, when he was unable to execute them himself. Peter probably founded the Church of Rome *, first while Paul was confined at Cæsarea, and then proceeded to Gaul, Britain, and Spain. His return to Rome might be about, or soon after Paul's martyrdom.

Shortly after Paul's second visit to Rome, he was imprisoned again; probably on a charge of exciting sedition at Ephesus, in the matter of Diana's silver shrines, maliciously urged against him by his inveterate foes, the Asian Jews, after they had been foiled in their former attack at Jerusalem; in which all his Ephesian friends forsook him, and Alexander the coppersmith did him much harm, by his testimony at his first apology, or trial before Cæsar's tribunal, as he complained to Timothy, 2 Tim. iv. 14—17. But what chiefly provoked Nero, perhaps, was Paul's success in proselyting his own household, as remarked before. He therefore slew him with the sword, as a Roman citizen; and afterwards crucified Peter, as a Jew. According to primitive tradition, Paul was beheaded at Aqua Salvia, three miles from Rome, and interred in the Via Ostiensis, at a place two miles from the city, where Constantine the Great built a Church to his memory, which was afterwards repaired and beautified by Theodosius the Great, and the Empress Placida. But

* This will naturally account for the Church which Paul evidently found established at Rome. That Peter, in his way to Rome, had visited Achaia and Corinth, may also be inferred from the false apostles and teachers there, adumbrated under the fictitious names of Paul, Apollos, and Cephas, or Peter; which last certainly would not have been used if Peter had not visited Corinth as well as Paul and Apollos, and probably after them.
his noblest monument subsists in his immortal writings; which, the more they are studied, and the better they are understood, the more will they be admired to the latest posterity, for the most sublime and beautiful, the most pathetic and impressive, the most learned and profound specimens of Christian piety, oratory, and philosophy.

* The following masterly observations on Paul's moral character, drawn from his letters, (and what better evidence than a man's own letters can be desired?) are furnished by the acute Dr. Paley, p. 410—424.

"St. Paul's letters furnish evidence of the soundness and sobriety of his judgment. His caution in distinguishing between the occasional suggestions of inspiration, and the ordinary exertions of his natural understanding, is without example in the history of human enthusiasm. His morality is everywhere calm, pure, and rational; adapted to the condition, the activity, and the business of social life, and of its various relations; free from the overscrupulousness and austerities of superstition and from what was more perhaps to be apprehended,) the abstractions of quietism, and the soarings or extravagancies of fanaticism. His judgment concerning a hesitating conscience, his opinion of the moral indifferency of many actions, yet of the prudence, and even the duty of compliance, where non-compliance would produce evil effects upon the minds of the persons who observed it, is as correct and just, as the most liberal and enlightened moralist could form at this day. The accuracy of modern ethics has found nothing to amend in these determinations.

"What Lord Lyttleton has remarked of the preference ascribed by St. Paul to inward rectitude of principle above every other religious accomplishment, is very material to our present purpose,— 'Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal,' &c. 1 Cor. xiii.1—3 — Did ever enthusiast prefer that universal benevolence, meant by charity here, (which, we may add, is attainable by every man,) to faith and to miracles? to those religious opinions which he had embraced? and to those supernatural graces and gifts which he imagined he had acquired? nay, even to the merit of martyrdom? Is it not the genius of enthusiasm to set moral virtues infinitely below the merit of faith? and, of all moral virtues, to value that least, which is most particularly enforced by St. Paul,—a spirit of candour, moderation, and peace? Certainly, neither the temper nor the opinions of a man subject to fanatic delusions, are to be found in this passage.

"His letters, indeed, every where discover great zeal and earnestness in the cause in which he was engaged: that is to say, he was convinced of the truth of what he taught, he was deeply impressed (but not more so than the occasion merited,) with a sense of its importance. This produces a corresponding animation and solicitude in the exercise of his ministry. But would not these considerations, supposing them to have been well founded, have holden the same place, and produced the same effect, in a mind the strongest and the most sedate?

"Here then we have a man of liberal attainments, and in other respects of sound judgment, who had addicted his life to the service of the Gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger; assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead; expecting, wherever he came, a renewal of the same treatment, and the same dangers; yet, when driven from one city, preaching in the next; spending his whole life in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age, unaltered by the
Clemens Romanus, the intimate friend of these illustrious Apostles and fellow labourers in the Lord, thus pronounced the panegyric of both.

"Omitting ancient examples of noble wrestlers for the faith, let us proceed to modern, in our own age; to those faithful and most upright pillars of the Church, who through [false] zeal and envy, underwent persecution, even to a cruel death: let us place before our eyes the prime Apostles. Peter, through unjust zeal, endured not one nor two, but many labours, and is gone to his merited place of glory. Paul, likewise, through [unjust] zeal, gained the prize of patience, after he had borne chains seven times, been scourged, stoned, and had proclaimed the Gospel, both in the east and in the west, he obtained the glorious reward of his faith; for after he had taught the whole world righteousness, even to the extremity of the west, and testified before kings, he was released from the world, and went to the holy place; becoming the greatest pattern of patience."


Clemens here speaks rather rhetorically of Paul's travels to the western extremity of Europe. He might, however, have preached by proxy in those countries, by the Gallic, British, and Spanish converts he made at Rome, during his first visit: and as they preached his doctrine, their success might fairly be attributed to him ultimately. That the Gospel was early planted in those countries, we learn from ecclesiastical history. And of the purity of the primitive British Church, in particular, an advantageous specimen was given at the time the Romish missionary, Austin the Abbot, was sent thither, about A.D. 601, in the foregoing analysis of Daniel's visions, Vol. II. p. 502, 503.

FIRST ROMAN PERSECUTION.

This took place soon after the martyrdom of Paul and Peter *,

experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecutions; unwearied by long confinement, undismayed by the prospect of death!"—Such was St. Paul.

See also Lord Barrington's critical comparison of Paul, with the first and greatest of the Apostles of the circumcision, Peter and John, to whom he was not a whit inferior in miracles, revelation, and prophecies.

* The foregoing account of Peter's apostolical labours in the west, furnishes a satisfactory solution of the cause of his martyrdom at Rome; like those of Paul in the east, and in the capital of the Roman empire. The same accusations might have followed him from the Roman magistrates in Spain, as did follow Paul from those of proconsular Asia.
who became the first fruits; and it raged at Rome during the Consulate of C. Lecanius and M. Licinius, A.D. 64 and A.D. 65, according to Tacitus. Nero falsely accusing the Christians, and transferring to them the public odium, for having set fire himself to Rome. “At first they were apprehended who confessed themselves Christians; and then, by their information, a vast multitude; who were convicted, not so much for being incendiaries, as for their hatred of the human race*. Cruel mockeries were annexed to their executions: insomuch, that they were clad in the skins of wild beasts, and torn to pieces by dogs, or they were crucified, or they were covered with combustibles, and set fire to, when day-light failed, to serve as torches† by night, in Nero’s gardens; which he had offered for the spectacle during the Circensian games, dressed himself as a coachman, and mixed with the populace. So that “notwithstanding the wickedness of the sufferers, deserving the severest punishments, (says Tacitus,) public commiseration was excited, as if they were destroyed, not so much for the common weal, as to glut the cruelty of an individual.” Annal. XV. 44.

The Roman historians, indeed, were greatly prejudiced against Christianity. Tacitus calls it in this place, “a pernicious superstition;” and Suetonius, “a new, pernicious, or magical superstition.” This persecution was not confined to Rome, but raged also in the provinces, as we learn from the following inscription to the Emperor Nero, found in the ruins of the village

And the inscription found in the province of Lusitania, (noticed in the text,) might have originated from Peter’s martyrdom, and the subsequent persecution of the Christians there.

* Brotier ingeniously conjectures, that the Christians might have been killed by the Pagans, as misanthropes, or “haters of mankind,” 1. From our Lord’s figurative declaration, understood literally, “Whosoever cometh to me, and hateth not his father and mother, and wife and children, and brothers and sisters, yea, and his own life also, cannot be my disciple,” Luke xiv. 26. And 2. from the unaccommodating genius, and exclusive deportment of Christianity towards the idolatry and polytheism of the heathens; devoting the wilful worshippers of false gods, every where, who should not repent and forsake them, and turn to the true God and Jesus Christ, to future judgment, and eternal damnation, in the flames of hell. A doctrine inculcated in Paul’s Epistles to the Romans and Corinthians. See Brotier’s Dissertation. Tacit. Vol. II. p. 494.

† Juvenal mentions this horrid spectacle as the punishment of offending Tigellinus, the favourite freedman of Nero:

Pone Tigellinum, tedá lucebis in illá,
Quá stantes ardent, qui fixo gutture sumant. SAT. I. 155.
SACRED CHRONOLOGY.

of Marcosia, in Lusitania or Portugal. Apud Gruter. p. 238, n. 9, or Lardner, VII. p. 248.

NERONI. CL. CATS. AUG. PONT. MAX. OB PROVINCI.

LATRONIB. ET HIS. QUI. NOVAM GENERI HUM. SUPERSTITION. INCULCAB. PURGATAM.

"To Nero Claudia Caesar Augustus, chief Pontiff,
For purging the province of robbers,
And of [Christians] who inculcated
A new superstition to the human race*.

This persecution was followed, in the autumn of A.D. 65, according to Tacitus, by supernatural tempests and pestilence.

"A year polluted by so many crimes, was marked by tempests and diseases, inflicted by the gods. The Campania was laid waste by a hurricane, which demolished villas, plantations, and fruits every where, and extended its ravages to the vicinity of the city (Rome), where all descriptions of people were wasted by the violence of pestilence, without any perceptible inclemency of the weather. The houses were emptied of inhabitants, the highways filled with carcasses. No sex or age escaped the danger. Slaves and free alike, were rapidly extinguished, amid the lamentations of their wives and children; who, during their attendance, while weeping over them, were often burned upon the same funeral pile themselves. The destruction of Roman knights and senators, however promiscuous, was less lamented; as if, in the common mortality, they only anticipated the cruelty of the prince." Annal. XV. 13.

These are curious and valuable records of professed enemies to Christianity, undesignedly vouching the Divine vengeance upon the atrocious murderers of his chosen saints.

Nero himself, that fantastic monster of cruelty†, was, not

* Mosheim, and others, doubt the genuineness of this inscription, as not sufficiently established on the authority of Cyriacus Anconitanus, the first publisher; especially as the stone itself is not now to be found, and is not noticed by Spanish writers of eminence. But the style, as justly remarked by Lardner, is perfectly agreeable to Tacitus and Suetonius, and the earliest heathen writers who have mentioned the Christians. Lardner, VII. p. 249.

† Plutarch has a fine reflection on the mischievous effects of adulation to princes.

"What made Nero erect his tragic theatre, and wear the mask and buskins, as an actor, but the plaudits of adulators? Were not Kings in general styled, while they sang, Apollos? while drunk, Bacchuses? while wrestling at the games, Hercules? and delighting in these titles, led on by flattery to the lowest depravity." Plutarch. Vol. II. p. 56.
long after, himself pursued by Divine justice, and perished miserably in a tumultuous conspiracy, June 9, A.D. '68. And the Romans were harassed with intestine wars by his successors, Galba, Otho, Vitellius, who all were slain likewise, or destroyed themselves, to make way for Vespasian. So true is our Lord's observation, that "they who use the sword of religious persecution, shall perish by the sword!"

JEWSH WAR.

This broke out in the same ominous year, A.D. 65, in Judea, occasioned by the mal-administration of Florus. Josephus, Ant. xx. 11, 1. Vita. § 6.

The first commencement of the war was the refusal of Eleazar, the son of the high priest Ananias, ("that whited wall," to offer sacrifices in the temple, for the prosperity of the Roman empire; in spite of the remonstrances of many of the chief priests and nobles, not to omit this customary mark of allegiance. Bell. Jud. II. 17, 2.

The public animosity against Florus being very great, for plundering the sacred treasury, and for other cruelties, and the insurrection increasing at Jerusalem, Cestius Gallus, president of Syria, marched with a powerful army into Judea, and committed great ravages on his way to the city. He encamped before it for three days; and set fire, on the fourth day, to Bezetha, or the northern suburb; but withdrew, dissuaded by the emissaries of Florus; when, if he had attacked the city itself, during the consternation of the seditious, he might have easily taken it, and put an end to the war at once. But God, says the Jewish historian, "for the wickedness of the people, suffered not the war to come to an end at that time. For the seditious, taking courage again, pursued Cestius in his retreat, harassed, and at length routed his army with great slaughter, on the eighth day of November, in the twelfth year of Nero" (A.D. 65.) "After the disaster of Cestius, many of the distinguished Jews quitted the city, like a sinking ship," says Josephus. Bell. Jud. II. 20, 1. These were principally the Christians, obeying our Lord's warning, Matt. xxiv. 15, 16, Luke xxi. 20, 21. We may learn from this passage, among many others, that Josephus was neither hostile to the Christians, nor unacquainted with the evangelical

Scriptures, which he has so frequently, though tacitly, contributed to illustrate and explain.

Cestius having sent to Nero, then in Achaia, an account of the disturbances in Judea, laying the whole blame of them upon Florus; died soon after, either through disease or chagrin. And the Emperor appointed Vespasian, (who was then with him,) an experienced officer, of high reputation, president of Syria, and gave him the conduct of the Jewish war.

About spring, A.D. 67, Vespasian marched a great army of Roman and auxiliary troops, from Syria into Galilee; took their principal fortresses, Gadara and Jotapata, and in the latter, Josephus the historian, who commanded there; and ravaged and destroyed their cities, towns, and villages; shewing no mercy, at first, to any age or sex, in revenge for the defeat of Cestius. He next chastised the Samaritans. Then he invaded Judea, and took the fortresses of Joppa, Taricheas, and Gamala, the last, after a most obstinate resistance, 23d of October. Enraged at which, the Roman army massacred the inhabitants, and even slung the infants from the walls! Only two women survived of all the inhabitants; for those that escaped the Romans, destroyed themselves.

Meanwhile sedition raged within the walls of Jerusalem. The city was oppressed by three turbulent factions; the first, under John, held the lower city, containing the ancient quarter of Salem and Mount Acra, westward; the second, under Eleazar, occupied the temple quarter, and Mount Moriah; the third, under Simon, the upper city, or city of David, on Mount Sion, southward.

These factions were afterwards reduced to two; for at the last passover, A.D. 70, John, under pretext of sacrificing in the Temple, sent a band who destroyed Eleazar and his faction, and possessed themselves of the temple quarter. All these miscreants, from the beginning, harassed, plundered, and massacred the nobles and richer inhabitants, and multitudes of the better sort, who were peaceably disposed, and wished to submit to the Romans. And to spite each other, they wasted the stores, and destroyed the storehouses, containing corn, provisions,

and necessaries for supporting a siege of many years, and thereby produced themselves a premature scarcity, and a wanton famine.

When Vespasian was advised by his officers to hasten the attack on the city, he wisely refused, and said, "it is far better to let the Jews destroy each other." Bell. Jud. III. 6, 2.

From Judea, therefore, passing by Jerusalem, Vespasian marched into Perea, beyond Jordan, eastward, and entered its capital, March 4, A.D. 68, and afterwards reduced the whole country, with great slaughter of the inhabitants, in the course of that campaign.

The following year, A.D. 69, produced a cessation of hostilities on the part of the Romans; in consequence of the massacre of Nero, June 9, A.D. 68, and the ensuing civil war which broke out in Italy, between the contending parties of Galba, Otho, and Vitellius, which raged until the decisive battle of Cremona secured the empire to Vespasian, October 18, A.D. 69, who had been first saluted emperor by his army in Judea, July 3, upon which he went to Alexandria, and from thence sailed to Rome, leaving his son Titus to carry on the war *.

Next year, A.D. 70, Titus advanced with an arm of sixty thousand Romans and auxiliaries to besiege Jerusalem, at the time of the Passover, which began that year April 14; thus unintentionally fulfilling the sign of the Prophet Jonah, given by Christ, A.D. 30, forty years before. He probably chose this season, expecting that the concourse of Jews, from all parts, would produce a scarcity of provisions, and enable him to reduce, more speedily, by famine, this impregnable city, which now was most strongly fortified with a triple wall. For though Pompey had dismantled the walls when he took the city, B.C. 63, (see Vol. II. p. 583,) Herod Agrippa, during his reign, repaired the foundations, but then stopped short, for fear of exciting the jealousy of the Roman government; however, after his death, the Jews, during the venal reign of Claudius, purchased the privilege of fortifying the city †, and completed the

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† Per avaritiam Claudianorum temporum Judeæ, emplejure muniendi, struxere muras in pace, tanquam ad bellum. Tacit. Hist. v. 12.
SACKED CHRONOLOGY. 555

...wall and battlements, to the height of twenty-five cubits, and breadth of ten cubits, built with great stones, twenty cubits long, and ten broad; so as that they could not be easily undermined, nor shaken by military engines. Bell. Jud. v. 4, 2.

SIEGE OF JERUSALEM.

Titus approached with his army close to the city, and made an ostentatious display of his legions in battle array*, in three divisions; the first and principal encamped on the eminence, Scopus, northward, about seven stadia from the city; the second, about three stadia behind; and the third, on Mount Olivet, eastward, six stadia from the city. Bell. Jud. v. 2, 3.

Warned by the disaster of Cestius, who had attacked the city on a Sabbath day, and was defeated by the Jews, Bell. Jud. II. 19, 1, 2, (for they were allowed, from the time of the Maccabees, to resist an assailing enemy, on that day, in self defence, but not to attack them, if otherwise employed;) Ant. XIV. 4, 2; (See Vol. II. p. 551,) and adopting Pompey's policy, who employed the Sabbath days in constructing military machines, raising mounts, undermining the walls, without molestation, previous to his attacks on Sundays; in the last of which he took the city, Ant. XIV. 4, 3. Titus employed the Paschal week in making preparations, and made his first assault the day after it ended, Sunday, April 22. He made a breach in the first wall, and got possession of a part of the lower city, on Sunday, May 6, and took the rest the following week, May 16. In order to confine the multitude, and prevent their escaping, he found it necessary to build a wall of circumvallation, all round the city, fortified with towers, at proper intervals, which stupendous works he finished in three days, without obstruction from the besieged; taking advantage of the Sabbath, and two following days of the feast of weeks, or Pentecost, June 2, 3, and 4. The temple was burnt, Sunday, Aug. 5; and Titus, having prepared his machines for the attack of the upper city, on Saturday, Sept. 1, took and burnt it on the following day, Sunday, Sept. 2 †.

It is truly remarkable, that at the commencement of the insur-

* Igitur Titus castris ante moenia Hierosolymorum posita, instructas legiones ostentavit. Tacit. ibid.

† This curious and valuable adjustment of the chronology of Josephus, during the siege of Jerusalem, we owe to the learned Bro tier, in his excellent quarto edition of Tacitus. Note, Vol. III. p. 588.
rection, King Agrippa, “the almost Christian,” forewarned the Jewish embassy, who came to complain to him of the oppressions of Florus, of this very circumstance, in his admirable dissuasive to them against provoking a most unequal contest with the Romans, without hope of assistance from God. “If ye rigidly observe the rites of the Sabbath day, and abstain from any manner of work thereon, ye will be easily taken, as your ancestors were by Pompey; who was most actively employed in preparing for the siege on those days, during which the besieged were inactive; but if, in the course of the war, ye transgress the law of your country, the war is absurd, for what else is left worth fighting for? And if ye wilfully violate your duty to God, it is impious, and how then can ye call upon Him for assistance?” Bell. Jud. II. 16, 4, p. 1089. Hudson.

Thus, by the righteous judgments of God, were their Sabbaths, which they really profaned, made the instruments of their fall; and the Lord’s days, which they despised and rejected, the instruments of their punishment!

The frightful calamities of this war were foretold by Moses above sixteen hundred years before; and the horrors of this siege in particular, detailed with all the minuteness of Josephus himself, the eye witness. See the foregoing pages, Vol. II. 209, &c. Some of a very peculiar kind remain to be noticed in this place.

1. Multitudes of fugitive Jews were crucified during the siege within sight of the walls, either to strike terror into the besieged, or to glut the rage and hatred of the besiegers; so that room was wanting for the crosses, and crosses were wanting for the bodies*. Bell. Jud. V. 11, 1. Thus resembling themselves that crucified Saviour, whose “blood they had imprecated upon themselves and upon their children,” in his cruel and ignominious punishment!

2. Some of the deserters had swallowed gold, and were detected searching for it afterwards in their excrements. Hence the avarice of the soldiers, Romans as well as auxiliary, was excited; concluding that all the deserters were full of gold. This led them to rip up the bellies, and search the entrails of two

* After the siege Josephus observed, among several Jews crucified at Trœon, a neighbouring village, three of his former acquaintances still alive; and besought Titus, with tears, that they might be taken down; who immediately granted his request, and gave orders that care should be taken of their recovery. Two of them died, the third survived. Josephi Vita, § 75.
thousand of them in one night! Titus, when he heard of this horrible deed, was greatly displeased, and gave orders to put to death all, in future, who should repeat it. But the love of money overpowered the dread of punishment, and it was still practised, until put an end to by repeated disappointments. Bell. Jud. V. 13, 4, 5. Such was the dreadful but appropriate punishment of the lovers of Mammon, and haters of God!

3. The practice of burying their money and other precious things in troublesome times, among the Jews, made the avaricious conquerors, after the capture of the city, raze it to the foundations, and even to plow up the ground, in order to discover the hidden treasures, quite contrary to Roman usage. Titus himself was most anxious to save the Temple, but in vain; and lamented the destruction of the city afterwards, when he saw it on his way from Antioch to Egypt; execrating the authors of the rebellion. Bell. Jud. VII. 5, 2. Thus signally was accomplished the prophecy of Micah, iii. 12.

"Therefore shall Sion, for your sakes, be ploughed as a field, and Jerusalem become heaps [of stones], and the Temple-mount as the heights of the forest," [which are usually waste and barren.]

These calamities were confined to the unbelieving Jews; for the Christians, listening to the prophetic warnings of their divine Master, quitted the city devoted to destruction, on the first appearances of the hostile armies of Cestius and Titus approaching to the city.
## ANALYSIS OF

### PROPHETIC HISTORY OF THE CHURCH.

#### SUCCESSION OF KINGDOMS.

<table>
<thead>
<tr>
<th>Kingdom</th>
<th>B.C.</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Golden, or Babylonian</td>
<td>606</td>
<td>First Jewish captivity, for 70 years</td>
</tr>
<tr>
<td>II. Silver, or Medo-Persian</td>
<td>536</td>
<td>Captivity ended, Jewish Church reformed, to continue for 70 weeks of years to be regenerated after 2300 days, or years</td>
</tr>
<tr>
<td>III. Brazen, or Macedo-Grecian</td>
<td>331</td>
<td>Egyptian persecutions began</td>
</tr>
<tr>
<td>IV. Iron, or Roman</td>
<td>168</td>
<td>Syrian persecutions</td>
</tr>
<tr>
<td>V. Stone, or Christian Church</td>
<td>31</td>
<td>Founded in the midst of the one week</td>
</tr>
</tbody>
</table>

#### CHURCH MILITANT.

<table>
<thead>
<tr>
<th>Event</th>
<th>A.D.</th>
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</thead>
<tbody>
<tr>
<td>I. Seven seals began</td>
<td>31</td>
</tr>
<tr>
<td>First Jewish persecution</td>
<td>35</td>
</tr>
<tr>
<td>First Roman persecution</td>
<td>65</td>
</tr>
<tr>
<td>Second Jewish captivity, for 1810 years</td>
<td>70</td>
</tr>
<tr>
<td>Church established in the Roman Empire</td>
<td>323</td>
</tr>
<tr>
<td>II. Six trumpets began</td>
<td>395</td>
</tr>
<tr>
<td>Gothic persecutions</td>
<td></td>
</tr>
<tr>
<td>End of the Western Empire</td>
<td>476</td>
</tr>
<tr>
<td>Papal and Mahometan persecutions, to continue for 1260 years</td>
<td>620</td>
</tr>
</tbody>
</table>

#### CHURCH REFORMED.

<table>
<thead>
<tr>
<th>Reform</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. By Wickliffe, after 1290 days</td>
<td>1360</td>
</tr>
<tr>
<td>2. By Huss, after 1335 days</td>
<td>1405</td>
</tr>
<tr>
<td>3. By Luther</td>
<td>1517</td>
</tr>
<tr>
<td>End of the Eastern Empire</td>
<td>1672</td>
</tr>
<tr>
<td>III. Seventh trumpet, including seven vials, or last plagues</td>
<td>1793</td>
</tr>
<tr>
<td>Infidel persecutions</td>
<td></td>
</tr>
<tr>
<td>End of the 2300 and 1260 years</td>
<td>1883</td>
</tr>
</tbody>
</table>
SACRED CHRONOLOGY.

CHURCH TRIUMPHANT.

IV. FIRST RESURRECTION AT THE REGENERATION.

The Mountain, or Kingdom of Christ and his saints upon earth, to continue for 1000 years, and until the end of the world, or general resurrection ..........1000 Generations.

V. THE KINGDOM OF HEAVEN .........................Eternity.

This concise chronological scheme is designed to furnish a general outline of the fortunes of the Jewish and Christian Churches, from the first Jewish captivity to the end of the world, collected from the historical prophecies of Daniel, Christ, and John, all linked together in one connected series, and mutually illustrative of each other, as parts of one grand mysterious plan of Divine Government, harmonizing throughout, though delivered at sundry times, and in divers manners, beginning with time and ending with eternity.

The dates of the establishment of the four great temporal empires that composed Daniel's compound image, destined to preceede the foundation of the Christian Church, may be seen in the foregoing scheme of his visions, Vol. II. p. 492—496; and the dates of the intermediate occurrences may be found, Vol. II. pp. 440, 486, 518, 537, 548; the remaining dates are to be explained in the sequel.

In this scheme the vision of the seven seals, in the Apocalypse, is supposed to take up the prophetic history from the foundation of the Church, exactly where the dream of the golden image, which formed the basis of Daniel's ensuing visions, ended; and to be succeeded by the visions of the seven trumpets and seven vials, to the end of Daniel's grand prophetic period of 2300 days, ending along with his and John's persecuting period of 1260 days, A.D. 1880.

Next follows the auspicious period of the regeneration, beginning with the FIRST RESURRECTION, foretold by our Lord; during which, the kingdom of the Son of Man, and of his saints, foretold by Daniel, is to prevail throughout the earth for 1000 prophetic years, which are here supposed to denote generations, of three to a century; pursuing the analogy of Prophecy, in which days symbolically denote years, as we have seen; and consequently, years, the next higher measure of time, and the most ancient, generations.

Hence it appears, that Christ's prophecies in the Gospels,
form an intermediate explanatory link to connect together the mysterious revelations vouchsafed to his favourite Prophets, Daniel and John. They require, therefore, next to be considered, after the former.

CHRIST'S PROPHECIES.

"Jesus of Nazareth," himself, the Prophet of God, of the highest order, most "mighty in deed and in word before God and all the people" of the Jews, Luke xxiv. 19, in his public discourses to them, briefly and enigmatically stated the awful and mysterious doctrines of his second appearance in glory, (as at first, in humiliation,) to raise the righteous dead, at the resurrection of the just, or first resurrection, in the regeneration, or restitution of all things; and afterwards, to raise and judge all mankind, at the general resurrection and judgment, to take place at the conclusion of the world, John v. 20—29, Luke xiv. 14, xx. 35, 36, Matt. xix. 28, xiii. 37—43, xvi. 27. He also denounced woes to that wicked and adulterous generation, and threatened to come in judgment thereon, and on their rebellious city, in the life time of some of the bystanders, verifying "the sign of the Prophet Jonah," which he repeatedly gave the unbelieving Scribes and Pharisees; and weeping over the ungrateful city, most pathetically did he lament the utter destruction that was coming upon it; and the long continued desolation of their temple, until their final conversion, fulfilling ancient prophecy, Matt. xii. 39—41, xvi. 4—28, xxiii. 33—39, Luke xix. 41—44, &c.

After these awful denunciations, delivered in public, on several occasions, when he left the Temple, for the last time, on Wednesday evening, in Passion week, and was ascending Mount Olivet, in the way to Bethany, his disciples pointed out to him the stately and magnificent buildings of the Temple, full in their view: whereupon he remarked, before them all, "See ye not all these? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down!" as recorded by the three first Evangelists; with the additional observation by Luke, that "the days of its destruction were coming;" Matt. xxiv. 1, 2, Mark xiii. 1, 2, Luke xxii. 5, 6, evidently referring to his former observation, two days before, when he wept over the city from the same spot, Luke xix. 41.

This solemn declaration naturally excited the anxious curio-
sity of his confidential disciples, Peter, James, John, and Andrew; and when he sat down on the mount opposite to the temple, they enquired of him, apart, the time, and the signs, or prognostics of all these mysterious events, 1. the destruction of Jerusalem; 2. his second appearance in glory at the regeneration; and 3. the general judgment at the conclusion of the world.

Great has been the embarrassment and perplexity of commentators and sacred critics, respecting the meaning of this enquiry, as stated by the three Evangelists; and four hypotheses are still afloat, on the mysterious, but most important subject.

The first hypothesis confines the whole enquiry to the approaching destruction of Jerusalem. This has been adopted by Hammond, Le Clerc, Whitby, Dodd, &c. Bishops, Newton, Pearce, Newcome, &c. Wakefield, Campbell, Gerard, Elsley, Nesbit, &c.

The second hypothesis extends the enquiry to two questions, and includes the second advent of Christ in the regeneration, according to the Jewish expectation. This is supported by Tertullian, Beza, Lightfoot, &c.

The third hypothesis, instead of the second advent, substitutes the last advent of Christ, at the end of the world and the general judgment. This has been adopted by the framers of our Liturgy, (See the Collects of the first and third Sundays of Advent, &c.) Heinsius, Clarke, Gilpin, Bishops Porteus, Horsley, &c.

The fourth hypothesis unites all the preceding into three questions, and is supported by Grotius, in his excellent commentary thereon; the sagacious Mede, Henry Taylor, in his Thoughts on the grand Apostasy, Mr. King, in his Morea of Criticism; and in this work, as appearing to be the least objectionable, and the most consonant to the context, and to the whole tenor of prophecy.

The original terms of the enquiry, may be thus harmonized.

1. Ποτε ταύτα ἐστι; Ποτε ταύτα ἐστι; καὶ, τι Ποτε ταύτα ἐστι; το σημεῖον ὅταν μελλῆ ταύτα γινισθαι;
2. Καὶ, τι, το σημεῖον τῆς συντελείας; Καὶ, τι, το σημεῖον ὅταν μελλῆ παντα ταύτα συντελεισθαι;
3. Καὶ,—τῆς συντελείας τοις αἰώνοις; οὕτωσι "καὶ τοῦ τιτᾶ τοῦ κυρίου ἐπελευθέρωσεν τοὺς ἄνθρωπους..." Matt. xxiv. 6—14, which unquestionably relates to the destruction of Jerusalem.

In every hypothesis the first question in Matthew, repeated by the rest also, is, without hesitation, allowed to relate to the destruction of Jerusalem. Luke adds the sign, or prognostic, omitted by Matthew.

The second question, proposed fully by Matthew, is omitted by the rest. The third question, proposed elliptically by Matthew, is filled up and explained by Mark.

In the first hypothesis the term παρουσία is incorrectly rendered "coming," or "advent," and supposed to denote Christ's coming in judgment on Jerusalem, in the course of that generation, and συντελεία τοις αἰώνοις is incorrectly rendered "the end of the age," or conclusion of the Mosaical dispensation; confounding συντελεία, "conclusion," with τελος, "end," Matt. xxiv. 6—14, which unquestionably relates to the destruction of Jerusalem.

In the second hypothesis the term παρουσία is correctly rendered "presence," or personal appearance, as opposed to απουσία, "absence," Phil. ii. 11, denoting παρουσία τοῦ σωμάτος, "bodily presence," 2 Cor. x. 10. It was first technically used, on this occasion, by Matthew; and was thence adopted to denote our Lord's second ap-
I. "When shall these be?
And what, the sign, when these shall happen?

II. And what, the sign of thy presence?

Appearance in glory, as Daniel's Son of Man, Dan. vii. 13, by the succeeding writers of the New Testament; Paul, 1 Cor. xv. 23, &c. compare Heb. ix. 28; Peter, 2 Pet. iii. 4; James, v. 7, 8; 1 John, ii. 28; synonymous with εἰρήνη, "appearance," 1 Tim. vi. 14, &c. αἴτωσιν, "revelation," 1 Cor. i. 7; 2 Pet. i. 7, iv. 13.

But in this hypothesis, συντελεῖα τῶν αἰωνῶν, is incorrectly confounded with the foregoing technical term, παρουσία; for the phrase is unequivocally used by Matthew, on two other occasions, to denote "the conclusion of the world," or "consummation of all things," as here explained by Mark, first in the parable of the tares, where "the harvest," or general judgment is to take place at the conclusion of the world," Matt. xiii. 39, 40; and again, where our Lord promised to support his Church until the conclusion of the world, Matt. xxviii. And the term συντελεῖα, in the Septuagint version, which is the usual rendering of the Hebrew $7D\, (Chalal), is translated in our English Bible, "a full end," Jer. iv. 27, v. 10—18, xxx. 31, xlvi. 28, Ezek. xi. 13, "an utter end," Nehem. i. 8; "the consummation," Dan. ix. 27; and "utter consumption," Neh. ix. 31. And in the Jewish apocryphal book of Enoch, the general judgment is expressed by a similar phrase, ἱκανά συντελεσθήσεται κρίμα τῶν αἰωνῶν τῶν αἰωνῶν, "until the judgment of the world for evermore shall be concluded."

In the third hypothesis this phrase is rightly understood; but the term παρουσία is incorrectly used, as in the first hypothesis, chiefly upon the following grounds. 1. It is supposed to denote the sign of the Son of Man, coming in the clouds of Heaven, to punish the Jews, in the course of that generation; coming in the execution of judgment, as meant Dan. ix. 26.

But "the sign of the Son of Man," Dan. vii. 13, Matt. xxiv. 30, is a distinct prophecy, intimating a visible appearance in the clouds, to found the kingdom of Christ, and of the saints, as proved before.

2. Our Lord declared, that "some of the bystanders should by no means taste of death, until they see the Son of Man coming in his kingdom," Matt. xvi. 28, according to Dan. ix. 26.

But the verb ἴδετε, "see," here does not denote personal appearance, but only the event, or effect of his coming, in the punishment of the Jews; it is therefore equivalent to "observe;" in which sense it is evidently understood by the other Evangelists, in the parallel passages: Luke says simply, "until they see the kingdom of God," ix. 27; and Mark, "until they see the kingdom of God, actually come in power," (ἐγειρθένας τοῦ κυρίου) ix. 1; and Paul uses the phrase, "the kingdom of God in power," to denote the miraculous power, or rod of chastisement for offenders, 1 Cor. iv. 20, 21. Whereas, the verbs expressive of our Lord's personal appearance, are ἰδεῖτε, ἴδωντες, συνεπερνόμενοι, σημαίνοντες, signifying to "view" or "be viewed," Matt. xxiv. 30, xxvi. 64, Rev. i. 7, Heb. ix. 28, αἰτωσιν, "to be revealed," Luke xvii. 30, 1 Pet. i. 5, v. 1.

3. And this is confirmed by the omission of the verb "see," in the other texts, intimating the approach of the kingdom of heaven, Matt. iv. 17; or the coming of the Son of Man, Matt. x. 23, in the course of that generation, Matt. xxiii. 38, xxiv. 34.

4. The omission of the second question entirely by Luke and Mark, and of the third question by Luke, is perfectly consistent with their confined plans, for the reasons stated in the text.

There remains, therefore, only the fourth hypothesis, which combines all that is good, and rejects all that is objectionable in the preceding; and sufficiently accords with the revelations to Daniel and to John.
III. And what, the sign when all these shall be concluded, or, of the conclusion of the world?"

For so may the three branches of the enquiry be completed from the joint accounts of the three evangelists; Luke supplying the sign of the first; and Mark the sign of the last; both omitted by Matthew. See the foregoing note.

That this is a correct interpretation of the whole enquiry, involving three distinct questions, may be inferred from our Lord's oracular response, containing three distinct answers to each; as given most fully and collectively, by Matthew, in the xxiv. and xxv. chapters, which ought not to have been separated: Luke and Mark chiefly noticing and explaining his answer to the first question, as of most importance to that generation; more slightly mentioning his answer to the second; and omitting his answer to the last; which they only notice incidentally elsewhere.

We shall, therefore, proceed to state the substance of these answers in order.

1. SIGNS OF THE DESTRUCTION OF JERUSALEM.

1 Sign. Many pretenders to be Christ, impostors, false Christs, or Antichrists, saying, that the season of redemption is at hand; who shall deceive many, Matt. xxiv. 5, Mark xiii. 6, Luke xxi. 8.

2. Wars, rumours of wars, and unsettlements, but the end of Jerusalem not yet, Matt. xxiv. 6, 7, Mark xiii. 7, 8, Luke xxi. 9, 10.

3. Great famines, pestilences and earthquakes in divers places; fearful and great signs from heaven, first to happen. All these the beginning of woes, Matt. xxiv. 7, 8, Mark xiii. 8, 9, Luke xxi. 11, 12.

4. Tribulation and persecution of the disciples, by Synagogues, Governors and Kings; trials, scourgings and executions, for Christ's sake. Promise of divine support, of utterance and wisdom to confute their adversaries.

5. Apostacy of many disciples; parents, children, relations and friends, hating, betraying, and informing against each other to death, Matt. xxiv. 10, Mark xiii. 12, Luke xxi. 16.

6. The disciples, hated by all for Christ's sake. (But a hair of their heads should not perish,) Matt. xxiv. 9, Mark xiii. 13, Luke xxi. 17, 18.
7. Many *false prophets* who should *deceive many*, Matt. xxiv. 11.


9. The *Gospel* to be preached to *all the Gentiles* throughout the *world*; and then, the *end of Jerusalem*, Matt. xxiv. 14; compare x. 23, Mark xiii. 10; comp. Rom. x. 18, Col. i. 22, 23.

10. The sign of *Daniel* the prophet to be fulfilled, in the *abomination of desolation*, seen standing in the *Holy place*; or the *desolation* of Jerusalem nigh, when they should see the city surrounded by *Roman encampments*, Matt. xxiv. 15, Mark xiii. 14, Luke xxi. 20. (Their speedy flight from *Jerusalem and Judea* to the mountains, recommended to the disciples; and not to enter into the city from the country, during these *days of vengeance,* Matt. xxiv. 16—20, Mark xiii. 15—18, Luke xxi. 21, 22.

11. Great and unprecedented *tribulation* in the land of *Judea*, and *wrath* upon the people of the *Jews*, who should be *slain* with the sword, and led *captive* to all nations. And *Jerusalem* to be *trampled* by the *Gentiles*, till the *times of the Gentiles* be fulfilled [in turn,] (Dan. viii. 13,) Matt. xxiv. 21, Mark xiii. 19, Luke xxi. 23, 24. (But these days [of war] to be shortened by *the Lord*, for the *Elect's sake,* Matt. xxiv. 22, Mark xiii. 20.

12. *False Christs* and *false prophets*, proposing signs and wonders; saying, that *Christ is come* [to restore again the kingdom to *Israel*, Luke xvii. 20, xix. 11, Acts i. 6,] and is here, or is there; [hiding] in the *desert*, or in the *secret chambers*. (The disciples *forewarned* not to believe nor follow them, neither to seek Him at that *premature season,* Matt. xxiv. 23—26, Mark xiii. 21—23, Luke xxi. 23.

Most remarkably and exactly were all these *signs* or *prognostics* fulfilled, before, and during the *Jewish war*, till the *desolation of Judea* by *Adrian*.

1, 7, 12. These three signs began, proceeded, and ended with *false Christs* and *false Prophets*; of which there were *many*, during that disastrous period, (1 John iv. 1,) as we learn from *Josephus*. 
Theudas, an impostor, persuaded a great multitude to follow him to the river Jordan, promising to divide the river, and give them an easy passage across it; but Fadus, the Roman governor, sent a troop of horse against them, who slew many, dispersed the rest, and beheaded Theudas, about A.D. 48, Joseph. Antiq. xx. 4, 1.

Several impostors and deceivers persuaded the people to follow them into the desert, where they proposed to shew them manifest signs and wonders, but Felix, the Roman governor, punished, and brought them back, about A.D. 57, Antiq. xx. 7, 6.

Soon after, about A.D. 58, an Egyptian false Prophet, led 4000 of the Sicarii, or "Assassins" into the desert, and from thence to Mount Olivet, promising, that they should see the walls of Jerusalem fall down at his command, and that they should then destroy the Roman garrison, and recover their liberty. But the citizens joined Felix, who slew 400 of them, and took 200 prisoners; the Egyptian himself escaped, and was seen no more, Acts xxii. 8, Antiq. xx. 7, 6, Bell. Jud. ii. 13, 5. For these public services, Felix was complimented by the orator Tertullus, Acts xxiv. 3.

Festus, his successor, sent, soon after, an armed force against a deceiver, who had led several persons into the desert, promising them deliverance; and destroyed the deceiver and his adherents, Ant. xx. 7, 10.

During the burning of the temple itself, A.D. 70, a false Prophet seduced about 6000 persons to go up on the portico of the outer temple, promising, that God would send them signs of deliverance; but the Roman soldiers, in their fury, set fire to the portico, and destroyed them all. And Josephus further remarks, that many false Prophets, during the siege, were suborned by the seditious tyrants, to promise the people assistance from God, in order to prevent them from deserting; in which they were but too successful; for as he judiciously remarks, "When the deceiver promises relief from pressing calamities, then the sufferer becomes full of hope," Bell. Jud. vi. 5, 2.

The last and most mischievous of these false Christs or impostors, was the noted Barchochab, "Son of the Star," a title which he assumed, as fulfilling Balaam's famous prophecy, Numb. xxiv. 17; and was patronized by the celebrated Rabbi Akiba. His bloody rebellion, in which he and his abettors were
destroyed by Adrian, brought about the desolation of Judea, and total expulsion of the Jews, A.D. 135.

2. The second sign was, wars and rumours of wars, and unsettlements. Accordingly, a war broke out about A.D. 36, between Herod, tetrarch of Galilee, and Aretas, king of Arabia Petrea, in which Herod's army was destroyed, Ant. xviii. 6, 1. This was in their neighbourhood. The great Roman and Parthian empires and their dependencies, were engaged in constant wars with each other during this turbulent period. See Usher's Annals, A.D. 51. In Nero's reign there was a rumour that the Parthians intended to invade Syria and Palestine, and the presidents and tetrarchs of both were ordered to obey the Roman general Corbulo, Sueton. Nero, 39. And most remarkable were the unsettlements of those two great empires; no less than four Roman emperors, Nero, Galba, Otho, and Vitellius being slain in the course of eighteen months.

3. The third sign was no less exactly fulfilled. A remarkable famine, foretold by the prophet Agabus, prevailed throughout Judea, in the reign of Claudius Caesar, A.D. 44, Acts xi. 28; and it lasted till the administration of Tiberius Alexander, the successor of Fadus, about A.D. 50, Joseph. Ant. xx. 4, 2. A remarkable pestilence was noticed by Tacitus at Rome, in the autumn of A.D. 65, after the martyrdom of Paul and Peter, which swept away 30,000 persons, according to Suetonius, Nero, 39.

There were also great earthquakes in divers places. Tacitus speaks of an earthquake at Rome, and another at Apamea in Syria, A.D. 51; another, which threw down Laodicea, and shook Colosse and Hierapolis, in Asia Minor, A.D. 60; another, which overthrew Pompeii and Herculaneum, in Campania, accompanied with a tremendous eruption of lava and ashes from Mount Vesuvius, A.D. 62, Annal. xii. 43, 58, xiv. 27, xv. 22.

Some extraordinary signs in the heavens, and other portents are noticed by Josephus and Tacitus*, as immediately preceding the war: 1. A star resembling a sword, or a comet, ap-

peared over the city for a year together. 2. At the feast of the 

passover, April 8, A.D. 65, at the ninth hour of the night, or
three hours after midnight, so great a light shone round the
altar and the temple, that it seemed to be clear day; and this
continued for half an hour. 3. A few days after that festival,
on May 21, before sunset, chariots and troops in armour were
seen carried upon the clouds, and surrounding cities; which,
says he, almost exceeds belief, and might seem fabulous, had it
not been related by the eye-witnesses. This could not have
been an aurora borealis, as some have imagined, because it was
seen in the day time. 4. At the ensuing feast of Pentecost, as
the priests, during their watch, were going by night into the
inner court of the temple, they first felt, as they said, a shaking,
accompanied with a noise, and after that, a voice of a multitude,
saying, Let us pass over from hence, (μετάβασινωμεν εντευθεν.)

“Some of these prodigies,” says Josephus, “the people interpreted
as they liked, others they set at nought, until they were con-
victed of infatuation, both by the capture of their country, and
by the destruction of themselves,” Bell. Jud. VI. 5, 3, 4. What
a critical commentary does Josephus furnish upon our Lord’s
prophecies, though he does not name them! iv. 5, vi. 8. These
several signs were also fulfilled with equal exactness, as shewn
in the foregoing history.

9. The ninth sign, the preaching of the Gospel throughout
the known world, before the catastrophe of Jerusalem, is noticed
by Paul, Col. i. 23, Romans x. 18, and shewn in the foregoing
history.

II. SIGNS OF CHRIST’S PRESENCE AT THE

REGENERATION.

These naturally follow the false signs proposed by the false
prophets, saying, that Christ was actually come, and hiding
in the desert, or in the secret chambers.

1. The true presence of Christ in glory, as Daniel’s son
of man, in his day of revelation, is to be sudden, and univer-
sally conspicuous; like lightning shining from the east to the
west, from one end of heaven to the other, Matt. xxiv. 27, Luke
xvii. 24.

2. Before he is to be revealed, there is to be an immense and
general slaughter of all apostate and wicked nations, by the ministers of divine vengeance; resembling "the eagles in swiftness and voracity, gathered together wheresoever the carcase is," or the mass of the people become corrupt, to devour, to destroy, and to make an end, Matt. xxiv. 28, Luke xvii. 37.

3. This is foretold to take place immediately, or suddenly, "after the tribulation of those days," or near the close of the second Jewish captivity, among all the nations, during the desolation of Jerusalem: and is to be accompanied with signs in the sun, moon, and stars; and upon earth distress of nations in perplexity, the sea and the waves roaring, men shuddering with fear, and expectation of the woes coming upon the world; for the powers of the heavens shall be shaken;" all intimating dreadful natural and political convulsions throughout the world, Matt. xxiv. 29, Luke xxi. 24—26.

4. And then shall appear the sign of the Son of Man; for they shall see the Son of man coming in the clouds with great power and great glory. And then shall all the tribes of the land, [when they look on him whom they pierced,] mourn, (Zech. xii. 10,) Matt. xxiv. 30, Luke xxi. 27.

5. And He shall send forth his angels with a trumpet of great sound, and gather his elect from one end of the heaven to the other, from the four winds, or four quarters of the earth, [at the first resurrection.]

6. Our blessed Lord graciously proposed these signs, destined to precede his second appearance at the regeneration, for the comfort and support of his faithful disciples in those latter times. "When these signs begin to happen, then look up, and lift up your heads with joyful assurance, for your redemption draweth nigh," Luke xxi. 28. And he happily illustrated this by a similitude, "When the fig-trees and all the trees put forth leaves, it is a sign that the summer is nigh; so when all these are seen to happen, it shall be a sign that the kingdom of God is now nigh," Matt. xxiv. 32, 33; Mark xiii. 28—30; Luke xxi. 29—31.

7. He next critically distinguishes the time of the destruction of Jerusalem, from the time of his second appearance: 1. The former; "This generation shall not pass away till all these happen: (heaven and earth shall pass away, but my words
shall not pass away.

2. The latter, "But of that day* and hour knoweth no one, neither the angels of heaven, nor the Son, but the Father; no one, but my Father only," Matt. xxiv. 34—36; Mark xiii. 30—32; Luke xxii. 32, 33. Compare Acts i. 7.

8. From the uncertainty of the time, and the suddenness of his coming to execute vengeance upon all the ungodly of the earth, resembling the universal deluge in Noah's days, and the destruction of Sodom, in Lot's days, our Lord warns the faithful to take heed to themselves, lest their hearts be overcharged with surfeiting and drunkenness, and worldly cares, and so that day† [of vengeance] come upon them unawares. For as a net or snare shall it come upon all the dwellers upon the face of the earth; of whom some, the good, shall be taken,

* There is a chasm in Luke's account of an entire verse, though hitherto unnoticed by commentators and critics, which has chiefly contributed to embarrass the harmony of the Evangelists. It may be thus supplied from Matthew and Mark:

Matt. xxiv.

34. Αμὴν λεγὼ ὑμῖν, οὔ ἐκεῖνος ἡ γενεὰ αὐτὴ, ἢς ἄν παντα ταύτα γενήσεται.

35. (Ο ὦρανος καὶ ἡ γη παρελθοῦσα: οἱ δὲ λογοὶ μου οὐ μὴ παρελθῶσι.)

36. Περὶ δὲ τῆς ἡμερᾶς ἐκείνης καὶ τῆς ώρας, οὐδὲς οὐδὲν, οὐδὲ οἱ αγγέλοι τῶν ὦρανων, εἰ μὴ ὁ πατὴρ μου μονος.

2 Peter xi. 9.

Οὐδὲ εὐριος εὐσεβεὶς καὶ πιστός συνεθαί, αὐτοὶ δὲ εἰς ἡμέραν εἰρηνῆς κολαζομένους τήρειν.


32. Αμὴν λεγὼ ὑμῖν, ὅτι οὔ ἐκεῖνος ἡ γενεὰ αὐτὴ, ἢς ἄν παντα ταύτα γενήσεται.

33. (Ο ὦρανος καὶ ἡ γη παρελθοῦσα: οἱ δὲ λογοὶ μου οὐ μὴ παρελθῶσι.)

34. Προσέχετε δὲ ἵνα τοὺς μηκὸς ἐκαθίσῃ ἀληθῶς υἱὸν αἰώνος ἐν ἱστιματικῷ καὶ μεθύσει, καὶ μεμιμμαῖς βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπεστῇ ἡ ἡμέρα ἐκείνη.

Mark xiii.

30. Αμὴν λεγὼ ὑμῖν, ὅτι οὔ ἐκεῖνος ἡ γενεὰ αὐτὴ, μέχρις ὧν παντα ταύτα γενήσεται.

31. (Ο ὦρανος καὶ ἡ γη παρελθοῦσα: οἱ δὲ λογοὶ μου οὐ μὴ παρελθῶσι.)

32. Περὶ δὲ τῆς ἡμερᾶς ἐκείνης καὶ τῆς ώρας, οὐδὲς οὐδὲν, οὐδὲ οἱ αγγέλοι τῶν ὦρανων, εἰ μὴ ὁ πατὴρ μου μονος.

34. Προσέχετε δὲ ἵνα τοὺς μηκὸς ἐκαθίσῃ ἀληθῶς υἱὸν αἰώνος ἐν ἱστιματικῷ καὶ μεθύσει, καὶ μεμιμμαῖς βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπεστῇ ἡ ἡμέρα ἐκείνη.

† The 36th verse of Matthew is absolutely required by the context to be inserted between the 33d and the 34th of Luke, in order to furnish an antecedent to ἡ ἡμέρα ΕΚΕΙΝΗ, "that day," in the latter verse, which, in the present text, has none; and is to be "a day of judgment on the wicked," according to Peter; in which "sudden destruction shall come upon them," according to Paul.

In the 32d verse of Luke, the omission of ταύτα, is supplied by the Syriac, Arab. Persic, Armen. and Slavon. versions, and by several MSS. It is absolutely required by the context, on account of the limitation of ταύτα, to the passing generation.

† The 36th verse of Matthew is absolutely required by the context to be inserted between the 33d and the 34th of Luke, in order to furnish an antecedent to ἡ ἡμέρα ΕΚΕΙΝΗ, "that day," in the latter verse, which, in the present text, has none; and is to be "a day of judgment on the wicked," according to Peter; in which "sudden destruction shall come upon them," according to Paul.
or wonderfully saved from destruction; but others, the bad, left to perish. Therefore, observe, [the signs of the times,] watch and pray, for ye know not when the season is to be, nor in what hour the Son of Man is to come [in judgment upon the world,] Matt. xxiv. 37—42; Mark xiii. 33; Luke xxi. 35; xvii. 26—36; 1 Thess. v. 1—3; 2 Pet. ii. 9.

And He illustrates this also by a series of PARABLES.

9. In the first, Christ coming suddenly and unexpectedly upon the world, is compared to a thief, ready to break into the house of any householder who is not constantly on his guard. Be ye, therefore, ready, or prepared, for in an hour that ye expect not, the Son of Man is to come in judgment, Matt xxiv. 43, 44. This comparison is frequent, Luke xii. 39; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15.

10. In the second, the good and bad steward are described, and the reward and punishment of each; the former, for feeding the household in due season, is to be promoted over all his master's substance in the regeneration, (compare Matt. xix. 28, Luke xxi. 28—30, &c.;) the latter, for beating his fellow servants, and eating and drinking with the drunken, to be cut asunder with the sword unexpectedly, and to have his portion with the hypocrites in the next world, Matt. xxiv. 45—51, Luke xii. 42—46.

11. In the third the provident and improvident stewards are compared to the wise and foolish virgins, attendant as bridesmaids on a marriage. During the bridegroom's delay all slumbered and slept, more or less; but on the bridegroom's sudden coming at midnight, the wise, who had provided a supply of oil, repaired their fault, "trimmed their lamps," and attended the bridal procession, and were admitted to the marriage feast; but the foolish, who "went to buy oil," trusting to a late repentance, found the door shut against them, and were left in darkness and despair. "Watch, therefore, with your loins girded, and your lamps burning, for ye know neither the day, nor the hour in which the Son of Man is to come," Matt. xxv. 1—13; Luke xii. 35—37.

This parable, by anticipation, admirably refutes the Romish

* Multos honesti ordinis medios serrd dissecuit Caligula. Sueton.
doctrine of works of supererogation. When the foolish virgins wanted to borrow oil from the wise, the latter refused to lend; alledging that they had none to spare from their own lamps, or no works more than sufficient for their own salvation.

12. In the fourth, the different orders in the ministry, according to the different talents or work allotted to each, suited to their ability, and their appropriate rewards, according to the uses made of them; to be dispensed on their Lord's return from a far journey, after a long absence, to reckon with them in the regeneration. When the idle servant of the lowest order, to whom a single talent was entrusted, not for abusing that talent, (for he brought it safe and sound wrapped up in a napkin,) but for not using it, (or putting it to interest,) was called a wicked servant, deprived of his talent altogether, which was bestowed upon the highest order that laboured most, and cast out of the kingdom of heaven into outer darkness and despair, Matt. xxv. 14—30; Mark xiii. 34.

13. These awakening parables, though primarily addressed to the Apostles and their successors, the ministers and stewards of the Gospel, and of the divine mysteries, are not confined to them exclusively, but include all Christians. “Watch, therefore, for ye know not when the master of the house is to come; (late, or at midnight, or at cock crow, or early,) lest coming suddenly He find you sleeping. And what I say unto you, [Apostles,] I say unto all, Watch,” Mark xiii. 35—37; Luke xii. 41.

This second branch of our Lord's response seems chiefly designed to guard against two opposite errors; 1. of those enthusiasts who expected that the kingdom of Christ, and reign of the Saints, foretold by Daniel and the prophets, would immediately appear in the course of that generation, as promised by the false Christs and false prophets; 2. of those scoffers who were disappointed at the delay of Christ's glorious appearance, and either denied it entirely, or postponed it to the end of the world, and general judgment.

To remove the former error, which was prevalent among the Apostles themselves, (Acts i. 7,) and the early Christians, (2 Thess. ii. 1, 2,) he states, that it was not to be till "after the tribulation of those days," or toward the conclusion of the long continued period of the second Jewish captivity, when ven-
gence should have been first inflicted upon all their oppressors, and upon all apostate and corrupt nations, as foretold by the prophets, Dan. ix. 27; Isa. li. 22, 23; Numb. xxiv. 24, in a dreadful slaughter, described by that terrible proverb, "Where-soever the carcase is," &c. * in the language of ancient prophecy, Isa. xxxiv. 6, xlii. 11, lxii. 1, lxvi. 24; Ezek. xxxix. 17—22; Habak. i. 8; Deut. xxxii. 35; and adopted afterwards in the Apocalypse, Rev. xix. 17, 18.

In the ensuing parables Christ intimated his departure to a far country, Heaven, after his resurrection, whence he was not to return until after a considerable "delay," Matt. xxiv. 48, xxv. 5; "a long time after," Matt. xxv. 19.

2. The finest commentary on the awful signs destined to precede his second appearance at the end of the desolation; (the precise time of which, however, was not then revealed by the Father to any one, not even to the Son † himself, Matt. xxiv. 36; Mark xiii. 32; Acts i. 7,) is delivered in the same figurative language by Peter, to the scoffers, objecting, "Where is the promise of His presence? For ever since the Fathers, [Abraham, David, &c. to whom the promise was made] fell asleep, all things continue [as they were] from the beginning of the creation," 2 Pet. iii. 3, 4.

In answer to this common-place objection, the Apostle observes, that the Creator of the world, and also the destroyer of the wicked, does not count time like mortals; for that "with Him one day is as a thousand years, and a thousand years as one day," (as formerly remarked by Moses, Psalm xc. 4,) and he assigns a merciful reason for the apparent delay. "The Lord delayeth not His promise, as some count delay: but He is long suffering to us-ward, not willing that any should perish, but that all should come to repentance," ver. 5—9.

He next states its suddenness and unexpectedness, like our Lord. "For the day of the Lord shall come as a thief in the night; in which the heavens shall pass away with an explo-
sion, and the elements shall be dissolved with heat, and the earth and the works therein shall be burnt up," ver. 10.

The explosion of the heavens and dissolution of the earth and its works, (or earthly workers) in the highly figurative language of prophecy denotes great political convulsions, (Isa. li. 6, Joel ii. 30—32,) destined to precede "the new heavens and the new earth," or new order of things in the regeneration, springing up from the old, like the Phœnix from her ashes. This appears from the Apostle's inference, "Since then all these are to be dissolved, what sort of persons ought ye to be in holy conversations and religious exercises? expecting and hastening the appearance of the day of God, (during which the heavens shall be dissolved with fire, and the elements consumed with heat :) for according to His promise we do expect a new heaven and a new earth, wherein righteousness shall reside.

"Wherefore, beloved, expecting these, strive to be found by Him in peace, [not quarrelling and fighting, like the bad stewards, Matt. xxiv. 49,] unspotted and unblameable; and count our Lord's delay your salvation," ver. 11—15.

Thence he concludes.

"Ye then, beloved, foreknowing [the promise of the Lord] be on your guard, that ye be not perverted by the error of lawless [scoffers,] and fall off from your proper stedfastness [of expectation;] but [rather] grow in grace, and in knowledge of our Lord and Saviour Jesus Christ. To Him be glory, both now and for ever, Amen *," ver. 17—19.

The new heavens and new earth, or new order of things to take place at the regeneration is also the symbolical language of ancient prophecy, Isa. lxv. 17, lxvi. 22; in which the Church of Christ is represented as a bride adorned with her jewels, Isa. lixi. 10. Whence the same imagery is also adopted in the Apocalypse, Rev. iii. 18, xxvii. 1, 2.

Such a harmony of language and sentiment between our blessed Lord and his Prophets and Apostles seems to esta-

* We have here endeavoured, at full length, to restore the genuine interpretation of this highly figurative and most important prophecy of the regeneration, or restitution of all things, conformable to Peter's doctrine in the Acts, iii. 19—21; and as expounded by the first reformers in Edward Vith's reign, (as shewn before,) because it has been mistaken by later commentators and critics, even Macknight, Bishop Porteus, &c. for the final dissolution of the world.
lish the validity of the interpretation here humbly offered of this most momentous branch of His oracular prophecies, coming home to the present times! May it contribute under God to increase the faith, the hope, and the patience of pious and rational believers, and to reclaim scoffers and infidels; in this boasted age of reason, but declining age of faith, fulfilling prophecy. “Nevertheless, when the Son of Man cometh shall He find faith [established] upon the earth?” Luke xviii. 8.

III. SIGNS OF THE CONCLUSION OF THE WORLD, AND OF THE GENERAL JUDGMENT.

These signs our Lord omitted in the present discourse, perhaps, as not being so immediately necessary to be known. He graciously communicated them afterwards to the beloved disciple in the Apocalypse.

After the establishment of Christ’s millenary kingdom in the regenerated world, piety and virtue shall flourish, and peace and happiness prevail till the end of that blessed period. Then we are told, that Satan, who was to be bound at its beginning, is to be let loose, for the last time, to deceive the nations, and instigate them to a grand apostacy and rebellion against God, in which they shall march into the Holy Land, and besiege the Holy City; but shall be miraculously destroyed, and Satan, his angels and abettors, be finally cast into Hell, Rev. xx. 1—10.

On this occasion, however, our Lord directly proceeded to the general judgment, of which he gave a most lively scenical representation, Matt. xxv. 31—46.

1. The Son of Man is then to appear as King in all His glory, and all the Holy Angels with Him, and is to sit in judgment upon the throne of His glory, ver. 31—34.

2. Before Him are to be assembled all nations, after the general resurrection, who are to be separated into two classes, the sheep and the goats, or the good and the bad, ver. 32, 33.

3. The good, on account of their charitable works done for Christ’s sake *, to the least of His brethren, imputed as done

* These are beautifully recommended by Jerom. “Clothe Christ in the poor; visit Him in the sick; feed Him in the hungry; lodge Him in those that lack lodging; and especially such as are of the household of faith.” Homily against the peril of idolatry, Part III. p. 153.
to Himself; are to be rewarded with admission into the kingdom of heaven, prepared for them by the Father from the foundation of the world, ver. 34—40.

4. The bad, on account of their omission of charitable works, &c. to be cast into Hell fire, prepared for the Devil and his Angels.

5. The reward of the righteous, and the punishment of the wicked, to be both eternal, ver. 46.

In this, the most interesting, awful, and tremendous description that can enter into the heart of man to conceive, the duration of the happiness of the one, and of the misery of the other, is expressed by the same common term, ἄυπτος, which ought not, therefore, in our English Bible, to have been variously rendered, "everlasting" and "eternal," but uniformly, either one or the other. Those philosophizing divines who deny the strict eternity of punishment on the ground of the Benevolence of the Deity, if they wish to be consistent, and argue upon rational principles, must equally deny the eternity of reward, as infinitely beyond all human pretensions to merit; since "we are all but unprofitable servants," Luke xvii. 10; of which the voice of conscience also must clearly inform every one of us.

The following profound reflections on such short-sighted, presumptuous reasonings, we owe to Bishop Butler.

"Perhaps, divine goodness (with which, if I mistake not, we make very free in our speculations,) may not be a bare single disposition to produce happiness; but a disposition to make the good, the faithful, the honest man happy. Perhaps, an infinitely perfect mind may be pleased with seeing His creatures behave suitably to the nature which He has given them, to the relation which He has placed them in to each other, and to that which they stand in to Himself. (That relation to Himself, which, during their existence, is ever necessary, and which is the most important one of all.) Perhaps, I say, an infinitely perfect mind may be pleased with this moral piety of moral agents, in, and for itself; as well as upon account of its being essentially conducive to the happiness of His creation: or, [rather] the whole end for which God made and thus governs the world, may be utterly beyond the reach of our faculties. There may be somewhat in it as impossible for us to have any conception of, as for a blind man to have a conception of colours." Analogy, p. 49.
The latter and wiser supposition is warranted by Scripture. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable his judgments, and untraceable His ways! For who hath known the mind of the Lord? or who hath been His counsellor?" Romans xi. 33—35.

**THE APOCALYPSE.**

"As a majestic River expands itself more and more, the farther it removes from its source; so Prophecy, issuing from the first promise in Paradise, as its fountain head, acquired additional strength and fulness as it rolled down through successive ages; was enlarged in its course by a number of tributary streams; and will go on increasing in extent and grandeur, until it finally lose itself in the Ocean of Eternity."

Van Mildert.

The Apocalypse, as it is the last, so is it the noblest and grandest of the prophetic records. It winds up, completes, illustrates, and enlarges the Providential scheme of Redemption from the beginning to the end of time; from the grand charter of mercy, (Gen. iii. 15, Rev. xii. 1—5,) to the final destruction of the old serpent, deceiving the whole world, (Rev. xii. 9, xx. 10.)

The obscurity of the Apocalypse, so long complained of* , and

* Scaliger was pleased to say, "Calvin was wise because he did not write upon the Apocalypse." And Whitby declined to comment thereon, confessing, that "he had neither sufficient reading, nor judgment to discern the intendment of the prophecies contained in that book."

The prophetic parts of the Revelation, says John Wesley, "I did not study at all for many years, as utterly despairing of understanding them; after the fruitless attempts of so many wise and good men: and, perhaps, I should have lived and died in this sentiment, had I not seen the works of the great Bengelius. But these revived my hopes of understanding even the prophecies of this book; at least, many of them, in some good degree; for, perhaps, some will not be open but in eternity. Let us, however, bless God for the measure of light we may enjoy, and improve it to His glory."

"Yet, I," says he, "by no means pretend to understand or explain all that is contained in this mysterious book. I only offer what help I can to the serious enquirer; and shall be rejoiced if any be moved thereby, more carefully to read, and more deeply to consider the words of this prophecy. Blessed is he that does this with a single eye. His labour shall not be in vain, [in the Lord.]" Notes on the New Test. Vol. III. p. 189, 190.

To this modest and humble conclusion of the founder of Methodism, (however we may differ from him in other respects,) we most cordially subscribe, as explanatory of the spirit in which the present Apocalyptic key is written, and designed to be understood.

Bengelius, Wesley's preceptor, in this most valuable part, perhaps, of his Notes on the
not without reason, originated partly from the mysterious nature
of the subject, (Rev. x. 7,) and partly from its enigmatical and
symbolical structure, (Rev. xiii. 18, xvii. 9.)

"In the Gospel of St. John," says the learned Bossuet, "we
read the Life of Christ on earth; a man conversing with
men, humble, poor, meek, suffering: we behold a sacrifice ready
to be offered, and a man appointed unto sorrows and death.
But in the Revelation of St. John, we have the Gospel of
Christ, now raised from the dead. He speaks and acts, as
having conquered the grave, and triumphed over death and
Hades, as entered into the place of His glory; Angels and prin-
cipalities and powers being made subject unto Him, and exer-
cising the supreme dominion He has received from the Father,
over all beings in heaven and earth, as our Saviour, for the
protection of His Church, and for the sure happiness of His faith-
ful servants in the end." The enraptured writer, therefore, un-
folding a scheme of such grandeur and vast dimensions, "things
invisible to mortal sight," must often be necessarily obscure and
profound.

Wise reasons may also be assigned for an intentional am-
biguity in the composition, originating in kindness. It was by
no means fit or prudent to disclose the several woes and plagues
to be inflicted on the grand persecuting powers of the Church,
Popery and Islamism, and their offspring and image, Infidelity,
so plainly and explicitly, as that he who runs may read. This
would naturally have provoked the indignation of the ruling
powers everywhere against the Christians and against the
sacred oracles themselves. They punished the former as su-
perstitious, and enemies to the established worship; but they
would have punished them as rebels, and decried their scriptures
as treasonable libels against the state, forged by fanatical im-

New Testament, (which are commendable for their conciseness, and acutely pointed
to the hearts and consciences of his readers,) was a most voluminous writer on the
Revelations, in his Gnomon Novi Testamenti and Eckarte Offenbarung (which is a full
and regular comment on the Revelations,) and his Apparatus, and Crisis in Apocalypsin.
But he is rather fanciful and over-mystical; and his abridger, of course, is sometimes
tinctured with these imperfections. Still, to John Wesley we are indebted (more than
to any writer, perhaps, from the days of Joseph Mede, the great restorer) for the popular
revival of the scriptural doctrine of the Millennium; though carried rather to excess by
some of his enthusiastic followers, who wanted his information. But "the whole scheme
of this prophecy is so far from being an encouragement to enthusiasm, that it is a wise
preservative against it: for the general doctrine of the whole book is this; that the
patience of the Saints is their way to victory," Lowman, Pref. p. xiii.

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postors, had they understood their contents, which it was given to the wise only to know and understand, (Mark iv. 11, Matt. xxiv. 15, Dan. ix. 25, xii. 10.) And, indeed, what unmerited obloquy was thrown on the Apocalypse even by Christian powers, at the time of the Reformation, from the extravagances of the Anabaptists, which it was falsely supposed to countenance? On the contrary, when there was no such danger, the letters to the seven Churches are remarkably plain and intelligible.

Nor is the Apocalypse a whit more obscure, in the sequel, than the symbolical visions of Isaiah, Ezekiel, Daniel, and Zechariah. It is much more methodical in its arrangement. And its lucid order cannot fail to be admired when the true key shall be found out, in the distinction between primary and secondary prophecies, which has not been sufficiently minded hitherto.

The Apocalypse will then be found a most luminous commentary and supplement, not only of their prophecies, but also of our Lord's; who, for the encouragement of his faithful servants to study the Apocalypse, has graciously promised "a blessing to him that readeth and expoundeth, and to them that hear and obey the words of this prophecy," Rev. i. 3, in continuation of the blessing promised in Daniel, xii. 3; and repeated by our Lord, Matt. xiii. 43.

DESIGN.

The leading design of this book, with which it begins and with which it ends, is to inculcate the approaching appearance of Christ in glory, at the regeneration, to reward his faithful servants at the first resurrection; to punish his foes, and to establish his Church triumphant throughout the earth, after its long militant, or suffering state.

"The revelation of Jesus Christ to his servant John, which God gave Him to shew his servants approaching events, —For the season is nigh.—Lo, He is coming with the clouds; and every eye shall behold Him, even they who pierced him: and all the tribes of the land shall mourn on account of Him, Yea, Amen, Rev. i. 1—7.—"Lo, I am coming quickly. Blessed is he that keepeth the words of the prophecy of this book, xxii. 7; Yea, I am coming quickly, Amen," xxii. 20.

This passage combines two famous prophecies; the sign of the Son of Man, in Daniel, vii. 18; applied by our Lord,
Matt. xxiv. 30; and the compunction of the Jewish tribes, when they shall behold him again in glory, foretold, Zech. xii. 10; and applied, John xix. 37, and by our Lord, Matt. xxiii. 39.

The following is the masterly argument of Mede thereon, p. 604.

"Now I cannot understand how these two prophetical passages should not have the same meaning, when our Saviour and his Apostles allege them joined, which they have in their own authors apart; or being expressed together at once, should not be fulfilled together at once.

"By such a miraculous apparition of Christ from heaven, was St. Paul converted. And I hope it is no heresie to think, that the whole nation of the Jews (those Zealots against Christ) may be converted by as strange a means, as was that one Zealot of their nation*. The mourning only of "the tribes of the land," or the Jews, for their past rebellion, is expressed by the prophet, Zechariah; but the prophecy is here made universal; for "every eye shall see Him," as "the lightningshining from the east to the west," Matt. xxiv. 27. "When He shall be viewed a second time, by those that expect Him unto salvation," Heb. ix. 28, at "the coming of seasons of refreshment from the face of the Lord," Acts iii. 19.

This book, indeed, furnishes the finest commentary throughout, on the doctrine of the two resurrections, which was briefly taught by our Lord, John v. 25—29, as explained in a foregoing article; especially the former, which required most illustration, from its comparative nearness and importance to the whole world.

INTRODUCTORY VISION.

This opens with a sublime and magnificent description of our Lord's last most distinct and most glorious appearance on earth, to the beloved John, during his afflicting exile in the Isle of Patmos, for the word of God, and for the testimony of Jesus Christ, Rev. i. 9.

"I was in the Spirit on the Lord's day. And I heard behind me, a voice, great as a trumpet's, saying, I AM ALPHA and OMEGA, THE FIRST and THE LAST. What thou beholdest,

* See also Mede's remarks on the mystery of St. Paul's conversion, as the type of the calling of the Jews, p. 891 of his Works.
write in a book, and send to the seven Churches, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea, ver. 10.

"And I turned to observe the voice that spake with me, and when I turned, I saw seven golden lamps, and amidst the seven lamps, one like the Son of Man *, enrobed down to the feet, and girt about the paps with a golden girdle. His head of hair†

* Ομοιων νεφ άνθρωπον. This phrase is rendered indefinitely by several commentators, "like a son of Man," or in human form. Following them, Middleton, in his doctrine of the Greek Article, supposes, that here, "Christ is not directly and primarily meant," because the phrase is anarthrous, p. 660. And yet, there is room to question a decision of such respectable authority, even from his own principles compared and unfolded.

Middleton, immediately after, observes, "This passage, as the commentators have remarked, is taken from Dan. vii. 13," p. 660. And if so, surely, it should be rendered definitely, "THE SON OF MAN," καί άποκράνην. And he has elsewhere judiciously accounted for its being anarthrous; "In the Hebrew μην ὁ άνθρωπος, Che Bar Anosh] before ] bar, the article [ ] he] could not be admitted, [because of the prefix, ] Caph.] The Septuagint, therefore, adhering closely to the original, have rendered, δι' οίος άνθρωπον," p. 580. Hence, the Apostle, more distinctly rendered, ομοιων νεφ άνθρωπον, but preserving the quotation.

It is remarkable, as Middleton also judiciously observes, that "Christ asserted his claim to the [established] title, the first time, [in the anarthrous phrase] νεφ άνθρωπον, John v. 27; in all other places he has assumed it: and the very assumption forbade him to use the phrase otherwise than as [definitely] δι' οίος άνθρωπον. He was to be designated as δι' οίος, for otherwise he would not have been distinguished from any other individual of the human race: and if δι' οίος, then ούν άνθρωπον, for δι' οίος άνθρωπον would offend against regimen," p. 353.

Are we not hereby warranted to conclude, that Christ, in this passage, and also Rev. xiv. 14, is directly and primarily meant as Daniel's "SON OF MAN;" and thereby distinguished from any other individual of the human race?

How much are we indebted to this excellent critic for laying down the doctrine of the Greek Article, (that most difficult and delicate branch of sacred criticism unquestionably) with so much logical precision and science in the philosophy of language, that we are enabled thereby to detect the mistakes he has occasionally committed himself, through inadvertence, or by deferring more to authority than to his own principles. Holding him to be φιλολόγος, as well as κριτικός, I shall not affront him with an apology for the freedom of this note on a subject of such importance.

† Ἡ κεφαλή αυτοῦ καὶ οἱ τριγλήθες. "His head and locks of hair." That is, "The hair of his head (not his whole head) were white, as white wool; like the ancient of days in Daniel's vision, viii. 9," as judiciously remarked by Wesley in his note. Long before Daniel, Homer had given a similar description; derived, probably, from Patriarchal Revelation, Acts vii. 2, (adulterated in its progress, by him especially)

Αμφότεραι δ' αρα χαριτε περιουσιανον Ανακτος
Κρατος ατ' αβανατον μηγαν δ' ελειζεν Ολυμπον.

"The ambrosial locks of the immortal Sovereign's head Were shaken: and He made great heaven itself quake!"

Iliad i. 529.
was white, like wool, white as snow; and his eyes, as a flame of fire; and his feet like refined brass, glowing as in a furnace; and his voice, as a voice of many waters. And he was holding in his right hand seven stars; and out of his mouth was issuing a sharp two-edged sword; and his countenance was like the sun, shining in his strength, ver. 12—16.

"And when I saw Him, I fell at his feet as dead. But He laid his right hand upon me, saying unto me, Be not afraid: I am the first and the last, and the living, and became dead: and lo, I am living for evermore, Amen. And I hold the keys* of Hades, and of death," ver, 17, 18.

The minute accuracy, simplicity, and sublimity of this circumstantial and stupendous representation must have been drawn from the life, no human fancy could furnish such. Here Christ appeared as the great High Priest of His Church, to John, for the last time, as in His last appearance likewise to Daniel, in the dress of the Jewish high priest, "cloathed in linen," as on the great day of atonement, but in still greater glory and magnificence. The vision equally overpowered both, they sunk under it, Daniel, as in a deep sleep, John, as dead; both were touched by a divine hand to strengthen them, and to assure them of the reality of the visions. See Vol. II. pp. 388, 533.

The apparatus also of this vision was more splendid and awful. The seven lamps, behind which he appeared, as if embodied with them, denoted seven Churches, the representatives of the Christian Church in general, corresponding to the golden branch with seven lamps, burning before the sanctuary, which denoted the Jewish Church. The seven stars in His right hand, seven angels, or bishops of those Churches, who were to give light, as "burning and shining luminaries," to their respective Churches; but that light solely derived from Him in whose hand they were, Himself "the bright and morning star." While

This is beautifully sublime, and scriptural imagery. Compare Isai. xiii. 13, Rev. vi. 14, xvi. 20, &c.

* Christ reserves to himself the keys of Hades. They were not committed to Peter, or his successors. Peter had only the keys of Heaven granted to him, to admit faithful penitents, by the door of the Gospel into Heaven. The keys of purgatory assumed by the Popes, were an impious fiction for the merchandise of souls. See Erasmus' inimitable Dialogue of Pope Julius II. with Peter, wanting admittance at the gate of heaven, Jortin's Erasmus, Vol. II. p. 600, entitled Julius Exclusus.
the sharp two-edged sword of the Spirit *, issuing from His mouth, was symbolical of the severe judgments to be inflicted on apostate or corrupt Churches, "sharp," and "two edged," to hew down quickly with double havoc; as the oracle was described in the punishment of the Egyptians, Wisd. xviii. 16. (See p. 180 of Volume II.) and of apostates and infidels, Rev. xix. 15; and as he threatens the Church of Pergamus, "to make war against them with the sword of his mouth," Rev. ii. 16.

When John was sufficiently strengthened and composed, His Lord repeated the instructions with which He began. To write the vision he saw, and also the state of the Church, both present and future, to the angels of the seven Churches, ver. 19, 20.

THE EPISTLES TO THE SEVEN CHURCHES.

The seven Churches of the Lydian, or proconsular Asia, the head of which was Ephesus, were originally founded by the Apostle Paul and his assistants, during their ministry. After his death they came under the jurisdiction of the Apostle John, whose principal residence was at Ephesus. The Presbyters of that Church are generally supposed to have authenticated John's Gospel in the observation "We know that his testimony is true" at the conclusion, xxi. 24.

These Churches lie nearly in an amphitheatre, and are addressed according to their geographical positions: 1. Ephesus, the Mother Church; 2. Smyrna, forty-six miles northwards; 3. Pergamus, sixty-four miles; 4. Thyatira, forty-eight miles eastwards; 5. Sardis, thirty-three miles; 6. Philadelphia, twenty-seven miles; 7. Laodicea, forty-two miles southwards: according to Mr. Thomas Smith's computation, who visited all these cities in 1671.

The epistles dictated by our Lord to the several Churches are remarkably plain and intelligible. The state of the seven Churches, and the warnings and consolations addressed to them, equally extend to the Catholic or Universal Church, at all times. Some Churches, like those of Sardis, Thyatira, and

* The sword of the Spirit is finely described by Paul as "lively and energetic, and sharper than any two edged sword, and piercing through even to the separation of the soul and the spirit, and of the joints and marrow [of the body,] and a critical discriminator of the thoughts and intentions of the heart," Heb. iv. 12; Ephes. vi. 17. Such was that which smote Ananias and Sapphira.
Laodicea, are lukewarm and greatly corrupted; others, in a mixed state, as those of Ephesus and Pergamus; and some still rich, or rather flourishing, and had not denied the name of Christ, as Smyrna and Philadelphia. And the admonitions addressed to them, 1. to repent and reform their ways; 2. to reject false Apostles and corrupt doctrines; 3. to retain their patience and stedfastness in the faith; 4. under the penalty of having “their lamps removed,” or their established Churches extinguished, are equally addressed to all. “He that hath an ear, let him hear what the Spirit saith to the Churches” in general, Rev. ii. 29, iii. 22.

Most exactly, indeed, have our Lord’s prophecies respecting these Churches been fulfilled, for a warning to all. Take the following account of their present state from a modern historian, Gibbon, not prejudiced, certainly, in favour of the Apocalypse. Decline and Fall, &c. Vol. XI. p. 314.

“In the year 1312 began the captivity, or ruin of the seven Churches, by the Ottoman power.—In the loss of Ephesus, the Christians deplored the loss of the first angel, the extinc-
tion of the first candlestick [or lamp] of the Revelations. The desolation is complete, and the temple of Diana, or the Church of Mary, will equally elude the search of the curious traveller. Sardis is reduced to a miserable village. The God of Mahomet, without a rival, or Son, is invoked in the Mosques of Thyatira and Pergamus. The circus and three stately theatres of Laodicea are now peopled with wolves and foxes [or jackals].”

Such, we may remark, is the utter desolation of that Church, which, for her “lukewarmness, Christ threatened to spue out of his mouth” in disgust, Rev. iii. 16.

“Among the [inland] Greek colonies and Churches of Asia,” proceeds Gibbon, “Philadelphia is still erect; a column in a scene of ruins! At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and their freedom above fourscore years; and at length capitulated with the proudest of the Ottomans,” [Bajazet, in 1390.]

Thus has Philadelphia been saved by prophecy.—“Because thou hast kept the word of my patience, I also will keep thee from the hour of trial destined to come upon the whole world, to try the dwellers upon the earth. Lo, I am coming quickly;
hold fast what thou hast, that no one take away thy crown. Him that overcometh will I make a pillar in the temple of my God," Rev. iii. 7—12.

The sceptical historian moots the point, "whether Philadelphia was saved by prophecy or by courage?" The Christian reader cannot hesitate a moment, and Gibbon himself allows, that the Philadelphians "defended their religion as well as their freedom." But where "the Spirit of the Lord is, there," and there only, "is liberty," 2 Cor. iii. 17.

O! may the Church of England, that noblest pillar of the Reformation, "still stand erect" amidst the ruins of the continental Churches, in this dread hour of trial, or last woe, now actually come, (we apprehend) on all the world.

Injuriōsus ne pede proruas, Domine, (Rev. xi. 7.)
Stantem columnam ! ————
ESTO PERPETUA !

Smyrna, that maritime city, is still populous. It is chiefly supported by its trade with the Franks, or western Christians, and the Armenians, or eastern, though under Turkish dominion. The Greek inhabitants, who, in Wheeler's time, were, at least, ten thousand, had but two Churches; the Armenians, amounting to several hundreds, but one; the English, who ranked next in number and consequence, had only a single chapel in the consul's house. "Which is a shame," says Wheeler, "considering the great wealth they keep up here beyond all the rest!" An archbishop of the Greek Church resided there, and a Latin bishop, who then received a stipend from Rome. "But," says Wheeler, "I esteem a good English priest, (the chaplain of the factory at that time,) an Evangelist, if compared with any of the rest," and he represents the Christians in Smyrna as more numerous and flourishing than in any other of the seven Churches. This also was the result of prophecy, because of their patient endurance of persecution and poverty, rich in good works, Rev. ii. 9. "Fear none of those things which thou shalt suffer:—Be thou faithful unto death, and I will give thee the crown of life," ver. 10. An encouragement peculiarly adapted to their Angel, or Bishop, the venerable Polycarp *, who suffered martyrdom rather than apostatize, A.D. 167.—"Fourscore and six years

* See the admirable Letter of the Church of Smyrna, describing Polycarp's martyrdom, Lardner, Vol. VII. p. 413—417.
have I served Christ, and he never injured me: how then can I blaspheme my King and my Saviour!" And our Lord forewarned them of the last and bloodiest persecution of ten years, by Diocletian, A.D. 303, "Behold the Devil is about to cast some of you into prison, that ye may be tried, and ye shall have affliction, ten days," ver. 10.

At Pergamus our Lord noticed the recent martyrdom of "Antipas, his faithful witness" during Domitian's persecution, A.D. 94, Rev. ii. 13.

At Thyatira, the wicked prophetess, Jezebel, who seduced the people to idolatry and fornication, is threatened, she and her children, with death; "and all the Churches shall know that I am He who search the reins and breasts," Rev. ii. 20—23.

These awful, yet encouraging prophecies, were not confined to the seven Churches: they were written for our example, that "we also through patience and comfort of the Holy Scriptures might have hope," (1811.)

After this first terrestrial vision, others, still more amazing, were vouchsafed to the enraptured Apostle, by successive openings in heaven; (on the ensuing Lord's day, we may presume,) affording new and more extended prospects of futurity. 1. A door was opened in heaven, which gave him a view of the Spiritual Church and worship, Rev. iv. 1. 2. The spiritual sanctuary was opened, Rev. xi. 19. 3. Again, Rev. xv. 5. And 4. Heaven itself was fully opened, xix. 11*. Hence, the remainder of the book naturally resolves itself into four celestial visions. The first and grand vision beginning chap. iv. and ending chap. xi. 18. The second beginning chap. xi. 19, and ending chap. xiv. 20. The third beginning chap. xv. and ending chap. xix. 10. And the fourth beginning chap. xix. 11, and ending chap. xxii. 5.

GRAND CELESTIAL VISION.

The Apostle was next invited by the same voice as of a trumpet, which he heard before in the first vision; "Ascend

* These remarks are to be found in Wesley's excellent note on Rev. iv. 1, p. 210, furnishing a simple and most satisfactory master-key to the whole plan of the Apocalypse, by resolving it into four celestial visions, as above. It is remarkable, that Wesley himself did not apply this key, which he so happily suggested; for he extends "the main vision, straight forward from the fourth to the twenty-second chapter," p. 246.
Here the Lord did not personally appear at first to John, and when He did appear afterwards, it was under a different form. In the first vision, He was arrayed in terrors as THE ORACLE OF GOD, predestined to inflict vengeance on all His foes with the sword of THE SPIRIT, Rev. ii. 12—16, xix. 11—16. In the course of this, He appeared under the milder form of THE LAMB, sacrificed for the redemption of mankind; afterwards associated with THE FATHER in the throne of His glory, and sharing joint worship with Him from all the rational beings of the universe.

FIRST SCENE.

I. This most sublime and stupendous vision opens with a magnificent and circumstantial description of the Spiritual Church, compounded of the apparatus of the former visions of Isaiah, vi. 1, &c. and Ezekiel, i. 26—28, but more distinct and splendid.

1. THE FATHER is represented in all the pomp of majesty, and surrounded with a rainbow, that gracious emblem of divine mercy to mankind, (Gen. ix. 13, Ps. lxxxix. 37,) sitting upon His precious throne, alone, at first, to mark His supreme dominion. Out of the throne were issuing lightnings and thunders; and there were seven burning lamps of fire, (which are the seven spirits of God,) Zech. iv. 10, and an azure sea, like crystal before the throne. Both therefore may, perhaps, be emblematical of the baptism of the Holy Spirit, (Matt. iii. 11, Acts i. 5, ii. 3, 4, xi. 16,) ver. 2—6.

2. Four living creatures, compounded of Isaiah's seraphim, vi. 2, and Ezekiel's cherubim, i. 10, 11, x. 14, 15, are represented like those that supported the mercy seat in the inner sanctuary of the Jewish tabernacle and temple. They were stationed "in the midst of the throne," or elevated midway as to its height, Isa. vi. 1, and "round about the throne," at the four corners, corresponding to the four quarters of the world, "full of eyes before," to view the wonders of time to come, and "behind," the wonders of time past *.

* By a similar imagery, the most ancient of the Roman gods, JANUS, the god of time, was represented with two faces, looking forwards and backwards. That he
These cease not day nor night, praising God and saying, Holy, Holy, Holy, Lord God Omnipotent, Who was, and who is, and who is to come *, by a sublime enlargement of Isaiah's doxology, vi. 3.

3. Four and twenty presbyters surrounded the throne clad in white vestments, sitting on four and twenty thrones, and wearing golden crowns, who, on the thanksgiving of the four living creatures, fall down before God, and cast their crowns before the throne, in token of homage, saying, "Worthy art Thou, O Lord, to receive the glory and the honour, and the power, [preeminently,] because Thou hast created all things, and for thy will, or pleasure, they are, and were created," ver. 6—11.

The four living creatures (Ὄωα) as they are properly rendered, Ezek. i. 5; (and improperly "beasts," here, since they all had wings, and two of them, the faces of a man and an eagle,) are supposed, by the Hutchinsonian mystics, to denote the Godhead; (see Parkhurst, Heb. Lex. βασιλεύω, p. 379—399;) by other commentators, Archangels, or the principal powers of heaven; both incorrectly; for why should the Deity praise himself? And they are distinguished from Angels afterward, v. 11; and further, are said to be redeemed themselves by the blood of the Lamb, v. 9. They rather, indeed, represent the was of oriental origin, and originally denoted the ancient of days, appears from his name, evidently derived from the Hebrew IAH. See my Dissertations, p. 186—188.

* 'Ο ἡμιον, καὶ 'Ο οὐρα, καὶ 'Ο ἔρχομενος, here, and Rev. i. 4; Middleton has noted a peculiarity in the style of this doxology; "the verb ἔρχομαι, used as a participle of past time," p. 660. From the analogy of the following participles, ὠν and ἔρχομενος, it is evidently put for, γεγονὼς, "having been," but understood verbally for ἔρχομαι; as they are also for σωτέρ and μελέτε στροφάλι.

This title of the ancient of days is an expansion of his Hebrew title, Ὅν ἡμῖν ἤλθεν, "I am who am," Exod. iii. 14; which is rendered by the Septuagint, Εγώ εἰμι 'O ὦν. It bears a striking analogy to the Egyptian title of Neith.

Εγώ εἰμι Παν τὸ γεγονὸς, καὶ οὐ, καὶ σομενον.

With this remarkable difference, that the attributes here are in the neuter gender, whereas in Holy Writ they are in the masculine, as befitting the everlasting God, whom the foolishness of Egyptian, Grecian, and Roman philosophy degraded to a material substance in the neuter gender, "Οὐρα, the universe," like their secondary elementary gods, Osiris, Isis, Sirius, &c. the Sun, earth, dog-star, and Nile, &c. Jupiter, Juno, Apollo, &c.

Ὡς, "Ὦς," or Ὄς, "On," Gen. xii. 45—50, originally denoted the supreme being, though afterwards the Sun; and was evidently the ancestor of the Greek participle, ὤν masculine, and οὖ neuter. See the antiquity and universality of this title proved in my Dissertations, p. 214—223.
whole congregation of the faithful in the four quarters of the world, or the Catholic Church, who daily offer up praise and thanksgiving to God.

The four and twenty Presbyters, conformably thereto, represented the priesthood; corresponding to the chief priests, or heads of the four and twenty courses in the Jewish Church, as observed before.

SECOND SCENE.

II. The scene now changed, and represented the Father as holding in his right hand the book of fate, or of the times and seasons of the destinies of mankind in the course of his providential government. This was a volume, or roll, written from the abundance of the matter, inside and outside*, and sealed with seven seals; intimating that its mysterious contents were hidden or concealed from the past generations, from the Angels, and even from the Son himself, Matt. xxiv. 36, Acts i. 7.

Proclamation was next made by a mighty Angel, inviting the worthiest of the whole creation, from the highest to the lowest, to open the book and loose its seals. But none was found worthy, neither Angels, nor men, nor demons, to open the book; or even to read it, if opened, (Isa. xxix. 11, 12, Dan. v. 8,) Rev. v. 1—3.

This sad disappointment deeply affected the Apostle, and he wept much†. To comfort him, one of the Presbyters, (perhaps,

* So the prophetic roll or volume, shewn to Ezekiel, was written inside and outside, ii. 10.

† " The Revelation was not written without tears, neither without tears will it be understood."——" But who now is concerned, or grieved, that he cannot understand those prophecies!"

These were the pious and rather desponding reflections of two learned and respectable commentators, John Wesley and Bishop Newfon. Since their time, however, a blessed change has gradually taken place in the public mind, (which, to their due praise, they contributed not a little to promote) and the labours of former illustrious expositors, besides Mede, Vitringa, Doubs, Whiston, Sir Isaac Newton, Lowman, &c. have been successfully followed up in the present age by Wood, Whitaker, Kett, Sharpe, Bicheno, Faber, Woodhouse, &c. who, by a closer and more critical attention to the symbolical language of these mysterious prophecies, have explained many events fulfilled and fulfilling, and thrown much additional light upon their obscurities. The subject, however, is yet by no means exhausted. Enough has been done to shew the possibility and the
the Evangelical prophet Isaiah, Rev. xix. 10,) kindly said to him, *Weep not, Lo the Lion* of the tribe of Judah, Isa. xxix. 1, the *root of David*, Isa. xi. 1, hath conquered, Isa. lxiii. 1, and is preparing to open the book and loose its seven seals, (Isa. xxix. 11, 12,) ver. 5.

Then he looked, and lo, in the midst of the throne and four *living creatures*, and in the midst of the *Presbyters*, or between both, there stood (as the great *Mediator* between God and Man,) a *Lamb*, (Isa. liii. 7,) as if just *sacrificed*, (Christ, after his crucifixion and ascension into heaven) having seven *horns* and seven *eyes*, emblems of perfect power and wisdom (which are the seven *spirits of God*, sent forth into all the earth; and now committed to Christ, Zech. iv. 10, Rev. v. 1.) And he came to the throne, and took the book out of the Father's right hand, in token of inauguration, or formal investiture into his *universal* and everlasting dominion, to whom all authority was given in heaven and earth, as the *Son of Man*, (Dan. viii. 13, 14, Matt. xxviii. 18,) and also as the great *Seer*, or *prophet of God*, to whom the *times* and the *seasons* were now *fully revealed*, (Dan. ii. 20—22, Rom. xvi. 25,) ver. 6, 7.

And when, with the Father's full approbation, he received the book, immediately his *sovereignty* and *omniscience* were recognized by the whole *Spiritual Church*; for the four *living creatures* and the four and twenty elders, (each of the latter having harps and *golden vials* full of incense, containing the *prayers of the Saints*) fell down in worship before the Lamb, and sang a *new Hymn*, saying, "*Worthy art Thou to receive the book, and to open its seals; because Thou wast sacrificed, and didst redeem us unto God, (from spiritual bondage to sin and Satan) by thy blood, out of every tribe and tongue, and people and nation; (in the four quarters of the world,) and didst make us (Presbyters) kings and priests to our God; and we probability of doing much more, when the visions shall be more fully disclosed by the lapse of time, that surest interpreter of prophecy. "*Many shall run to and fro, with anxious and restless curiosity, to decipher these mysteries, until the time of the end; and knowledge shall be increased,*" Dan. xii. 4. "Among the interpreters of the last age," (says Sir Isaac Newton, p. 251,) "there is scarce one of note who hath not made some discovery worth knowing; and thence, I seem to gather, that God is about opening these mysteries. The success of others put me upon considering it; and if I have done any thing which may be useful to following writers, I have my design."—Such is the *design* also of the present attempt.
shall reign upon the earth, (at the regeneration, Dan. vii. 27,) ver. 8—10.

This homage of the Spiritual Church was followed by that of an innumerable company of Angels surrounding the throne and the Church, and saying with a loud voice, "Worthy is the Lamb that was sacrificed, to receive power and wealth, and wisdom and strength, and honour and glory and blessing." This sevenfold praise, corresponding to his sevenfold gifts, ver. 11, 12.

The last act of this sublime service was the universal adoration of all the creation throughout the four quarters of the universe, to God and the Lamb conjointly, saying to both, the "blessing, and the honour and the glory and the dominion for evermore."

And the four living creatures said Amen. And the four and twenty Presbyters fell down and worshipped, ver. 13, 14.

Thus was the Lamb invested with his new name, King of Kings and Lord of Lords throughout the universe, to God the Father's glory. See Paul's admirable commentary, Phil. ii. 5—11.

THIRD SCENE.

III. The Lamb now, as "the faithful witness," and true prophet of God, proceeded to open the seals of the book of fate in succession, and disclosed to view an orderly series of symbolical prophecies, unfolding the history of the Church from its rise to the end of the world.

These symbolical prophecies may be divided into two classes in general, primary and secondary. The primary represent the succession of the great leading historical events in chronological order. The secondary form a synchronizing or collateral series of explanatory prophecies, designed to enlarge and illustrate the primary, when either too concise, or too obscure. To these is added, a supplemental series, designed to explain important parallel prophecies within the range of the prophetic history, delivered by Moses, Isaiah, Daniel, Joel, Ezekiel, &c. in the Old Testament.

The mysterious book of fate consists of three divisions. 1. The inside of the roll, or volume; 2. the little book, or codicil attached thereto; and 3. the outside of the roll; containing, all together, the whole collection of these symbolical prophecies.
Before we enter upon the prophecies, it will be requisite as a ground work for the superstructure to fix as nearly as may be; 1. the limits of these three divisions, or where each begins and ends; and 2. the subject matter of each; which constitute the most difficult points of the whole enquiry, and the most disputed among critics and commentators.

1. The opening of the first seal attached to the first sheet of the roll begins with the sixth chapter. In this, all are agreed, as also in the opening of the succeeding seals to the seventh; beginning with the eighth chapter.

2. The four war trumpets plainly began to sound, with Rev. viii. 7.

3. The three woes attached to the three last trumpets, (viii. 13,) plainly begin with the ninth chapter.

4. In the course of the second woe, during the sounding of the sixth trumpet, (ix. 13—21,) is introduced the remarkable digression of the codicil with the tenth chapter; and the codicil itself plainly begins with the eleventh chapter.

The end of the codicil is much disputed. Mede, Lowman, Faber, &c. and most commentators, extend it through four or five chapters, ending with the thirteenth or fourteenth. But this, says bishop Newton, is to make the little book as large or larger than the sealed book; of which it is only an appendix, Dissert. Vol. III. p. 201.

5. He proposes, therefore, to shorten the little book, as ending with the fourteenth verse of the eleventh chapter, Vol. III. p. 132. But it rather more correctly ends with the preceding verse; for this 14th verse, “the second woe is past; lo, the third is coming quickly,” evidently belongs to the sealed book; resuming the subject from the conclusion of the ninth chapter, after the codicil is ended.

6. The third woe commences with the sounding of the seventh trumpet, xi. 15, and ends in a general thanksgiving of the spiritual Church to God for avenging his saints, and rewarding them at the first resurrection, xi. 18.

The account of the second and third woes, indeed, are extremely concise; the second being dispatched in the eight last verses of the ninth chapter; and the third, in the four last verses of the eleventh chapter, which properly ends with the 18th verse, the 19th verse beginning a new subject, in the twelfth chapter, to which it ought to be prefixed, according to
the judicious distribution of Bishop Newton, Vol. III. p. 202; one of the best expositors of the Apocalypse; treading in the steps of Joseph Mede, but not implicitly or servilely. Of whose scheme the present is chiefly designed to be an improvement.

4. The codicil contains a brief explanation of the leading events of the three last woes, during the persecuting period of a time, times, and half a time, originally noticed by Daniel in his appendix; and here explained to denote forty-two months, or 1260 prophetic days, or years, xi. 2, 3, see Vol. II. p. 529. 5. The supplemental visions, explanatory or illustrative of the book, and of the codicil, begin from the origin of the persecution of the Church of God, in the enmity of the old serpent, or fiery dragon, in the twelfth chapter; after this, an account of his prime instruments, the western and eastern wild beasts, is given in the thirteenth chapter, &c.

We shall next endeavour to unfold this simple arrangement, by a methodical outline of the whole.

SCHEME OF THE PRIMARY SYMBOLICAL PROPHECIES.

I. Period. Seven Seals, 306 years.

1. Seal. A white horse. The rider, Christ, as an archer conquering and to conquer, vi. 1, 2... 31
   Foundation of the Church.

2. Seal. A red horse. The rider with a great sword, to inflict great slaughter, ver. 3, 4... 65
   Mutual wars and massacres of Jewish and Roman persecutors of the Church*, ending with the desolation of Judea... 135

* The following were the principal persecutions of the Church by the Jews and the Romans.

JEWISH PERSECUTIONS.

1. By the Sanhedrim, after Stephen's martyrdom, Acts viii. 1, ix. 31... 34
2. By King Herod Agrippa. Martyrdom of James, Acts xii. 1—19... 44

ROMAN PERSECUTIONS.

1. By Nero. Martyrdom of Paul and Peter, 2 Tim. iv. 6, 2 Pet. i. 14... 65
2. By Domitian. Exile of John to Patmos, Rev. i. 9... 95
SACRED CHRONOLOGY.

3. Seal. A black horse. The rider holding a balance, to weigh the wheat and barley, v. 5, 6 .......................... 136

4. Seal. A pale horse. The rider Death, attended by Hades, v. 7, 8. 194

5. Seal. Cry of the Martyrs to God, for vengeance against their persecutors, v. 9, 10.

3. By Trajan. Martyrdom of Ignatius, Bishop of Antioch.......................... 107
4. By Marcus Antoninus. Martyrdom of Polycarp, Bishop of Smyrna........ 167
5. By Severus. Violent and general .................................................. 203
6. By Maximin. Of the Christian Clergy........................................... 236
8. By Gallus. At Rome chiefly .......................................................... 252
10. By Diocletian and Maximian. The last, the severest and longest...... 303

Diocletian and his associates' persecution for ten years, was the most terrible of all. This was designed, if possible, to extirpate the Christian name, as well as religion, and restore Paganism, as boasted in columnal inscriptions, found at Clunia, a Roman colony in Spain.

1. DIOCLETIANUS JOVIUS ET MAXIMIAN HERCULIUS. CÆS. AUGG.
   Amplificato per orientem et occidentem imp. Rom.
   Et nomine Christianorum deleto,
   Qui temp. evertebant.

2. DIOCLETIAN. CÆS. AUG. GALERIO IN ORIENTE ADOPT.
   Superstitione Christ. ubique deleta.

The reasons here assigned for persecuting the Christians, were, that they were “overturning the state,” and “subverting the established worship of the gods.”

The following profound reflection we owe to Montesquieu. “We know that the Romans received into their city the gods of other nations. But they did so as conquerors; they carried them in procession in their triumphs. Whenever strangers attempted of themselves to establish their own gods, they were instantly repressed. We know further, that the Romans were accustomed to give to the strangers' gods whom they adopted, the names of their own gods most nearly resembling them: but when the priests of other countries wanted to introduce their gods, under their proper names, they were not permitted. And this was one of the greatest obstacles which the Christian religion found.”

Rise and Declension, &c. cap. 16.

The Emperor Tiberius, therefore, paid Christ a particular compliment, when he proposed to the senate to enrol him, by name, among the number of their gods. See p. 280, &c. of this Volume.

* See the circumstantial and affecting narrative of the persecution at Vienne and Lyons, under this admired emperor and philosopher, given by Eusebius, and translated at length by Lardner, Vol. VII. p. 417—437.

VOL. III.
Roman persecutions, the last ending ................................. A.D. 313
The Martyrs exhorted to patience for a short while, v. 11.

6. Seal. A great earthquake, eclipses of the sun and moon, falling
 of stars from heaven, v. 12—17. ................................. 313
Great convulsions in the Roman Empire, downfall of Paganism, and establishment of Christianity ...................... 323

7. Seal. Half an hour’s silence in Heaven, viii. 1 ................. 323
Calm, and tranquillity of the Church and empire, during the beginning of Constantine’s reign ........................................ 337

During this calm, a great conversion of Jews, Pagans, and Heretics to the Church; and suspension of Divine judgments during the sealing, with the cross in their foreheads, or baptism, of 144,000 true Israelites, vii. 1—8.

Thanksgiving of the spiritual Church and angelic host to God and the Lamb, v. 9—12.

II. Period. Four war trumpets, 225 years.

1. Trumpet. Mingled storm of hail, fire, and blood, viii. 7 ................................. 395
Invasion of the northern Goths, &c.

2. Trumpet. A volcanic mountain cast into the sea, ver. 8, 9 ................................. 455
Invasion of the southern Vandals ................................. 472

3. Trumpet. A comet falls from Heaven, called Wormwood, v. 10, 11. ......................... 476
Extinction of the western Roman empire by the Goths.
Bitter contests between the invaders.

4. Trumpet. Dimness of the sun, moon, and stars of Heaven, v. 12. ................................. 533
Great faintness and calamity of the whole Roman empire.

III. Period. Three woe trumpets, 1260 years.

5. Trumpet. First woe. A fallen star opens the pit of the Abyss, lets out a swarm of locusts with stings, and their infernal King Abaddon, or Satan, to torment for five months, the unsealed, ix. 1—11 ................................. 620
Mahomet, the false prophet, who promulgated his heresy, and lets loose the Saracens to harass the corrupt Christians for 150 years.
End of the first woe, ver. 12 ........................................ 770

6. Trumpet. Second woe. Four angels loosed from the river Euphrates, for an hour, a day, a month, and a year, v. 13—19 ........................................ 1281
Four Turkish sultanies let loose to slay the eastern corrupt Church, and to propagate their heresy for 391 years and fifteen days.
Extinction of the eastern empire by the Turks, and end of the second woe, xi. 14 ........................................ 1672

7. Trumpet. Third woe, including seven vials, or last plagues.
This trumpet probably began to sound with the French revolution, completed .......... 1793

First Blast. First vial poured on the earth. A grievous ulcer upon the worshippers of the Beast and his image, xvi. 1, 2.

Second blast. Second vial poured on the sea, which became putrid blood. Great mortality, v. 3.

Third blast. Third vial on the rivers, which became blood. In retaliation for the blood of the saints and martyrs, v. 4—7.


Fifth blast. Fifth vial, on the throne of the beast, his kingdom full of darkness, v. 10, 11.

Sixth blast. Sixth vial, on the river Euphrates. Its waters dried up to afford a passage for the apostate kings of the east, instigated by three demoniacal spirits, like frogs, to the battle of Armageddon, v. 12—16.


End of the last woe, xi. 15, xvi. 17. .............. 1880

IV. Period. The Regeneration, 1000 years, or generations.

The mountain, or Christ's kingdom established upon earth.

Thanksgiving of the spiritual Church. .......... xi. 15—18.

Satan bound. ........................................ xx. 1—3.


Satan loosed near the end, to deceive the nations, Gog and Magog; they march to besiege the New Jerusalem, and are miraculously destroyed. .......... — 7—10.

Satan cast into the lake of fire.

V. Period. The Kingdom of Heaven. Eternity.


The righteous translated to Heaven with Christ ........ — 13.

The wicked, with Death and Hades, cast into the lake of fire, at the second death. ............ — 14—15.

SECONDARY SYMBOLICAL PROPHECIES.

I. The Little Book, or Codicil, exhibiting the persecutions of the two faithful witnesses of the law x. 8—11.
and of the Gospel, during the three woes, for 1260 years, (Dan. vii. 35, xii. 7.)

2. Their death, and miraculous resurrection, after three days and half, and visible ascension into heaven...

3. Destruction of their foes, and conversion of the remnant that are saved.

II. The mystical woman persecuted by the old Dragon. Or the true Church, by the Devil, from the beginning to the end of the world, (Gen. iii. 15.)

2. Warfare of Michael and his angels with the Dragon and his angels, (Dan. xii. 1.)

3. Thanksgiving of the spiritual Church for the victory of Michael, or Christ.

III. The Dragon’s persecuting instruments.

1. The western wild beast;

2. The eastern; and the image of the former framed by the latter; or the Roman, Mahomedan, and Infidel powers.

IV. 1. The Lamb and his 144,000 elect, on Mount Sion, or the Church established at the regeneration, and their worship, (Isa. ii. 2, 3; Micah iv. 1, 2; Dan. xii. 1.)

2. The three angels of the Reformation, Wickliffe, Huss, and Luther, (Dan. xii. 11, 12.)

3. The promised reward of their patience, (Dan. xii. 13.)

V. 1. The symbolical harvest of wrath. (Joel iii. 14—16.)

2. The symbolical vintage of wrath, (Joel iii. 17—20.)

VI. 1. The mystical harlot, or corrupt Church, (Hos. i. 3.)

2. Her pride, luxury, and fall, (Ezek. xxvii; Isa. xxi. 9.)

3. Thanksgiving of the Heavenly Host.

VII. The white horse, and rider, Christ, with the sword of the Spirit, and his armies, proceeding to the conquest and the slaughter of his foes, (Psalm xliv. 1—7; Ezek. xxxix.)

VIII. The New Jerusalem described, (Isa. lx. Ezek. xl—xliv. Ezek. xlvi.)

The conclusion.

In addition to the canons of prophetic criticism, before employed in constructing the scheme of Daniel’s visions, (Vol. II. p. 494, note,) the following cautions, deduced as corollaries from the last, or fourth, were carefully attended to in constructing this more difficult, circumstantial, and comprehensive scheme.

I. “Not to overlook what is already fulfilled.
II. "Not to describe as fulfilled what is still to come.*"

These are necessary to supply the omissions of expositors in the former branches of the prophecy, occasioned by contracted views; and also to retrench guesses respecting the latter, still unfulfilled, occasioned by unnecessarily imperfect views. These cautions, with the Divine blessing, will tend, we trust, to correct errors both of defect and excess, which have hitherto contributed to cloud the Apocalypse.

SEVEN SEALS.

When the Lamb opened the first seal, one of the four living creatures, with a voice as of thunder, invited the prophet "to come and see" the spectacle. Mede ingeniously supposes, p. 442, that this was the first, like a lion, stationed eastward;

* These most useful cautions are given by Wesley, Notes, Vol. III. p. 218.

"The folly of interpreters," says Sir Isaac Newton, (on the Apocalypse, p. 249,) "has been to foretell things by this prophecy, as if God designed to make them Prophets. By this rashness, they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this, and the prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to foreknow things, but that after they were fulfilled, they might be interpreted by the event, and His own Providence, not the interpreters, be then manifested thereby to the world. For the events of things predicted many ages before, will then be a convincing argument that the world is governed by Providence.

"For, as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian Religion, (which all nations have since corrupted,) so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but also for effecting a recovery and re-establishment of the long lost Truth, and setting up a kingdom wherein dwells righteousness, (2 Pet. iv. 13.) The event will prove the Apocalypse; and this prophecy, thus proved and understood, will open the old prophets; and all together will make known the true Religion, and establish it."

This profound philosopher points out here the rational and scientific mode of improving our knowledge of prophetic Scripture, by proceeding in the analytic method.

"For he that will understand the old Prophets must begin with this. But the time is not yet come for understanding them perfectly, because the main revolution predicted in them is not yet come to pass: 'In the days of the voice of the seventh angel—the mystery of God shall be finished; as He declared to His servants the Prophets: and then the kingdoms of this world shall become the kingdoms of our Lord and of His Christ; and He shall reign for ever,' (Rev. x. 7, xi. 15, xix. 6. Compare 1 Cor. xv. 24—28.)

"There is already so much of the prophecy fulfilled, that as many as will take pains in this study may see sufficient instances of God's providence: but then, the signal revolutions predicted by all the holy Prophets, will at once both turn men's eyes upon considering the prediction, and plainly interpret them. Till then we must content ourselves with interpreting what hath been already fulfilled."
which was the ensign of the tribe of Judah, in the eastern quarter of the camp of Israel, (Numb. ii. 3; Ezek. i. 10, xi. 14,) Rev. vi. 1.

1. The opening of the first seal exhibited a white horse, and his rider an archer, with a crown; emblematical of Christ, his victory, triumph, and royalty; at first “conquering” by suffering, and finally “to conquer” all his foes, according to ancient prophecy, (Gen. iii. 15; Deut. xxxii. 23; Psalm xlv. 1—7, &c.) ver. 2.

We date this, with Mede, Grotius, Hammond, Whiston, Lowman, Walmsley, &c. at Christ’s resurrection and ascension, A.D. 31, “when he led captivity captive, received and gave gifts to men” at the foundation of his Church, on the day of Pentecost, (Psalm lxviii. 18; Ephes. iv. 8; Acts i. 8, ii. 4.) Bishop Newton, Wood, &c. suppose the horseman to be Vespasian; Bengelius, Wesley, &c. suppose that Trajan was meant. But surely no earthly conqueror corresponds to the future conquest, tua vía regi, to the end of time.

Lowman, though he applies it to Christ’s kingdom, dates it too late, A.D. 95, the time of the vision. For this leaves an unaccountable chasm between the chronological prophecies of Daniel and John, which is completely filled up in the present scheme. The commencement of the seals immediately follows the first appearance of the Lamb on the stage, after he had been newly sacrificed, 5, 6. The vision, therefore, plainly had a retrospect to time past, as well as a view of the present, and a prospect of the future.

2. The opening of the second seal exhibited a red horse, whose rider wore a great sword, and was commissioned to take peace from the earth, that they might kill each other. He was invited to see this, by the second living creature, like an ox, westward of the throne, ver. 3, and, according to our Lord’s predictions, (Matt. x. 34, 35, xxiv. 6—9.) Persecutions, wars, and massacres, raged especially through the western, or Roman empire, from the first Jewish persecution of Stephen, A.D. 34, during the ensuing wars and massacres of the persecutors, by each other, till the desolation of Judea by Adrian, A.D. 135.

Commentators generally limit this season to the reigns of Vespasian, a Spaniard, and Adrian; and thereby leave an unaccountable chasm between the first and second seals.

3. The opening of the third seal exhibited a black horse,
(Lam. v. 10,) whose rider had a balance, or scales in his hand, to weigh wheat and barley, in a season of scarcity, (Ezek. iv. 16.) The price of a chenix, or about a pint of wheat, for a denarius, or seven pence halfpenny, the daily wages of a labourer, was excessively dear. The oil and wine were spared, by direction of a voice from the midst of the four creatures, probably of the third, at the southern corner, ver. 5, 6. And accordingly, in the reign of Septimius Severus, an African, and afterwards, Tertullian notices a general scarcity, occasioned by violent rains and bad harvests, which he considered as the judgments of God on the Roman empire, for persecuting the Christians.

The opening of the fourth seal, which he was invited to see by the fourth creature, like an eagle, at the northern corner of the throne, exhibited a pale horse, whose rider, Death, and associate Hades, had power to kill the fourth part of the earth with the sword, famine, death, or pestilence, and wild beasts, (God's four sore judgments, Ezek. xiv. 21,) ver. 7, 8. And accordingly, these all raged in the reign of the emperor Maximus, a Thracian, and afterwards, chiefly in Europe; as we learn from the historians of those times, Julius Capitolinus, Zonaras, Zosimus, Cyprian, &c.

Five hundred wolves, we are told, entered a depopulated city, in which the younger Maximin happened to be. The Heathens malignantly ascribed all these public calamities to the Christians, according to Arnobius.

The four war seals, as we may term them, from the horsemen, were succeeded by

5. The opening of the fifth seal, which represented the cry of the martyrs, sacrificed at the foot of the altar, (whose blood was offered up as a libation to God, 2 Tim. iv. 6, Phil. ii. 17,) supplicating for redress*. They were furnished with white vestments, and exhorted to wait patiently for a little while, till the persecutions of their fellow servants and brethren, who were to be killed, as they were, should be fulfilled also, ver. 9—11. This probably took place in the last and bloodiest persecution of Diocletian. The martyrs are to wait for their reward, along with the two faithful witnesses, to be slain in the

* This representation "seems much to favour the consciousness of departed saints; and hardly to consist with that uncomfortable opinion of their insensible state, till after the resurrection." Lowman, p. 51.
last woe, Rev. xi. 7—12, at the resurrection of the just, or first resurrection, Rev. xx. 4—6.

6. The opening of the sixth seal, disclosed a still more awful and fearful spectacle than any of the preceding; great shaking of heaven and earth, eclipses of the sun and moon, falling of stars in great abundance, the heavens parched up as a scroll, the mountains and islands removed from their places; the kings and nobles, all the people, from the highest to the lowest, hiding themselves in caves and rocks of the mountains from the face of God and the wrath of the Lamb, in the day of his great wrath, ver. 12—17.

This aptly represents the tremendous convulsions and unsettlements of the Roman empire, during the civil wars and struggles of the two contending parties, the Pagan and the Christian, for dominion. The kings and nobles of the former, Maximian, Galerius, Maximin, Licinius, overthrown, with all their adherents, by Constantine the Great, and his Christian armies; and Galerius, Maximin, and Licinius, before they were cut off by the sword, confessing the just punishments of God and his Christ, in their destruction! See the excellent observations of Mede, p. 447, &c. and Bishop Newton, Vol. III. p. 69.

7. The opening of the seventh seal stopped these dreadful judgments, and produced half an hour's silence in heaven, a silence more expressive than any words, to describe the ensuing tranquillity that followed Constantine's sole sovereignty, after the defeat of Licinius, A.D. 323.

The first act of his reign was to suppress the heathen sacrifices, and their attendant abominations; and to establish the Christian religion in their room. For which Heliogabalus had prepared the way.*

* Montesquieu has sagely noticed a singular paradox; that by a secret dispensation of Providence, one of the worst and vilest of the Heathen Emperors, (who preceded Constantine, about a century,) Heliogabalus, "greatly contributed to the establishment of Christianity."

Varius Bassianus, before his election to the empire, A.D. 218, by the soldiery, in opposition to Macrinus, was priest of the Sun, then worshipped in Syria, in a stately temple at Emesa, under the name of Eleugabalus. This title, therefore, the Emperor assumed, and formed the mad project to destroy all the other objects of religious veneration at Rome, and suffer no God to be worshipped there but Eleugabalus. He erected a magnificent temple to him, profaned all the other temples, stripped them of their orna-
The next was to endeavour to compose the religious controversies of Christians, in the famous council of Nice, A.D. 325, establishing the Nicene Creed, as a standard of Christian doctrine; and to suppress the various conventicles of Schismatics and Heretics, and invite "all that had a sincere love of the truth, to come into, or return unto the bosom of the Catholic Church." The zeal and authority of the Emperor, brought a prodigious influx of hypocritical and false brethren into the pale, from the great mass of idolaters, Jews, and Heretics. Not less than 12,000 Pagans and Jews, beside women and children, were baptized, when Constantine took possession of Rome, after the death of Maxentius, in A.D. 312, as we learn from Abulfaragi.

The sunshine, or gleam of prosperity, which now succeeded the civil establishment of the Church, proved more detrimental to its spiritual welfare, than the storms and tempests of adversity, by which it had been hitherto buffeted. The grand apostacy of the worship of Demons, or departed saints, and the introduction of a multitude of mediators, borrowed from Pagan superstition, and foretold by THE SPIRIT, 1 Tim. iv. 1, and metaphysical subtleties in Theology, had infected many of the heads of the Church, especially the Monkish Fathers, (as we have seen in the foregoing articles of the duration of miracles and doctrine of Demons, in Paul's visit to Athens.) These defended their heathenish superstitions, and philosophizing tenets, with all their might and artifice, and dealt out excommunications and anathemas, and lying wonders, without mercy and without shame, upon their opponents, whom they termed heretics; and they persecuted each other with as much fury as they had been persecuted by the Pagans before.*

ments, and attempted to convey thither the perpetual fire of Vesta, the palladium from Troy, the statue of Cybele, the buckler of Mars, and whatever else was looked upon by the Romans as most sacred. From Carthage he ordered the goddess Urania, or Caclestis, with all the rich ornaments belonging to her temple, to be transported to Rome, married her to Eleagabalus, and celebrated the nuptials of the two divinities, with great pomp and solemnity. See the Universal History, Vol. VI. p. 136, folio.

"Nothing, therefore," says Montesquieu, "was now thought strange in the empire; and the people were prepared to receive every foreign custom, (or religious innovation,) which any of the emperors wished to introduce." Montesquieu's Rise and Declension, chap. xvi.

* Constantine at first endeavoured to appease this madness, in his excellent letter to Alexander and Arian, during their unhappy controversy respecting the nature of the Son; whether he was ὁμοουσιος, "of the same substance," or ὁμοουσιος, "of like
ANALYSIS OF

FOURTH SCENE.

During the half hour's silence, or first calm of Constantine's reign, a mighty angel from the sun rising, (or Christ himself, "the day spring from on high," Luke i. 78,) with the seal of the living God, appeared, to separate the true worshippers from the idolaters, and commanded the four destroying angels, who presided over the winds or tempests that ravage the earth and sea, the eastern and western world, to suspend the ensuing judgments on both, till the servants of God, or the true Israelites, should be sealed, or preserved by baptism*, from the destruction that awaited the hypocrites.

This bears a remarkable analogy to Ezekiel's allegorical substance" with the Father, that split the Church into two violent factions. He told them this was "not a fundamental article of faith," (ου περι του κορυφαυν των εν τω νομω παραγγελματων,) but "the very least of all," (ωτερ λιαν ελαχιστων,) "useless, and by no means necessary" to salvation, (ματαιων και μηδαιμον αναγκαιων,) and which, therefore, ought to be no obstacle to their holding one and the same faith, and returning to mutual friendship and charity; and thereby restoring peace and tranquillity to the whole body of the empire; and enabling himself to pass the residue of his life without great disquietude." See the whole, in Eusebius De vita Constantini, II. 68 — 71, or Socrates, B. I. ch. 7; translated at length in Ben Mordecai's Letters, edit. 2, p. 1173—1178.

But Constantine's pacific endeavours proved fruitless; he was drawn into the vortex of controversy himself, and became a decided persecutor of the Arians; against whom, the Nicene Creed was hastily framed. His son Constans, was furious against the Athanasians; so that both sects were persecuted in turns. One council was called to amull the acts of another; and having lost sight of scripture, in their metaphysical subtleties and distinctions, they converted the Church into a great slaughter house.

"Since the Nicene council," says Hilary, A.D. 354, "we do nothing but write creeds; and while we quarrel about words, while we raise questions about novelties, while we fight about ambiguities, and strive about parties, while we anathematize each other, scarce any one is Christ's!—And while we bite one another, we are consumed one of another!" — "Christianity," says Episcopius, "became a mysterious, dark, incomprehensible, unintelligible religion, loaded with human inventions." And during the following period of the four war trumpets, superstition and idolatry, hatred and persecution, raged among Zealots and Fanatics, calling themselves Athanasians, Arians, Eutychians, Novatians, Nestorians, &c. any thing but fellow Christians!

Alas ! how applicable to the present most woeful period is this!

--- Mutato nomine, de TE

Fabula narratur !

* This mystical sealing, or baptism of the elect Christians, bears a remarkable analogy to the symbolical baptism of the true Israelites, prefigured by their miraculous passage through the Red Sea; and again, through Jordan, before they entered into the promised land, as the Church of Christ in the wilderness, 1 Cor. x. 2—4, Heb. xi. 24—29.
vision, in which the glory of the God of Israel quitted the sanctuary, when devoted to destruction, and retired eastward, to Mount Olivet, where the Roman army was encamped *, Ezek. xi. 23, and in which the Lord commissioned the man clothed in linen, or the spiritual High-Priest, with an inkbottle, to go through the midst of Jerusalem, and set a "mark" (Thau, whose primitive form in the sacred alphabet was x,) on the foreheads of the faithful, who "sigh and lament for the idolatrous abominations of the city." And then to send two parties, of six men each, with slaughter weapons, to slay all the rest, who had not the mark, beginning at the sanctuary, and the Presbyters of the house of the Lord, without mercy; and to slay utterly old and young, women, virgins, and infants, Ezek. ix. 1—7.

The first six men remarkably correspond to the first six trumpet angels; the other six to the first six vial angels; acting under the seventh trumpet angel, previous to the catastrophe under the seventh vial; as observed by Sir Isaac Newton, which misled him to imagine that the trumpets and vials synchronized, p. 293.

The mysterious number of the sealed, 144,000, is formed of the thousands of Israel, multiplied by 144, the square number of the twelve Patriarchs and twelve Apostles. And to mark the true Israelites without guile, the two idolatrous tribes of Dan and Ephraim were excluded, and their quotas supplied from the tribes of Levi and of Joseph, in general, 4—8. The tribe of Dan had been excluded before from the book of Chronicles, and Ephraim now, in the Apocalypse. The legitimate successors of these faithful representatives of the Patriarchal and Christian Church, before and after Christ, compose the two witnesses of the Law, and of the Testimony or Gospel, Isa. viii. 20, who, after the establishment of the corrupt heresies of Popery and Islamism in the west and east, about the same year, A.D. 620, were destined to undergo persecution till the time of the end, or expiration of the whole period of 1260 days.

This was followed by a grand chorus of the whole faithful Church on earth, in heaven, and the angelic host, worshipping God with seven fold praise, in the regeneration, ver. 9—12.

* Might not the portentous words uttered in the sanctuary at Jerusalem, on the eve of the Jewish war, recorded by Josephus, as we have seen, "Let us pass over from hence!" be considered as the accomplishment of this mysterious vision of Ezekiel?
FIFTH SCENE.

When the seven angels were prepared with the trumpets, another angel, the spiritual High-Priest, offered up, on a golden censer, the incense of the prayers of the saints, ascending from the golden altar before the throne of God. He then filled his censer with fire, taken from the altar, and cast it upon the earth, (as in Ezekiel's vision, x. 2, in which coals of fire were taken from between the cherubim, and scattered over Jerusalem, ready to be destroyed.)

This was immediately succeeded by shoutings, thunderings, and lightnings, and shaking of the heaven and earth, the usual prophetic symbols of approaching calamities, viii. 3—5.

Before we proceed to specify the plagues of the trumpets, it will be necessary to verify the foregoing chronological arrangement of the seven vials under the last trumpet, as synchronizing with its repeated soundings. This, indeed, is the most obscure and intricate period of the whole Apocalypse, and of course the most disputed; but surely the most important and interesting to the present and succeeding generations, if the prevailing opinion of the best modern expositors, Faber, &c. be well founded, that the third woe has already commenced, and the vials are now actually discharging their tremendous contents upon an irreligious and corrupt world!

1. This arrangement is supported by the remarkable analogy which it bears to the mysterious circumstances of the downfall of Jericho, corresponding to the downfall of the mystical Babylon.

After the miraculous passage of Jordan, that devoted city, Jericho, was encompassed by the host of Israel, the ark of God, and seven priests, with seven trumpets of rams' horns, in solemn procession, for seven days. During six days, they encompassed it only once each day, blowing the trumpets but once; on the seventh day, they encompassed it seven times, blowing the trumpets seven times; after the last blast, the people shouted, by the Divine command, and immediately the walls fell flat, and all the inhabitants, except Rahab's family, who were saved, utterly perished by the edge of the sword, Josh. vi. 3—20, Heb. xi. 30. Hence, we may collect, that the six angels sounded each their trumpets but once, during the continuance of their respective plagues; but that the seventh angel sounded
seven times, and that at each blast, a vial was poured out; after the last, a mighty voice from the celestial throne, proclaimed the catastrophe, γεγονε, "It is done," and immediately followed shoutings, and thunderings, and lightnings, and the greatest shaking ever known upon earth, and then the downfall of Babylon, and of the cities of the Gentiles; when the people, still blaspheming God, were destroyed by a prodigious hail; like the devoted Canaanites and Philistines, (Josh. x. 11, 1 Sam. vii. 10,) Rev. xvi. 17—21.

2. The synchronism of the seventh trumpet with the seven vials, may also be proved from the context.

The three woes corresponded to the three last trumpets; and consequently, the third woe to the seventh trumpet, Rev. viii. 13, (as remarked by Bishop Newton, III. p. 401.) But the third, or last woe, necessarily included the seven vials, which are called the seven last plagues, because "in them the wrath of God was fulfilled," (τελεσθη,) Rev. xv. 1. See Faber, Vol. II. p. 351, edit. 2. And no one could enter into the spiritual Sanctuary, filled with smoke, from the glory of the Lord, "until the seven plagues of the seven vial-bearing angels should be fulfilled," (τελθωσον,) Rev. xv. 1.

3. During the second woe, or sounding of the sixth trumpet, seven thunders uttered their voices, or prophecies; and the Apostle was going to write them down, when the mighty angel, who had opened the codicil, ordered him to seal the prophecies of the seven thunders, and not to write them; for he lift up his hand to heaven, and swore by the ever-living Creator, "The time [of their fulfilment] shall not be yet, but in the days of the voice of the seventh angel: when He is to sound, the mystery of God shall be fulfilled, (και τελεσθη,) as He declared by his servants, the prophets," to the world, Rev. x. 3—7.

In this last most difficult and mysterious passage (more correctly rendered †,) there is a marked allusion to the prophecies

* Bengelius, and his obsequious abridger, Wesley, have assigned most whimsical, extravagant, and mystical meanings to χρονον, "time," a period of 1111 years; a non chronos, 836 years; the time, times, and half a time, not 1260, but 777 years, the little time 888 years, &c. See Notes, pp. 239, 247, 250, 251. Bengelius and Wesley were anything but chronologers.

† Much unnecessary and adventitious confusion and embarrassment has involved these parallel passages, Rev. xv. 1, xv. 8, x. 6, 7, from the variable and the inaccurate ren-
of Daniel in particular, especially in his appendix, corresponding to the codicil. For there also, the *spiritual high priest* in the attitude of standing upon the river; (as here upon both sea and land) lift up his hands to heaven, and swore by the ever-living God, that " until the end of these mysteries, should be a time, times and half a time; (or 1260 prophetic days) and that on the conclusion of the dispersion of the power of the Holy people, (or Saints) all these should be fulfilled," Dan. xii. 6, 7; here the Hebrew verb, נִלַּשׁ that closes the sentence, is usually rendered in Greek, συνετέλεσεν, or simply, τέλεσεν; which is the verb thrice used in the foregoing passages, to identify them (we may presume) with Daniel's prophecies, viii. 13, 14, ix. 27, xii. 6, 7.

3. That the codicil was, indeed, delivered to John during the derings of our English Bible. 1. The same veil ἐπέτρεψεν, in the first, is rendered, "to fill up;" in the second, "to fulfill," and in the third, "to finish." 2. The phrase χρονος οὐς εστὶν εἰς, is rendered, "time shall be no longer," as if it denoted the end of the world; which is refuted by the very next verse. The phrase, οὐκ εἴσηγεν, is elsewhere correctly rendered, "not as yet," 2 Cor. i. 23, corresponding to, οὐπώ εστὶν τελεσά, "the end is not yet," Matt. xxiv. 6. 3. The phrase, ὅταν μελλήσῃ σαλπίζειν, is rendered, "when he shall begin to sound," which rather denotes, "in the days," or the whole period of the sounding of the seventh trumpet; for the verb, μελέεας, is not inceptive, it only denotes futurity; see Matt. xi. 14, xvii. 12, Luke xxii. 23; and that, either near*, Acts v. 35, or remote, Acts xxiv. 15. The translators, in this case, mistakenly supposing, that this seventh trumpet was only to sound once, like the other trumpets. 4. Καὶ τελεσθῇ τὸ μυστήριον τοῦ Θεοῦ. This is rendered, "the mystery of God should be finished;" inaccurately, as not corresponding to the preceding clause, which is future.

The redundant particle, καὶ, greatly perplexes the sense, and has created infinite embarrassment to editors and translators. Instead of καὶ τελεσθῇ, or rather, καὶ ετελεσθῇ, (Griesbach,) several of the ancient versions, attending more to the sense than the idiom, render, as if it were τελεσθήσαται, in the future tense: which is substituted by Arethas, and three last editions of Beza. The Geneva omits καὶ as redundant.

But the received reading, which is that of the Complutensian Edition, is most ingeniously supported by Middleton, p. 664. He justly considers, καὶ ετελεσθῇ, as a Hebrew idiom, in which the καὶ changes the tense: corresponding to the καὶ conversivum praeteriti, and illustrates it by example, Judges iv. 8, in Barak's answer to Deborah's invitation.

* * *

**— μινυνθάδιος γαρ εμίλλεν**

Εὐσεβία. ὅταν γαρ οἱ ἐπωνυμοί μορίσμον ἕμαρ
Πάλλας Αἴθναις ὑπὸ Πιλείδαο βιψε. | Ιβραν. x. 612.
second woe, and before the disclosure of the third, is evident from the symbolical sequel. He was directed by the voice of his friend the Presbyter, (v. 4,) to take the codicil out of the mighty Angel's hand; who gave it, desiring him to eat it (like Ezekiel, the roll, ii. 7,) that he should find it sweet as honey in his mouth, but bitter in his belly; intimating, that the information would be pleasant, at first, as satisfying his curiosity; but its woeful contents, when digested, would be grievous, as intimating "lamentations and mourning, and woe," like Ezekiel's roll, (ii. 10.) However, that he should prophesy again concerning many peoples and nations, and languages and kings; when he should come to understand the sealed prophecies of the seven thunders, which were to take place during the sounding of the seventh Angel, and the effusion of the seven vials, or last plagues, Rev. x. 8—11.

4. Hence it appears, that the seven vials, all belong to the last woe and seventh trumpet; for if the first six, (according to the perplexed hypothesis of Mede*, and his followers) or any one of them were included under the second woe and sixth trumpet, and separated from the rest, they could not, with propriety, be jointly called, "the seven last plagues," as they are expressly, xv. 1. (See Faber, Vol. II. p. 356.)

This grand error, which has hitherto chiefly embarrassed the chronology of the Apocalypse, from the days of Mede to the present, seems to have originated from the forementioned incorrect division of the codicil, as if including the fourteenth verse of the eleventh chapter; which, in fact, belongs to the book, and critically completes the end of the second woe, Rev. ix. 12—21, with the beginning of the third in the following verse, "And the seventh Angel sounded;" which is thus briefly noticed, and no more; "the enraptured Apostle being hurried away, as it were, to a view of the happy millennium; without considering the steps preceding and conducting to it;" as judiciously observed by Bishop Newton, Vol. III. p. 198.

* See Mede's Clavis Apocalyptica, Synchronismus III. p. 427, and his scheme of the plan of the Apocalypse, p. 430.
The more tremendous judgments of this second period, are ushered in with extraordinary solemnity.

The seven angels who "stand" always in readiness "before the throne of God," to receive and execute his high commands, first received the seven trumpets at the beginning of the half hour's silence, viii. 1, 2. And then, after the solemn offering up of the incense of the prayers of all the saints from earth, (especially of the 144,000, who were now sealed) by the spiritual high priest, they prepared themselves to sound *, ver. 6.

1. The first trumpet "gave no uncertain sound;" it produced a dreadful storm of hail and fire mingled with blood, upon "the third part" of the earth, or of the known world, Europe, the principal seat of the Roman empire, ver. 7. It "prepared for battle," the fierce barbarians of the North, (the region of hail;) the Goths, Huns, Vandals, &c. to ravage and destroy the trees and green grass, or slay the old and young indiscriminately.

In 395, Alaric, king of the Goths, ravaged Greece and Italy, and besieged Rome, and levied contributions there—he afterwards took it in 408, and again in 410, when he plundered the city, and massacred many of the inhabitants. He also ravaged Gaul and Spain.

The next hailstorm from this quarter, fell upon the eastern empire, Attila, king of the Huns, or Hungarians, desolated a tract of 500 miles in breadth, from the Euxine sea to the Adriatic. He arrogantly styled himself the scourge of God, and most justly. Buonaparte has imitated him.

2. The second trumpet sounded a burning blast and volcanic eruption of a great mountain, which was heaved from its base, and cast into the sea, the third part of which became blood; and the third part of the fishes and ships were destroyed, ver. 8, 9.

* "They prepared themselves," that each might sound in his turn, without delay. And every Angel continued to sound, till the design of his trumpet was fulfilled. Wesley.
This followed the fierce barbarians from the South, or Africa, the region of heat, Genseric and his Vandals, to invade Italy by sea, marked by Mount Vesuvius*, who took Rome in 455, and sacked it for a fortnight together; and carried off an innumerable multitude of captives: among the rest, the empress Eudoxia, and her two daughters; who had invited them over to avenge the murder of her husband, the emperor Valentinian. When the mighty-daring Genseric hoisted sail at any time to ravage the islands and coasts of the Roman empire, and was asked by his pilot, what course he chose to steer? with hypocritical arrogance, he usually replied, Leave to the winds the determination; they will waft us to the devoted coast, whose inhabitants have provoked the divine justice! He literally turned the Roman seas into blood, when he cast therein the mangled bodies of 500 noble Zacynthians; and in 468, he destroyed most of the fleet sent to attack him by the emperor of the east, Leo. Attila and Genseric acted in concert.

3. The third trumpet sounded, and occasioned a comet to fall upon the third part of the rivers and springs; which made them as bitter as wormwood: so that many died, ver. 10, 11.

"The shooting of this star," says Mede, "denoted the downfall of the western Caesars." Odoacer, king of the Heruli, deposed Momyllus, (called in contempt, Augustidus, the diminutive of Augustus,) and put an end to the western Roman empire in 476.

This was followed by bitter feuds among the conquerors themselves. Odoacer, after he was crowned king of Italy, was slain by Theodoric in 488; and he, in turn, was deposed by the lieutenants of Justinian. Thus was Italy, and its fertile rivers and springs, alternately a prey to the barbarous tribes who destroyed each other in their contests for empire.

4. The sounding of the fourth trumpet introduced an eclipse of the third part of the sun, moon, and stars, ver. 12. And the historian Cedrenus thus describes the aspect of the heavens in the reign of Justinian, A.D. 533. "The sun appeared like the moon, shorn of his beams, as if eclipsed; and cast a gloom on

* According to Zonaras, in the year A.D. 472, there was a dreadful eruption of Mount Vesuvius, which threw out such an immense quantity of ashes, as turned day into night even at Constantinople, and covered all the streets and houses three inches deep. This happened according to Marcellinus, on the 8th of November; according to the Chron. Alexan., on the 11th.
all things during this year. At this time, the world had no respite from war and death." And Gibbon remarks, that "the majesty of the Roman empire was but faintly represented by the princes of Constantinople," after the downfall of Rome.

Such undesigned coincidences of historical expression, furnish satisfactory illustrations of the prophecy.

The divine judgments were still to be inflicted on the Roman empire; though Christian in name, still pagan in religion and morals. The barbarous conquerors, "associating Belial with Christ," blended their pagan idolatries and corruptions with the pure doctrines and precepts of Christianity.

* "The following apology for true religion, and its acquittal from the charge of persecution, we owe to that liberal minded and enlightened philosopher, Montesquieu.

"I acknowledge that history is full of religious wars. But we must take care to observe, that these were in reality produced by the intolerant spirit of that religion which thought she had the power of governing.

"It was the spirit of Proselytism which the Jews contracted from the Egyptians; and which passed from them like an epidemic disease, to Mahometans and Christians. It is in short, the spirit of enthusiasm; the progress of which can only be considered as a total eclipse of human reason." Persian Letters, 85.

"The ancient Romans strengthened their empire by tolerating all sorts of religious worship: but their posterity destroyed it, by cutting off, in succession, the several sects that were not predominant. These sects were composed of entire nations: some of them, as the Jews and Samaritans, had retained their ancient religion after they were conquered by the Romans; others were dispersed throughout the country; as the followers of Montanus, in Phrygia; the Manicheans, the Sabbatarians, the Arians, in the other provinces; besides these, the generality of the people in the country continued in idolatry, and infatuated with a religion as gross as themselves.

"Justinian, emulating the indiscreet zeal of his predecessors, destroyed these sects by the sword, or by his laws; and, by compelling them to revolt, was compelled himself to exterminate them; and thereby laid waste several provinces. He thought he had augmented the number of the faithful, but he only diminished the race of mankind. Procopius informs us, that by the destruction of the Samaritans, Palestine was reduced to a desert.

"It was strange, that while the emperor carried his intolerance so far, he could not agree with the empress Theodora, (an actress and prostitute, whom he had espoused, and who ruled him with unexampled sway,) respecting the most essential points of religious doctrine! He followed the council of Chalcedon, (A.D. 451,) and she supported the opposite faction." Rise and Declension, chap. xx.

The superstition of this weak prince, indeed, was equal to his intolerance. His principal protectors, or patrons, were the Virgin Mary and Michael the Archangel; and he attributed his recovery from a dangerous fit of sickness, to the miraculous interposition of the holy martyrs, Cosmas and Damianus. His favourite and victorious general, Narses, paid his devotions to the Virgin as his protectress; and the Christians of the seventh century had relapsed into demonology of paganism: their vows, both public and private, were addressed to the relics and images, and tombs of the saints. Can we wonder then at the judgments inflicted on such degenerate Christians, both in the east and in the west, during the sounding of the war and woe trumpets?"
These superstitions and corruptions led to a new order of things; both in the western and eastern empire. Pagan bigotry and persecution, was exchanged for Christian. They paved the way for two furious fanatical ecclesiastical powers, which sprang up out of the ashes of paganism, both in the western and eastern Church, about the same time and from similar causes; namely, the two Christian heresies* of Popery and Islamism: which, however different from each other in some inferior features, yet agreed, "like sisters" in the predominant trait of hatred and persecution of all other sects but their own.

--- Facies non omnibus una,
Nec diversa tamen; qualem decet esse sororum.

In the secondary symbolical visions, the prophet has critically distinguished and described these two persecuting powers. In the primary, he has omitted the papal, tacitly referring the reader to Daniel's visions; which, therefore, we will now introduce in their proper chronological place, before we proceed to the rise of the latter, see Vol. II. p. 528.

DANIEL'S FOURTH VISION, PART III.

The prophet takes up the description of the fourth wild beast, or Roman temporal power, come to maturity on the depression of Antiochus Epiphanes, and the Syrian power; (the principal branch of the Macedo-Grecian) xi. 21. "And after him [Epiphanes] the [Roman] arms shall stand up. And they shall profane the sanctuary of strength [at Jerusalem] and take away the daily sacrifice; and plant the abomination of desolation [or Roman standards on the Holy Temple, Dan. ix. 27, in the Jewish war."

After the destruction of Jerusalem by Titus, the prophet proceeds thus.

32. "And such as act insincerely against the [Christian] covenant, shall the [Roman power] corrupt with flatteries [to apostatize.] But the people who know their God, shall be strong, and act [sincerely.]

33. "And the wise of the [Christian] people shall instruct many [of the Romans, and convert them to Christianity.] Yet

* That Popery is a Christian heresy, has been abundantly proved in the preceding part of this work; and that Islamism, or Mahometanism is so too, has been satisfactorily proved by Archdeacon Woodhouse. See Faber, Vol. II. p. 469, &c. 2d. Edit. Arianism was parent of Islamism.
they shall fall by the sword and by the flames, and by captivity, and by spoil, many days, [during the ten Roman persecutions.]

He next describes the state of the Church, after the Roman government became Christian, under Constantine.

34. "But on their fall, they shall be helped with a little help* [with the countenance and protection of the civil power; which shall produce a great accession of dissembling converts to the Church] for many shall cleave to them with flatteries, [or hypocrisy.]

35. "And of the wise [themselves] several shall fall [by heresies, schisms, and mutual persecutions] in order to purify and make white [the approved among them, 1 Cor. xi. 19, Dan. xii. 10] until the time of the end, [Dan. xii. 9.] Because [the trial is to continue] further, for the appointed time [of a time, times and half a time, or 1260 days, Dan. vii. 27, xii. 7.]

He further predicts the progress of the little horn, or papal power, after "subduing three kings," Dan. vii. 24.

36. "And the [papal] king, [thinking to change times and laws in the Church, Dan. xii. 25] shall act according to his will; and shall exalt himself, and shall magnify himself above

* "In the reigns of Constantine the Great, and his son Constantius, one half of the Roman empire turned Christian; but the whole was not accomplished till the reign of Gratian, (A.D. 375,) who rejected the dignity and habit of the pontifex maximus, threw down the idols, interdicted the sacrifices, and took away the revenues, with the salaries and authority of the priests. Theodosius the Great, (in A.D. 379) followed his example, and heathenism afterwards recovered no more, but decreased so fast, that Prudentius, about ten years after the death of Theodosius, (or about A.D. 405,) calls them "scarcely a few souls, and the scantiest part of mankind." Sir I. Newton, p. 293.

"The heathen Roman empire had its trial for about 300 years, during which time Christianity had been preached among them; but instead of listening to the truth, they abused their power in persecuting its professors. The dominion was then transferred to the Christians themselves. And they, instead of reforming the errors of the apostacy, established them by their councils, and defended them by confiscations, banishment, imprisonment, and death."

"At length, after the Christian empire had been tried for about 450 years, a new power arose, and the dominion over the Church was given into the hands of a Christian Bishop. Rome began to flourish again, after it had been deprived of its power for upwards of 200 years, and began to enjoy dominion in its new form of government under the popedom, or papacy. But when this ecclesiastical power became enlarged, exalted, and established by Charlemagne, its power, presumption, and cruelty grew up together with its temporal dominions, and the propagation of the Romish religion throughout the extensive conquests of that emperor; thus contributing to carry the apostacy in the western Church to the amazing height it afterwards reached, so as to become the wonder of the world." Henry Taylor, On the Grand Apostacy, Part II. p. 11, &c.
EVERY GOD; and shall speak marvellous [blasphemies] against the God of Gods, [or the Most High, Dan. vii. 25.] and shall prosper till the [period of] wrath be fulfilled, [2 Thess. ii. 8.] "For what is determined, shall be done," or performed.

He then specifies the innovations of this "lawless" power, (ὁ αὐτοκράτορ, 2 Thess. ii. 8.)

37. "And he shall neither regard the God of his Fathers, [in his apostacy, 2 Thess. ii. 8.] nor the desire of wives*, [for-

* "The desire of women," or of "wives," (or of "wiving," Mede,) for the original, ἐρωτήσεις, like ἐρωτήσεις, frequently signifies both; as in David's beautiful elegy for Saul and Jonathan, "the love of women," or of wives toward their husbands, 2 Sam. i. 27, see Vol. II. p. 328; and ἐρωτήσεις, ἐρωτήσεις, "desire," is used to express Solomon's affection, by his spouse in Canticles, viii. 10. "I am my beloved's; and his desire is toward me," as his wife; so, she had intimated before, ii. 16. "My beloved is my [husband; and I am his [wife,]" and so, the Lord foretold to Ezekiel the death of his wife; "Lo, I will take away from thee the delight of thine eyes," xxiv. 16—18.

The correctness of this translation is vouched by the history. The wise and politic Julian and Papinian laws for the encouragement of marriage, and discouragement of celibacy, were early repealed; even by Constantine himself; who, on the contrary, granted privileges and immunities to the unmarried, and the childless; he venerated Monks and Nuns who devoted themselves to God, and made vows of celibacy. His example was followed by his successors; marriage was disencouraged among the secular clergy. At first, their second marriages were prohibited, but afterwards, they were interdicted from marrying at all in the time of Gregory the Great. Thus did this apostate ecclesiastical power, both in the east and west, magnify himself above all; by rescinding the primary Law of God and Nature, and arrogantly pronouncing that dishonourable which God himself instituted in Paradise for a law of perpetual obligation, Gen. ii. 24; which Christ confirmed, Matt. xix. 5; and which Holy Writ has pronounced "honourable in all," Heb. xiii. 4.

Deviating from this interpretation, (first given by Mede, and adopted by Bishop Newton, Vol. II. p. 174, 175,) Mr. Faber supposes, 1. that the phrase denotes Christ, "the desire of women," from the time of the original prediction of the promised seed, delivered especially to Eve; as being parallel to "the desire of all nations," in Haggai; 2. that the strange God was that deified liberty, to whom the French revolutionists erected a statue; and 3. the Mahuzzim, the other tutelary gods, or the various allegorical deities of the infidel republic of France; namely, reason, and the republican virtues; whom 4. they honoured with the gold and silver, &c. or spoils, and ornaments of Churches, &c. at home and abroad; and 5. divided the land for a price among the champions of the Mahuzzim, Vol. I. chap. 6.

But to this hypothesis, there seem to be insuperable objections. 1. Every part of it may be disputed as fanciful and unfounded; and 2, the whole is unchronological; for he places it under the third or last woe; whereas by his own correct statement of the argument of the preceding part from ver. 31, predicting the desolation of Jerusalem by the Romans to ver. 35, the Papal persecutions of the witnesses, p. 330, Edit. 2. the whole evidently is included under the first or the second woe, at the utmost; and has no visible connexion with the third.
bidding to marry, 1 Tim. iv. 3, and encouraging celibacy, both in the eastern and western Church.] He shall not regard ANY God, [not even “THE LORD who redeemed him, 2 Pet. ii. 1,] for he shall magnify himself above all. And he shall magnify, as GOD on his throne, Protectors, [or demons, 1 Tim. iv. 1, namely, Saints and Angels ;] even [as] God, [proctors] whom his fathers knew not : he shall honour [them] with gold and silver, and precious stones and jewels.

38. “ And he shall account for fortresses, the protectors; together with a strange god, [or goddess, the Virgin Mary ;] succeeding to the heathen “ Queen of Heaven,” Jer. xlv. 17, or “ Diana of the Ephesians,” Acts xix. 27,] whom he shall acknowledge: he shall multiply glory [to them] and shall make them rule over many [nations ;] and he shall divide the land for gain,” [or the earth, as Peter’s patrimony for his own aggrandisement.]

The minute and astonishing conformity of this description throughout, with the events, and its exact harmony with the parallel prophecies of Daniel himself, and commentaries of the Apostles Peter and Paul, (here interwoven in the text,) furnish a highly probable criterion of the correctness of the translation and interpretation here attempted of this very abstruse and mysterious prophecy, upon the principles of Bishop Newton, which he has supported with great learning and ability, and at considerable length, in his Dissertations on Daniel’s Prophecies, Part II ; on St. Paul’s Prophecies of the Man of Sin ; and of the Apostacy of the latter Times, Vol. II. p. 152, 359, 426. One chasm in his argument we have ventured to fill up; “ if,” says he, “ the Mahuzzim (or ‘ protectors,’ saints and angels,) be not considered as the strange god, (ver. 38,) it is difficult to say who the strange god is,” p. 185. The Mahuzzim, indeed, as being plural, cannot well represent a single God; but surely the Virgin Mary, by his own account, is fully entitled to be meant.

“The Church of Rome,” says he, “ is guilty of idolatry and apostacy in the oblation of prayers and praises to the Virgin Mary, as much, or more, than to God blessed for ever. This is the grand corruption of the Christian Church; this is ‘ the apostacy,’ as it is emphatically called, and deserves to be called; the apostacy that the Apostle had warned the Thessa-
SACRED CHRONOLOGY.

lornians of before; the apostacy that had also been foretold by the prophet Daniel," p. 395; and if so, surely, in this very passage.

Nor is this apostacy confined to the Romish Church: "the Greeks still, at this day, in their horary prayers, thus invoke the blessed Virgin: O thou virgin mother of God, thou impregnable wall, thou fortress of salvation, (Psalm xxviii. 8,) we call upon thee, that thou wouldest frustrate the devices of our enemies, and be a fence to this city," p. 181.

It was not without reason, therefore, that Mahomet objected that the Trinity of the Christians consisted of "the Father, the Son, and the Virgin Mother of God." For a hundred, nay, a thousand honours, prayers, and vows are daily addressed to the Virgin Mary in heaven, and to her images upon earth, for one to the Holy Ghost; who, with the Father and the Son together, is, and ought to be glorified, now, and for evermore, Amen.

THREE WOE TRUMPETS.

5. The sounding of the fifth trumpet produced the first of the three emphatic "woes:" a star fallen from heaven opened the pit of the abyss, with a key given to him, and let out a great smoke, as of a furnace that darkened the sun and air. And out of the smoke issued, with their "destroying king," (the angel of the abyss, Satan,) a swarm of locusts, having stings in their tails, like scorpions. These were commissioned not to hurt the grass, green herbs, or trees, but only to torment, for five months, the men who were not sealed in their foreheads, Rev. ix. 1—5.

As Peter the Apostle had the keys of heaven committed to him, so had Mahomet *, the impostor, or false prophet, (who blasphemously assumed the title of the Prophet of God,) the key of the abyss, to let out the smoke of false doctrine to darken the world, by the help of a swarm of Arabian locusts, or fanatical Saracens †; as they are characteristically described by their horses, their crowns, or turbans, and their long hair like women, but teeth like lions, and breast-plates.

Abulfaragi describes a remarkable dimness of the sun in the

* Various are the guesses of commentators respecting this star; Nestorius, Sergius, and even Luther, have been proposed by Protestant and Romish expositors; Bishop Newton's conjecture, Vol. III. p. 98, is here followed.

† Saracens, from Saric, in Arabic "a thief," or " robber," Gen. xvi. 12.
seventeenth year of the emperor Heraclius, (A.D. 626,) “from October to June, during which half its body was hid, so as to give but little light,” p. 99. This might aptly represent the partial eclipse of true religion in the eastern world. And Abu-beker, the next caliph, who succeeded Mahomet in A.D. 632, when he invaded Syria, gave directions to his general, Yezed, “Destroy no palm trees, burn no fields of corn, cut down no fruit trees, nor hurt the cattle, except such only as you kill for food;” and they greatly tormented or harassed the corrupt Greek and Latin Churches for five months of days, or one hundred and fifty years; and the usual time of their campaigns was during the summer months, from April till September each year.

We may date the commencement of Mahomet’s mission about A.D. 620, after he had publicly announced himself the prophet of God, with commission to restore the primitive patriarchal religion*, and broached his famous journey to heaven, under the care of the angel Gabriel; which was so ill received by his countrymen of Mecca, that he was forced to fly for his life, A.D. 622, the commencement of the era of the Hegira, or “flight.” Then he published a new revelation in the Koran, licensing him to destroy idolaters and establish Islamism, (“dedication” to the service of God) by the sword; promising the joys of an earthly and sensual Paradise to such of his followers as should lose their lives in his cause, (Sale’s Koran, p. 149, 178, &c.) a doctrine evidently grounded upon misinterpretation of the Heavenly Jerusalem in the Apocalypse, Rev. xxi. &c.

If we date the commencement of this trumpet with the beginning of the persecuting period of 1260 years, beginning A.D. 620, (see Vol. II. p. 521,) the Saracen depredations for one hundred and fifty years expired A.D. 770, when the caliph Almansor had built Bagdat, in 762, made it the seat of his mighty empire, including Syria, Persia, India, Egypt, Spain, &c. and called it “the city of peace.” From this epoch the Saracens became a settled nation, and ceased to torment, or harass the world with their predatory excursions.

6. The sounding of the sixth trumpet, which ushered in the second woe, did not immediately follow the cessation of the

* Mahomet, going one day into a Jewish synagogue, was asked, What religion he was of? He answered, Of the religion of Abraham. They replied, Abraham was a Jew. But Mahomet, proposing that the question should be decided by the Pentateuch, they declined the challenge. Sale’s Koran, p. 37, note.
first. And this, perhaps, is implied in the difference of the account of the ending of the first woe, which is only said to be followed by "two more," Rev. ix. 12; but not "quickly," as the second by the third, xi. 14.

At the sounding of this trumpet the four destroying angels, who had been bound during the cessation, in the great river Euphrates, were loosed; these were prepared to slay the third part of mankind for an hour, a day, a month, and a year. And they were followed by innumerable troops of horsemen, armed with breast-plates, and vomiting out of their mouths fire and smoke, and sulphur, with which they slew the third part of mankind; for their power was in their mouths. And they also stung with their scorpions' tails, like their predecessors, the locusts, ix. 13—19.

These aptly represented the four sultanies of the Turks, bordering upon the river Euphrates, let loose to overthrow the Saracen empire, whose capital was on that river. The first of these was founded by Togrul Bey, who took Bagdat from the Saracens, A.D. 1055. The second at Damascus, A.D. 1079; the third at Aleppo, the same year; the fourth at Iconium, A.D. 1080; all in the course of twenty-five years. At this time their progress was checked during the Crusades, or fanatical wars of the western Christian powers, instigated by the popes to recover the Holy Land from these infidels, as they styled the Turks. For these disastrous aggressions, in which they perished by the sword, the Turks retaliated with a severe vengeance upon the Christians. In A.D. 1281, Ortogrul took the famous city of Kutahi from the Greek emperor; in 1357 Orchan crossed over to Europe; in 1453 Mahomet II. took Constantinople; and thus began the downfall of the eastern empire, the rest of which followed the fate of the capital. Their last conquest was in 1672, when Mahomet IV. took Caminiec in Poland. These dates remarkably correspond to the prophetic term of their conquests, for three hundred and ninety-one years and fifteen days*, from

\[
\begin{array}{ccc}
\text{T.} & \text{D.} & \text{Y.} \\
\hline
\text{A year} & 360 & 0 \\
\text{A month} & 30 & 0 \\
\text{A day} & 1 & 0 \\
\text{An hour, the 24th of 360 days} & 0 & 15 \\
\hline
391 & 15 &
\end{array}
\]

* "A year 360 0
A month 30 0
A day 1 0
An hour, the 24th of 360 days 0 15

391 15
A.D. 1281 to A.D. 1672. "And if," says Bishop Newton, "we knew the precise day on which Kutahi was taken, as of Caminiec, the like exactness would probably be found in the additional fifteen days also."

The Turkish conquests were chiefly made by their powerful artillery, and the invention of gunpowder, which were first employed at the siege of Constantinople, and are both minutely described in the prophecy. And as they destroyed the Christians dreadfully from the mouths of their cannons, so they stung them with their tails, propagating the corrupt Mahometan doctrines which they had embraced, by persecution more grievous and destructive than their predecessors, the Saracens, who cultivated letters and the liberal arts: but both were despised and trampled on by the barbarous Turks.

These plagues were inflicted by the ministers of divine wrath upon the corrupt Christian world. But they did not produce a reformation. The remnant that were left did not repent of their stupid and senseless idolatries, still worshipping demons, (or saints and angels,) and images of gold, silver, brass, stone, and wood; nor of their impious massacres, sorceries, fornications, and thefts, ver. 20, 21.

A check, indeed, to these idolatries and corruptions in the western Church was produced by the three angels of reformation, Wickliffe, Huss, and Luther, (Rev. xiv. 6—12,) and other faithful witnesses of the Law and of the Testimony in the northern part of Europe, during the sixth trumpet, or second woe. But it was partial and incomplete: the Evangelical doctrine and primitive discipline of the Church have been nowhere revived or retained in full purity and perfection; and the witnesses are still persecuted.

The continuance of the grand apostacy in religion and corruption of morals, more or less, throughout the whole body of the Church, both in the east and west, threatened to bring down the last and most tremendous woe of the seven vials, containing the seven last plagues, during the sounding of the seventh trumpet, Rev. xi. 14.

* "Bigotry is so prevalent still, at Old Fez, in Morocco, that if a Christian were inadvertently to exclaim, Allah kbeer, 'God is great,' he would be invited immediately to add, 'And Mahomet is his prophet,' which, if he ignorantly did before witnesses, he would be irretrievably made a Mahometan, and circumcised accordingly." Jackson's Account of Morocco.
SEVEN VIALS.

We are now arrived at the last most awful and most interesting period of these judgments of heaven. Before we attempt to determine the time of its commencement, we shall follow as a clue to guide our steps in this arduous investigation, a remarkable analogy subsisting between the seven vials, the seven trumpets, and the Egyptian plagues.

1. The first vial was discharged upon the earth, and inflicted a malignant and grievous ulcer, or boil upon idolaters and infidels, Rev. xvi. 2. The first trumpet discharged a destructive storm of hail, fire, and blood upon the earth, viii. 7. These correspond to the two first of the second and sorer set of Egyptian plagues, the sixth and seventh: in the former the idolatrous Egyptians and their magicians were punished with the boil; in the latter the land or earth was destroyed by the hail storm. See Vol. II. p. 173, 174.

2. The second vial was poured upon the sea, turned it into putrid blood, and destroyed all the fish, Rev. xvi. 3. The second trumpet cast a burning mountain into the sea, turned it into blood, and destroyed the fish and a third part of the ships, viii. 8, 9. These correspond to the first Egyptian plague of turning the waters of the Nile into blood, and killing all the fish. See Vol. II. p. 168.

3. The third vial was poured upon the rivers and water springs, and turned them into blood, in retaliation for the blood of the martyrs, xvi. 4—6. The third trumpet made the third part of the rivers and water springs bitter as wormwood, which killed those that drank of them, viii. 10, 11. These correspond to the remainder of the first Egyptian plague, of turning all the canals and springs into blood. See Vol. II. p. 169.

4. The fourth vial was poured upon the sun, which scorched the impenitent blasphemers with heat, xvi. 8, 9. The fourth trumpet brought on a partial darkness of a third part of the sun, moon, and stars, viii. 12. These corresponded to the Egyptian darkness of three days, in the ninth plague. See Vol. II. p. 178.

5. The fifth vial was poured upon the throne of the beast, and darkened his kingdom, and punished with labours and boils the impenitent blasphemers, xvi. 10, 11. The fifth trumpet darkened the sun and air with the smoke of false doctrine, and tormented the world with the symbolical locusts, or Sara-
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cens, ix. 1—5. These corresponded to the ninth and eighth plagues of Egypt. See Vol. II. p. 177, 178.

6. The sixth vial was poured upon the river Euphrates, and dried it up to afford a passage for the kings of the east to make a religious war against the Holy Land; instigated by three impure spirits, like frogs, issuing out of the mouths of the dragon, or Satan, of the [papal] beast, and of the false prophet, [or Mahometan beast] xvi. 12—16. The sixth trumpet let loose the destroying angels bound in the Euphrates, and sent innumerable troops of Turkish horsemen, with artillery and gunpowder, to destroy the eastern empire, ix. 13—19. These correspond to the second Egyptian plague of frogs. See Vol. II. p. 169. And to the drying up of the waters of the Red Sea, and of Jordan, to afford the Israelites a passage for the conquest of the Holy Land, and destruction of the idolatrous Canaanites.

7. The seventh vial was poured upon the air, [Satan's throne, Ephes. ii. 2,] and produced the most dreadful thunderings, lightnings, earthquakes, and prodigious hail of a talent weight, and great destruction of the impenitent blasphemers, xvi. 17—21.

I. The time of the commencement of these last and most formidable plagues of the vials, has long been a subject of most eager and anxious enquiry among the ablest expositors of the Apocalypse: and now more than ever, since the deservedly popular Dissertation of Mr. Faber on the subject, which has run through several editions in a short time, and strongly arrested public attention, by stating the effusion of the first vial along with the commencement of the French Revolution, and that we now live under the fifth vial.

His interpretation, now generally adopted by the learned who are able to emancipate themselves from the received hypothesis of Mede, &c. assigning earlier dates, which time has refuted, cannot be better expressed than in his own words.

"The rise of Mohammedism, and the conquests of the Saracens, form a singular epoch in history. The rise and conquests of the Ottoman empire form another singular epoch. After these two, where shall we pitch upon a third epoch equally singular? Can any other answer be given; (an answer, which the passing occurrences of every day render more and more probable;) except the French Revolution, and its amazingly extensive consequences? Now, the Saracens and Turks are universally
allowed to be the subject of the *two first woes*: and are they more worthy of a place in prophecy, than the *daring impieties*, the *unheard of miseries*, and the *vast change* in the whole *European commonwealth*, which have flowed from the *French Revolution?* Since we are compelled to date a *new order of things* from this tremendous convulsion, is it improbable, that it should have been selected by the *Spirit of God* as one of the great *Apocalyptic eras?* Is it improbable to suppose that the *third woe* began to sound when the reign of *Antichrist*, of *Anarchy*, and of *Atheism* commenced?" Dissert. Vol. II. p. 108. Edit. 2.

He dates the rise of the Revolution from the limitation of the monarchy, A.D. 1789, the sounding of the *seventh trumpet* from the anarchical reign of *liberty* and *equality*, Aug. 12, 1792, after *Louis XVI.* was deposed two days before. The effusion of the *first vial* from the public profession of *atheism*, when the *National Convention* formally denied the *existence of a God* in their decree of Aug. 26, 1792; a horrible day, unprecedented in the annals of the world, "a day," "indeed, of *trouble*, of *rebuke*, and of *blasphemy*.”

"The fool," or *atheist," hath said in his heart," or secretly, "There is no God," or *no* superintending *Providence*; but never before did the accredited *government* of any country, ancient or modern, dare to be guilty of such *gigantic impiety* and *open rebellion* against the *most Highest*. *

* This impiety of the *National Convention*, Aug. 26, 1792, was followed up, after their downfall, by the present despot, *Buonaparte*, upon his landing in *Egypt*, to wrest it from the *Turks* in profound peace, in his *Mahometan Manifesto*, dated July 1, 1799.

"In the name of God, Gracious and Merciful.
There is no God but God.
He has no Son, or Associate in his kingdom.

"Inhabitants of Egypt.

"When the Beys tell you the French are come to destroy your religion, believe them not: *It is an absolute falsehood*.

"The French adore the *Supreme Being*, and honour the *prophet* (Mahomet) and his holy *Koran*.

"The French are true *Mussulmen*: Not long since, they marched to *Rome*, and overthrew the throne of the *Pope*, who excited the *Christians* against the professors of *Islamism*.—Afterwards, they directed their course to *Malta*, and drove out the *believers* (the *Knights Templars*), who imagined they were appointed by *God* to make war upon the *Mussulmen," &c.

This precious *public document* proves that the reign of the *Atheistical Republic*, which
We here distinguish between the French government and the French people. God forbid that we should ascribe to the latter, indiscriminately, the frenzy of the former. The sense of the nation has since appeared in the restoration of religious worship*, and abolition of heathenish institutions. This is but expired not long after, when Buonaparte turned out the Directory, and first assumed the rank of First Consul, and afterwards the imperial dignity, was succeeded by a gigantic Mahometan, or infidel power. For Buonaparte, and his officers, who then assumed the reins of military government, were "true Mussulmen," indeed, as evidently appears in their intercepted correspondence from Egypt, shewing them to be genuine disciples of Savary, so much in vogue from his Letters on Egypt, who translated the Koran into French; thence they adopted the Mahometan principles of Fatalism, or Predestination, &c. as stated in several extracts from their Letters, in the last article of my Irish Pursuits of Literature, 1799, termed the Monstrous Republic; in which many curious documents are collected respecting the French Revolution, from authentic records; particularly the following.

* The state of the public mind in France, during the first stages of the Revolution, fluctuating between religion and superstition, is well expressed by the traitor Stone, in his intercepted correspondence with his confidential friend, Dr. Priestly, in America.

"Some Atheistical Tracts have been published here (in Paris), but they have been little attended to. And the mind is floating at present, not knowing on what ground to repose; unwilling to reject the Christian Religion, and yet ignorant how to distinguish the wheat from the chaff."

The national triumph, however, of religion, at length, over Atheism, most clearly appeared in the speech of the ruthless Robespierre, the evening before his downfall, made in the National Convention.—"Frenchmen! suffer not your enemies to debase your souls, and to enervate your virtues by their desolating doctrine. No, Chammette, no, death is by no means an eternal sleep. Citizens! Efface from the tombs this maxim engraven by sacrilegious hands, casting a funeral crape over nature; which discourages oppressed innocence, and which insults death itself. Rather engrave there the following:"

Death is the commencement of immortality.”

This is a most curious and valuable testimony from such a monster of cruelty! What an immortality had he to expect? This is admirably told by M. Naville, a respectable magistrate of Geneva, and an illustrious victim of the massacres perpetrated there by the emissaries of the Brissotine, Girondine, or Country Faction, in 1794; who were not long after overpowered themselves by the Robespierian, or Parisian Faction.

When seized, and brought before the Revolutionary Tribunal;—He thus undauntedly and indignantly interrogated his judges; "Who are ye, that pretend to have a right of trying me?—I see none here but usurpers.

——— "Do not imagine, that I mean to degrade myself so far as to wish to move your compassion. I know my death is decided on before hand; and ye know too, that I entertain too lively a hatred of injustice, not to merit the sad but honourable lot of the magistrates whom ye have already destroyed.———Concentrating in my soul a kind of liberty, which it never was in your power to rob me of, I have supported the slavery ye have imposed upon me, [since the destruction of the government of 1792] constrained to see without murmuring the triumphant impunity of crimes."———

And so powerfully did he defend himself, that one of his judges, in pronouncing his
common justice to a "great nation," though a most unhappy; scourged most dreadfully themselves, while made the formidable instruments of scourging others.

Quicquid delirant Reges, plectuntur Achivi.

But surely the French Revolution was not fully matured till the murder of Louis XVI. Jan. 21, 1793. This was the overt act that overthrew the old government, and cemented the new with the blood of their hapless king, who was better entitled to be sainted, than most of their calendar: "whom Religion alone enabled to support the greatest trials with the greatest dignity,"—as stated by a candid convert from philosophical infidelity, his intrepid advocate on his iniquitous trial, Malesherbes, who soon followed his master to the scaffold.

This slight alteration of Mr. Faber's era, from 1792 to 1793, sentence, said to him, "I have two consciences,—the one of them acquits you as innocent, the other, condemns you to save the Republic."—He coolly replied:

"It will then lose in me a great Citizen."

After the sanguinary tribunal had pronounced sentence of death; "And I too, cried he, will, in my turn, pronounce that, which awaits you, and all your accomplices.

"When enriched by plunder, and become absolute masters of the state, expect not to enjoy in peace the fruit of your crimes. All the curbs that ye have broken through to arrive at despotism, will also be found broken through for you. New Factions will be engendered in the midst of your faction; ye will be engaged in a constant struggle to wrest the authority from each other. Like tygers, ye united to secure your prey; and like them, ye will spill each other's blood in disputing who shall devour it. Thus will ye yourselves avenge the manes of your victims. But they will have ended their days with the consolation of a pure conscience, which lifts the soul to its Creator; whereas, on your part, ye will die with hearts bursting with rage; your punishment will be preceded by the most rending thoughts; ye will be plunged in despair for having stained yourselves with the blood of the innocent; and ye will be tortured with the dread of falling into the abyss, which ye have hollowed with your hands; ye will die, without daring to lift up your eyes to heaven!"

The whole of this inimitable speech, worthy of the Maccabees, is given by Sir Francis D'Ivernois, in his interesting account of the Revolution at Geneva.

* It was calculated, in cold blood, by some of the prime agents of the French Revolution, that "to carry it into execution would diminish the population of France, at least, two millions."

The calculation has fallen short considerably. It amounted to near a million in the year 1796, (the fourth of the Monstrous Republic,) who were massacred in various ways, by camonade, fusilade, noyade, or guillotine. These massacres have been followed up by the relentless military conscriptions of Buonaparte, which have desolated France of her youth, and drowned her in tears of parents. It is computed that half a million of French soldiers have perished during the three last years only of the war in the Peninsula of Spain. (1811.)
adopted in the course of this work, appears to be justified by some further considerations.

1. The sagacious Fleming, in his Rise and Fall of Antichrist, or of the Papal power, first published in A.D. 1701, distinctly conjectured, that "whereas the present French king (Louis XIV.) takes the sun for his emblem, and this for his motto, Nec pluribus impar; he may at length, or rather his successors in the monarchy itself, at least, before the year 1794, be forced to acknowledge, that in respect to the neighbouring potentates, he is even singulis impar.—And, perhaps, the French monarchy may be considerably humbled about that time," p. 30, 31, Dublin Edit. 1800.

The clue that led to this happy conjecture, though rather fanciful in some respects, is so ingenious, that it deserves to be traced, especially as the author's account is very concise, and requires explanation.

1. The basis of his conjecture is the postulate, that the prophetic period of a time, times, and half a time, or three years and half, or 1260 prophetic days, corresponds to 1278 Julian years, which he thus proves, p. 7—10.

Here, the Julian year is reckoned 365 days, in round numbers, neglecting the surplus of 6 hours nearly each year. This gives an excess of 18 years, in 1278 Julian years, above 1260 prophetic years.

Fleming next assumes, that this prophetic period of 1260 years, including the rise and fall of the Papal power, began A.D. 552. "In this year, I find the Pope got a new foundation of exaltation, when Justinian, upon his conquest of Italy, left it in a great measure to the Pope's management; being willing to eclipse his own authority to advance that of this haughty prelate. Now this year, 552, by the addition of the 1260 years, reaches down to the year 1811. [For A.D. 551 + 1260 = 1811.] Which, according to prophetic account, is the year 1794."—Or rather, 1793; if we subtract 18 years, according to the foregoing table, from the Julian A.D. 1811, to bring it to the prophetic
He next tacitly assumes, that the French monarchy synchronized with the Papacy, and that as they rose together, they are doomed to fall together.

Fleming's postulate for the reduction of Julian to prophetic years, is fanciful. Prophetic years of 360 days, were, of old, reduced, from time to time, to solar years, by occasional intercalations of the annual 5\(\frac{1}{2}\) supernumerary days; in order to regulate the true seasons of celebrating the grand Festivals of the Passover, Palilia, Nenruz, &c. among the Jews, Romans, Persians, &c. about the vernal equinox, &c. See the foregoing Vol. I. p. 36—43, and p. 49—57.

His tacit assumption also is unfounded. For it is foretold, that the ten horns of the Roman beast, in its last stage of empire, "shall hate the Harlot, and make her desolate and naked, and shall eat her flesh, and burn her with fire*," Rev. xvii. 16.

* By a sagacious conjecture more congenial with Scripture, Bishop Newton surmised, that "Rome will be finally destroyed by some of the princes who are reformed, or shall be reformed from Popery. And as the kings of France have contributed greatly to her advancement, it is not impossible nor improbable, that some time or other, they may also be the principal authors of her destruction. France hath already shewn some tendency towards a reformation, and therefore may appear more likely to effect such a revolution. Such a revolution may reasonably be expected, because the infatuation of Popish princes is permitted by Divine Providence only for a certain period, until the oracles of God shall be fulfilled," Rev. xvii. 17;) Vol. III. p. 308.

Little, however, did, or could the Bishop suspect the paradoxical nature of this revolution: not a reformation from the errors of Popery to pure religion, but a most deplorable degradation from superstition and idolatry to downright atheism and infidelity; and afterwards the restoration of Popery, as an instrument of spiritual tyranny, by Buonaparte. And this more dreadful infatuation, is likely to continue till the time of the end. The three frogs are still the Arms of France, (see Vol. II. p. 109, note ;) and as their croakings against religion and government, brought on the revolution, so are they likely to bring on her final destruction at Armageddon, Rev. xvi. 13, 16.

"He that is unrighteous, let him be unrighteous still,
And he that is filthy, let him be filthy still," Rev. xxii. 11.

And how signally and minutely has this gigantic infidel power, and his vassals compelled by him, the nine horns on the continent, unwittingly fulfilled the prophecy!

This modern Charlemagne, was fully invested with the imperial dignity of the Caesars, on the compulsory but formal surrender of the imperial crown and government of the Germanic body, by the Emperor of Austria, August 6th, 1806; and now wears the iron crown, and wields the iron sceptre of the Caesars, by unanimous election. He degraded the Pope to the rank of simple Bishop of Rome; stripped the See of all its temporalities, and St. Peter's patrimony, confiscated its revenues of every kind, threw the late Pope, Pius VI. into a dungeon, where he languished and died; and has imprisoned the present Pius VII. in the fortress of Savona, where he will probably continue till his death, or abdication of the papacy in favour of Cardinal Fesch, the uncle of Buonaparte.

In the true spirit of Henry VIII. he has completely abolished the Pope's supremacy,
2. If we turn our eyes from the blood-stained continent of Europe to these still comparatively Fortunate Isles, the Pro-
both in spirituals and temporals, in France and Italy, and throughout his conquests, and precisely upon the same grounds; as explicitly stated in his remarkable speech to his Legislative Body, December 4, 1809.—"The spiritual influence exercised in my states by a foreign sovereign, is contrary to the independence of France, and to the safety and dignity of my Throne."

After erecting himself the visible head of the Church in his dominions, in his Concordat, to which he extorted the Pope's assent; he is following up the regeneration of the Gallican, by that of the Italian Church, as may appear from the recent addresses to him of several Italian Bishops, and their Chapters.

"We are inviolably attached," says the Bishop of Rimini, "to the Ancient Canons of the Church, as recognized by the Pontiff St. Leo, (A.D. 440,) inspired by God, preserved in the respect of the whole Christian Church, and engraven indelibly upon the hearts of the faithful.—It is upon these Ancient Canons, that the Church of France has built her liberties. These Canons form, in fact, the foundation and spirit of the rights of all Christian Churches. No human power, no contrary practice can alter them."

"I add," says the Bishop of Cremona, "the expression of my most ardent wishes that our most potent emperor, and the visible head of the Church, should give us an ecclesiastical discipline, such as the circumstances of the times require; which might be the same among the people of two nations, governed by the same sovereign: in order that the unity of the Church may become more apparent, and more brilliant, and may contribute more to the glory of its Divine Author."

With their Bishop, the Chapter of Cremona concurs, after the maturest deliberation, most heartily declaring, That the address of the Metropolitan Chapter of Paris is founded on the discipline in use during the first ten ages of the Church; regulated and fixed by the councils of Nice, (A.D. 325,) and Laodicea, (A.D. 366.) And concluding with expressing the most lively desire, that the Royal Priesthood of Jesus Christ might be made to assist the most wise views of his Imperial Majesty."

"To whom, after God," says the Bishop of Feltre, "we owe the regeneration of Catholic worship in France, and a regular and lawful form of ecclesiastical discipline, founded on the Ancient Canons."

Gazette de France, Jan. 1811.

By a decree of the Conservative Senate of France, the State of Rome has been united to the French Empire. The city of Rome is appointed the second city of the empire, and to enjoy peculiar privileges. And the Prince imperial is to assume the title, and receive the honours of the King of Rome, which Buonaparte has now conferred on his infant Son.

The most remarkable part of the decree is, that after affirming "all foreign sovereignty to be incompatible with the exercise of any spiritual authority within the Empire," it ordains, that "The Popes shall, at their elevation, take an oath never to act contrary to the four propositions of the Gallican Church, adopted at an assembly of the Clergy in 1682. And that these four propositions shall be common to all the Catholic Churches of the Empire."

These four propositions, thus re-enacted by the fiat of Buonaparte, are:

I. That neither St. Peter nor his successors, have received from God any power to interfere, directly or indirectly, in whatever concerns the temporal interests of princes and sovereign states: that kings and princes cannot be deposed by ecclesiastical authority, nor their subjects freed from the sacred obligations of fidelity and allegiance, by the power of the Church, and the bulls of the Roman Pontiff.

II. That the decrees of the council of Constance, (in 1414,) which maintain the su-
testant establishment in Great Britain and Ireland received a fatal shock; by the parliamentary grant of the elective franchise to the Irish Roman Catholics, in the same ominous year, 1798. Whence we may date the effusion of the first vial on Ireland, during the two ensuing rebellions of 1798 and 1803. And ever since, Parliament has been harassed with reiterated demands of total repeal of the Popery laws, or complete prostration of all the barriers of the constitution, reared by the wisdom and virtue of our ancestors, since the revolution of 1688, and cemented by their blood. The democratic and Jacobin leaders of the Roman Catholic party want not emancipation, (in their revolutionary language,) they want exaltation, they (and their partizans, even in a British Parliament,) want that they should be put, not on an equal, but upon a better footing of political power, than the rest of their fellow subjects; to be totally exempted from all those sacred tests, by which every Protestant in the empire, admitted to offices of trust or authority in the state, is indisputably bound, and ought to be bound.

Should the premature parliamentary concessions, hitherto made to them in Ireland, without any previous regeneration of their worship, without any formal renunciation, by their Hierarchy, of the obnoxious tenets imputed to their religion, and most justly imputed; without any satisfactory pledge of their unfeigned allegiance to the King, and loyal attachment to the existing government, such as has been furnished recently by the French and Italian Churches to their despot; should similar concessions, I say, be extended to the less offending Roman Catholics of Great Britain, it requires not the spirit of prophecy to predict the disastrous consequences. We shudder to think of the mighty ruin, and swift destruction that may involve the

sthoriy of general councils, as superior to that of the Popes in spiritual matters, are approved and adopted by the Gallican Church.

III. That the rules, customs, institutions, and ordinances which have been received in the Gallican Church shall be preserved inviolable.

IV. That the decisions of the Popes in points of faith, are not infallible, unless they be attended with the consent of the Church.

V. To these we may add, among other regulations decreed by the Concordat, that the sole appointment of Bishops is reserved to the crown, and conceded by the Pope.

Fas est et ab HOSTE doceri.

These wise political regulations, and important documents, are well worthy of the most serious attention and mature deliberation of a British Legislature, and that Legislature, Protestant.
British empire.—Fuit Ilium, &c. It may be "no more" long before the effusion of the last vial!—Heaven avert the omen, and turn it on its designing and malignant foes, both foreign and domestic!

II. From the foregoing analogy of the trumpets and vials, we may hazard a conjecture respecting the particular vial under which we now live.

The symbolical phenomenon of the first trumpet, was a prodigious hail storm; and most remarkable hail storms and hurricanes indeed, have marked the progress of the revolution in France, from its commencement to the present time; as may be seen in the public registers since 1789; the last that we have noticed were repeated hail storms, on the 18th and 19th of May, 1810, in several districts, in the vicinity of Mont de Marsan, Calignac, Villereal, &c. which destroyed the harvest and the vintage, killed birds and poultry, and covered the people in the fields with contusions; several of the hailstones being as large as a goose egg, and weighing one hectogram, five decagrams.

The symbolical phenomenon of the second trumpet, was a volcanic mountain cast into the sea. And at that time, a signal eruption of Mount Vesuvius, (as we have seen,) happened four years before the downfall of the western empire of the Caesars. "Then the lava, or burning matter, literally ran into the sea, as at other times, and destroyed vast quantities of fish. The second vial, also, poured on the sea, turned it into the colour of putrid blood, (that of the lava*) and destroyed every living soul in the sea." And accordingly, a prodigious eruption of Mount Vesuvius took place for three days, September 11, 12, 18, last year, 1810, which was still more remarkable for the suddenness of its commencement, "like a thief in the night," than even for the incalculable damage it committed, beyond any foregoing eruption, from its violence and universality.

"It is considered," says the intelligent writer, and adventurous eye witness, (who, in his ascent to the crater, narrowly escaped the fate of Pliny,) "as a very extraordinary circum-

* —— Horribilis juxta tonat Ætna ruinis.—
Attollitque globos flammarum, et sidera lambit:
Interdum scopulos, avulsaque vicera montis,
Erigit eructans, liquefactaque saxa sub aurar,
Cum gemitum lomerat, fundoque exastuat imo.—Virgil. Æneid. 111. 571.
stance, that this eruption was not preceded by the usual indications; every convulsion of Vesuvius being previously announced by the drying up of the wells of Naples. This phenomenon did not take place on this occasion: and to the great surprize of the inhabitants, Vesuvius began to emit flames on the night of the 10th of September."

After scaling the crater, on the 12th, at midnight, a frightful explosion put him and his party to instant flight, which launched fragments of burning rocks, vertically, more than 100 toises, or 600 feet. In five minutes they cleared a descent of ground, which they had taken two hours to climb.

"On the 13th the shocks of the volcano were so violent, that at Fort Lœuf, where he then was, at the distance of near four leagues, he felt oscillations similar to those produced by an earthquake.—About five in the evening the grand eruption commenced, and continued during the greater part of the night. This time the burning matter flowed down all the sides of the mountain, with a force hitherto unprecedented. All Vesuvius was on fire, and the lava has occasioned the greatest losses. —At ten at night the hermitage was no longer accessible; a river of fire had obstructed the road. The districts situated on the south east quarter of the Mountain, had still more to suffer. Mount Vesuvius was no longer any thing but one vast flame; and the seaman at a great distance, might contemplate, at his leisure, this terrific illumination of nature," &c.—It is with regret that our limits will not allow us to copy the whole of this interesting narrative.

We may, therefore, not unreasonably conjecture, that the effusion of the second vial began in 1810. Faber seems rather premature in imagining, that we live under the fifth vial. The world has still more to suffer than he thought.

And if we turn our eyes to the southern Peninsula of Europe, the year 1810 was marked by the march of a most powerful French army, under the most celebrated and experienced generals, Massena, &c. to effect the subjugation of Spain and Portugal, those last remaining countries devoted to the Papacy. What woes have been inflicted on those idolatrous and superstitious regions! where, by a strange and singular paradox of political expediency, the Papal religion is still maintained by Protestant arms!

On our own shores, a political phenomenon, no less extraor-
ordinary, occurred. At Dublin, Feb. 24, 1810, a formal convention of Roman Catholic Bishops, came to a resolution, not to concede to the British Crown, under which they live and are fostered, a *veto* on the appointment of their Bishops by the Pope! Thus, strangely preferring their allegiance to this foreign and hostile power, though fallen from its high estate, and enthralled by the ruthless tyrant of France, who is now virtually Pope himself, and the visible head of the Catholic Church, as acknowledged by the French and Italian Churches. (See the foregoing note.)

If the writer of the Apocalypse “wondered with great wonder, when he beheld the mystical woman,” or corrupt Church, in the zenith of her power and grandeur, “drunk with the blood of the saints, and of the witnesses of Jesus,” immolated by her crusades, both home and foreign, Rev. xvii. 6, how would he wonder, with tenfold wonder, astonishment, and amazement, to behold the fell spirit of Popery, after she has been apparently wounded to death, and well nigh expiring on the continent, in the dominions of the nine horns, during the last stage of the Roman empire, now rearing her head *aloft*, and making her last stand in the tenth, who had cast her off, and struggling for dominion in the British isles! ! Of all the strange and portentous events of the present eventful age of wonders, this surely is by far the most extraordinary and unaccountable. May it not justly rank among the most awful and terrific signs of the times?

We presume not to carry our conjectures beyond the second vial. The symbolical plagues signified by the rest, are sealed, like the seven thunders, till the time of the end. From the analogy, however, between the sixth trumpet and sixth vial, Mr. Faber and others have ventured to conjecture, that as the Turkish empire began with the former, so it is likely to end with the latter. And unquestionably, that empire is now verging fast to ruin. It is signally remarkable, however this may be, that the two great persecuting powers of Popery and Islamism, rose together, about A.D. 620, arrived at their meridian grandeur together, about A.D. 1300 †; and have since gradually declined

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* "At the present juncture, when Popery once more begins to rear its hydra head, a full statement of its abominable principles, is peculiarly seasonable. This has been satisfactorily executed by Mr. Whitaker." *Faber, preface to the first edit. of his Dissertations.*

† In this year, 1300, Pope Boniface VIII., instituted his grand imposition of the
together, and will probably set together in that abyss from which they rose. "This is the Lord's doing, and it is marvellous in our eyes!"

To this last woe, and towards its conclusion, under the sixth and seventh vials, seem peculiarly to belong the following prophecies of the codicil, and of the latter part of the sealed book.

1. The last persecution of the witnesses ......... Rev. xi. 7—11.
2. The destruction of their persecutors, and repentance of the surviving remnant .......... xi. 13. xvi. 19.

Jubilee, and blasphemous remission of sins to crusaders, and wore the two swords, the temporal and the spiritual, grounding the claim to both on Luke xxii. 38. In the self-same year, and even on the same day, arose the Ottoman Porte.

* The Prophet Joel has described the judgment to be inflicted upon all the persecuting Gentiles, previous to the final restoration of the Jews; which seems to be intimated by Isaiah, "a tenth shall return," &c. Isa. vi. 13. (See Vol. II. p. 401,) in the following magnificent strain.

"For lo, in those days and at that time,
When I, the Lord, shall bring back the captives
Of Judah and Jerusalem; I will assemble the Gentiles,
And bring them down to the valley of Jehoshaphat,
And there will I execute judgment upon them,
For my people, and my heritage Israel,
Whom they scattered among the Gentiles,
And divided my land.—"

"Proclaim this among the Gentiles,
Declare war, Awake their mighty ones,—
Collect yourselves, and come, all ye surrounding Gentiles,
And assemble yourselves together.
Even there will the Lord bring low thy mighty ones.
Let the Gentiles be awakened, and come up
To the valley of Jehoshaphat; for there will I sit
To judge all the surrounding Gentiles.
"Put in the sickle, for the harvest is ripe!
Come tread [the grapes] for the wine press is full!
The vats overflow, for their wickedness is great:
Multitudes! multitudes! in the valley of excision.
For the day of the Lord, in the valley of excision,
Is nigh."——— Joel iii. 14.

1. Here the prodigious slaughter of the Gentiles, under the two last vials, is expressed by the double imagery of a harvest and a vintage; by the Son of Man, sitting in judgment on a cloud, as a King, with a crown of gold upon his head, when the harvest is ripe for destruction, Rev. xiv. 14—16; and when the grapes are fully ripe for the wine press of the great wrath of God: when the slaughter of the multitudes upon multitudes was so immense, that the symbolical blood, issuing from the wine press, when trampled without
5. The religious war at Armageddon

6. Christ's conquest and destruction of his foes

the [Holy] city, reached for 1600 stadia in extent, and up to the horse bridles in depth, Rev. xiv. 14—16.

Walmsley, who was a much better mathematician than expositor of the Apocalypse, has made a whimsical computation of this symbolical sea of blood, p. 417. Reckoning fifteen pound weight of blood at an average to every man, and the specific gravity of blood a twenty-fifth part greater than that of water; a cubic foot of which weighs 1000 ounces; and estimating the holy land as a circular area of 400 miles in diameter; to cover this four feet up to the horse bridles, would require the massacres of sixty billions of men. But he overrates the holy land, whose length is critically 1600 stadia, or (reckoning almost nine stadia to an English mile, with the accurate Dr. Falconer, of Bath, in his Tables of ancient measures,) about 189 miles, its mean length, according to D'Anville and the best modern geographers; and its breadth does not exceed 150 miles. So that reducing his calculation in proportion, it would bring the result nearly to billions, or millions of millions, supposing millions to correspond to multitudes in the hyperbolical, though consistent imagery of prophecy.

2. The scene of this slaughter

Joel's the valley of Jehoshaphat, ("The Lord will judge," or "the valley of excision," on the east side of Jerusalem, 2 Chron. xi. 12, Sec Vol. II. p. 385,) which exactly accords with the Apocalypse, laying it within the precincts of the holy land, as we had seen, and at Armageddon, or Har-Mageddon, the mount of Megiddon, ("glorious judgment," which Zechariah called, "the valley of Megiddon," (xii. 11,) corresponding in site to the valley of Jehoshaphat, at the foot of Mount Sion. This, therefore, is "the glorious holy mount" described by Daniel, as "lying between the two seas," between the Asphaltite lake, or Dead Sea, eastwards, and the Mediterranean, or great sea, westwards; which is to be the scene of the final destruction of the wilful king, Dan. xi. 45, who, with his confederates, are to be instigated to undertake a crusade, or religious war against the holy city, Jerusalem, by the croaking of the three impure froglike spirits, issuing from the mouths of the dragon, the beast, and the false prophet, Rev. xvi. 12—16.

Thus do the prophecies of Joel and Zechariah admirably connect and explain the parallel prophecies of Daniel and the Apocalypse; and from the harmony of these geographical and etymological remarks with the chronological adjustment of the vials here proposed, tend strongly to confirm the mode of exposition here adopted.

The advantageous situation of the New Jerusalem in the holy land, as the center of Christ's millenary kingdom, considered in a geographical point of view, is well described by the ingenious Mr. King, in a note to his Hymns to the Supreme Being, p. 126.

"How capable this country is of a more universal intercourse than any other, with all parts of the earth, is most remarkable, and deserves well to be considered, when we read the numerous prophecies which speak of its future grandeur and greatness, when its people shall at length be gathered from all parts of the earth through which they have been scattered, and be restored to their own land. There is no region in the world, to which an access from all parts is so open. By means of the Black Sea and the Mediterranean, there is an easy approach from all parts of Europe, from a great part of Africa, and from America. By means of the Red Sea, and the Persian Gulph, and the well known roads from thence, there is an approach from the rest of Africa, from the East Indies, and from the Isles. And lastly, by means of the Caspian, the lake or sea of Baykail, (or Arel,) and the near communication of many great rivers, the approach is facilitated from all the northern parts of Tartary. In short, if a skilful geographer were to sit down to devise
THE CODICIL.

This little book is, perhaps, the most personally interesting and alarming to us of the present generation and to our children, of any part of the Apocalypse. It briefly relates the persecutions of the remnant of the true Church, (the successors of the 144,000, who escaped the general corruption that succeeded the establishment of Christianity in the Roman empire, and filled the Church with false and dissembling Christians,) during the joint reigns of Popery and Islamism, those two ruling powers of the corrupt Church, for forty-two months, or 1260 days, and of their "image" in blasphemy and persecution, or genuine offspring, infidelity; all acting under the grand persecutor of the Church, from the beginning, the old Serpent, or Dragon, the Devil, or Satan, "the Angel of the abyss," who rose out of it, with the fifth trumpet, after he had been dethroned in the Roman empire, by Michael, or Christ, and his angels, during the sixth seal, Rev. vi. 12—17, as more particularly described in the 12th and 13th supplementary chapters.

The fittest spot on the globe for universal empire, or rather a spot where all the great intercourses of human life should universally centre, and from whence the extended effects of universal benevolence and good will should flow to all parts of the earth, and where universal and united homage should be paid with one consent to the most High, he could not find another so well suited, in all circumstances, as that which is with emphasis called The Holy Land. ——— "And the time shall at length come, when Sion shall be the joy of the whole earth."

* These most difficult, and most disputed, because most obscure, and designedly mysterious chapters of the whole Apocalypse, (which ought not to have been divided, as composing together the second celestial vision,) form a proper, and a profound commentary on the codicil; we shall therefore subjoin, in this note, an humble attempt to analyze their contents.

TWELFTH CHAPTER.

This properly begins with the fuller opening of the spiritual sanctuary, even to the ark of the covenant, in the inner sanctuary; and the lightnings, and shoutings, and thunders, and shaking, and great hail, which are the symbolical preludes of woes, Rev. xi. 19.

The mystical woman in heaven, in a glorified form, adorned with the sun, moon, and crown of twelve stars, aptly denotes the true Church in her patriarchal state, according to Joseph's vision, (Gen. xxxvii. 9,) of which he was himself a faithful witness, and a type of Christ, (Gen. xlv. 7, 8,) Rev. xii. 1.

The sufferings of the Church followed in the wilderness, under the law, and till the birth of Christ, that male child destined to rule all the nations with an iron sceptre, (Psalm ii. 8, 9,) and this from the beginning, (Gen. iii. 15,) and the persecutions of the old Serpent, or great fiery Dragon, in the plenitude of his power, produced a general apostacy throughout the earth, until the birth of Christ, whom he attempted to destroy from his
These "faithful witnesses" of the Law and of the Gospel, prophesy, or preach to a careless, irreligious, and corrupt birth, by his agents, Herod, the Jews, and Romans, but who was caught up to God and his throne, on his ascension, ver. 2—5; but the Church was destined to undergo a long and trying period of persecution afterwards, for 1260 days, in the symbolical wilderness, ver. 6.

Before the commencement of this period, the Dragon and his angels were dethroned, and cast down from the plenitude of their power in the Roman empire, the symbolical heaven, in their warfare with Michael, or Christ and his angels; when the powers of Paganism were overthrown by Constantine the Great, and Christianity introduced as the established religion, under the sixth seal, (Rev. vi. 12—17.) And this victory was followed by a general thanksgiving of the spiritual Church, ver. 7—12.

"The Dragon, after his fall, still renewed his persecutions against the woman, who was supported by 'eagle's wings,' as formerly in her flight to the wilderness, (Exod. xix. 4, Dent. xxxii. 11,) and 'vomited out of his mouth a flood, like a river, to overwhelm her,' or brought an insurrection of barbarous Pagan nations, from the north, to destroy Christianity along with the Roman empire, but his malignant project failed, for 'the earth helped the woman, and absorbed the river.' These fierce conquerors were themselves blended and amalgamated with the conquered country. Roma capta ferum victorem cepit. They soon embraced the religion, laws, customs, and language of Rome," ver. 13—16.

Disappointed in this hopeful scheme, and still enraged against the woman, the dragon took another course, and proceeded to make a more successful warfare than before against the remnant of her seed, who keep the commandments of God in the Law, and hold the testimony of Jesus Christ in the Gospel, by raising up new and more formidable persecutors in the bosom of the established Church herself, ver. 16, as unfolded in the second scene of the vision, or

THIRTEENTH CHAPTER.

This second scene of the vision properly begins with the last verse of the preceding, in which the Apostle was stationed (σαράπι) on the sea shore, to view the wild beasts, or persecuting powers, as they arose in succession.

I. The first rose from the sea, or westward, as he looked from the isle of Patmos towards Europe. It was compounded of Daniel's three first beasts, and denoted the Roman empire in full power, after the conquest and incorporation of the Babylonians, Persians, and Grecians; deriving, in its Pagan state, its power, throne, and great authority from the dragon, who was the tutelar god worshipped at Rome, first brought from Epidaurus, in Greece, B.C. 296, Rev. xiii. 1.

He next saw, in its Christian state, one of its heads, or forms of government, the imperial, wounded to death with the sword, at the downfall of the western empire. But its deadly wound was healed, and the head sprouted again, in Daniel's little horn, or the Papacy, to the astonishment of the world. And this revived head led the world to worship the dragon, and to extol his power, saying, Who is able to make war with him? and also opened its mouth in blasphemy against God, his name, his tabernacle, and true worshippers; and it was empowered to make war against the saints, and to overcome them, during the allotted period of 1260 days, ver. 2—7.

This little horn, or revived head, now rode triumphant on the first beast, (as the mystical harlot, or corrupt Church, Rev. xvii. 1—5,) and gained authority over every tribe, and language, and nation, of "the many waters" of the west, (Rev. xvii. 1—15,) and made them all worship the first beast, except the true Christians, whom she ceased to be
world, during the three woes, clothed in sackcloth; and have but one mouth, testifying one simple road to salvation, by the
led away into captivity, [in the dungeons of the inquisition,] or slain with the sword, [in the home crusades.]

Here is the trial of the patience and faith of the saints, ver. 8—10.

II. The second rose from the earth, or east, as he looked towards Asia. Its body is not described, because it belonged to the first beast, denoting the Constantinopolitan empire, according to Sir Isaac Newton and Wood. It had two horns, like a lamb, intimating the imperial and pontifical powers united in the emperor, or the supreme temporal and spiritual authority. When Pope Gregory II. wanted to persuade Leo Isaurus to tolerate image worship in his dominions, the emperor loftily refused, saying, "Imperator sum et Sacerdos!"—But it spake like a dragon, and persecuted, ver. 11, 12.

False miracles, lying signs and wonders, were equally prevalent in the eastern as in the western empire, and equally tended in both to promote the usurped authority of the Church. This gave rise to Islamism, a new ecclesiastical power in the east, "the image" of the papal, in blasphemy and persecution, founded by the "false prophet," Mahomet, which occasioned the downfall of the eastern empire, ver. 13—15.

Islamism, which is Deism, or infidelity, in its last stage, has also acquired an empire in the west; and Buonaparte, who is "a true Musulman" in principle, has revived the superstitions of popery in their fullest extent and intolerance, on the ruins of atheism, acting himself as the visible head of the western Church, and virtually succeeding to the popedom, ver. 16. Perhaps this conjectural interpretation of the most difficult and paradoxical description of the image of the first beast, fashioned by the second, and inspired with the faculty of speaking and persecuting, will be found rather less objectionable than any of the numerous guesses still afloat. The truth, indeed, cannot be cleared up till the time of the end.

And "the enigmatical number of the name of the second beast, in its second stage, after the image was made, 666, ver. 17, 18, according to the celebrated Euthemius, patriarch of Constantinople, who died A.D. 920, Feuardentius, an early Romish writer, followed by Walmsley, p. 320, is the numeral amount of the false prophet's name, written Moaeruc or Maoperuc, by the Greek historians, Zonaras and Cedrenus.

\[M, A, O, M, E, T, I, \Sigma, 40, 1, 70, 40, 5, 300, 10, 200 = 666.\]

This surely is preferable to the other irrelevant guesses of "Latinus," "Romith," "Benediktus," "Apostates," &c. &c. confined to the first beast, in some shape or other; thereby confounding the two beasts together, who are clearly distinct; and their temporal and ecclesiastical powers, though acting in conjunction in the business of persecuting the true witnesses, ought not to be confounded.

SEVENTEENTH CHAPTER.

III. The first beast and its rider, the mystical harlot, has here its appropriate mystery, explanatory of the thirteenth.

"The beast which thou sawest, was, and is not, and is to ascend out of the abyss, and to go into perdition. And the inhabitants of the earth, (whose names are not written in the book of life, from the foundation of the world,) shall wonder, beholding the beast which was, and is not, though it shall be.

"Here is the mind that hath wisdom. The seven heads are seven hills [of Rome,
alone sacrifice of Christ; and denouncing the fiery indignation of God upon their enemies and persecutors; and foretelling the plagues that will ensue, Rev. xi. 1—6. These are “the remnant of the seed of the mystical woman, representing the true Church, who keep the commandments of God, and hold the testimony of Jesus Christ” in this life, Rev. xii. 17; and “shall sing the hymn of Moses and the hymn of the Lamb” hereafter, Rev. xv. 8, or, as well described by Bishop Newton, “The few faithful servants of God, and followers of the Lamb, in every age of the Church, who protest against the superstitious corruptions of their times*,” and who, for so doing, provoke the wrath of “the dragon and his angels,” or emissaries, to persecute them continually.

1. Their last persecution is thus described.

“And when they shall have finished their testimony, the beast that ascended out of the abyss, [or the devil himself, Rev. whereon the woman sitteth, (Rev. xvii. 18.) They are also seven kings, [or forms of government.] Five have fallen, and one is, the other is not yet come, and when it cometh it must needs remain but a short time. And the beast which was, and is not, himself is the eighth, and is one of the seven, and is to go into perdition,” xvii. 7—11.

The beast upon whom the woman now rode in the plenitude of her power, seems to be the great fiery dragon, with seven heads crowned with seven diadems, and ten horns, who persecuted the true Church from the beginning, (Rev. xii. 3,) and gave the first beast, or Roman empire, with the same number of heads and horns, his own full power and authority, (Rev. xiii. 1, 2,) and which therefore became, in some measure, identified with the Dragon himself.

“This beast, (the dragon,) “ was” in full power in pagan Rome, “ he is not” in full power when dethroned by “Michael and his angels” in Christian Rome, (Rev. xii. 7—12,) but is to ascend out of the abyss with the rise of papal Rome and of Mahometanism, with the fifth trumpet, (Rev. ix. 1—11,) and after persecuting the two faithful witnesses for the allotted period, (xi. 7,) is to go, along with his two prime agents, the first beast and the second beast, or the false prophet, (Rev. xvi. 13,) into perdition, (Rev. xix. 19, 20.)

His seven crowned heads, are described as “seven kings,” or forms of government; “five of them had fallen,” at Rome, in its Pagan state, 1. Kings, beginning B.C. 753; 2. Consuls, B.C. 509; 3. Dictators, B.C. 497; 4. Decemvirs, B.C. 451; 5. Consular Tribunes, B.C. 444; and were succeeded by the sixth, the Imperial, B.C. 30; the seventh took place in the Christian state. It is ingeniously supposed by Faber, to be the patriciate of Rome, conferred on Charlemagne, A.D. 774; which ceased twenty-six years after, A.D. 800, when he assumed the imperial dignity, and became the eighth head. Faber, II. p. 214—220.

Buonaparte, treading in the steps of Charlemagne, has assumed the imperial dignity; and is therefore the eighth head in continuation. Faber, II. p. 221, note, edit. 2

* “The two witnesses are not single persons, but a perpetual collective body of men; or a succession of witnesses against the errors and false worship introduced into the Church.” Lowman, p. 152.
xii. 12,) shall make war against them, and shall conquer them, and shall kill them.

"And their carcases shall lie in the street of the great city, which is called Sodom, spiritually, [for its abominations,] and Egypt [for its persecutions,] (where even our Lord was crucified,) and [some] of the peoples, and tribes, and languages, and nations, shall view their carcases, for three days and half, and [the persecutors] shall not suffer their carcases to be buried [by their friends.]

"And the inhabitants of the earth [or land.] shall rejoice over them, and exult, and shall send gifts [congratulating] each other, because these two prophets tormented [by their preaching] the inhabitants of the earth *," ver. 7—10.

2. Their miraculous resurrection is next described.

"And three and half days after, the Spirit of life from God entered into them, and they stood upon their feet; (and great fear fell upon the beholders.)

"And they heard a great voice from heaven, saying to them, Ascend hither †, and they ascended into the heaven in the cloud, (Rev. x. 1,) and their enemies viewed them," ver. 11, 12.

3. The miraculous punishment of their foes, and conversion of the remainder.

"And the same hour there was a great earthquake, and the tenth of the city fell, and there were slain in the earthquake seven thousand men of name. And the remainder became affrighted, and gave glory to the God of Heaven," ver. 13.

This terrible prophecy has been generally understood literally, since the days of Mede, as we have seen, to indicate a final suppression of the reformed Churches, and massacre of their pastors, for a short time, about three years and half; during which, every religious establishment shall be apparently extinguished, toward the close of the last woe; to the great joy of the apostate faction, and infidel persecutors; but that they shall be miraculously restored again at the regeneration, when the whole world shall be converted to the true faith of Christ.

Wishing to set aside an interpretation so ominous, Mr. Faber

* See the remarkable saying of Ethelfrid, who massacred 1200 Bangorian Monks, under the fifth trumpet, Vol. II. p. 503, note.

† At the same time are to be raised the Martyrs, under the fifth seal, Rev. vi. 9—11, at the first resurrection, Rev. xx. 4; John v. 25; Matt. xxiv. 31.
has adopted, from Vitringa, another, more favourable. He sup-
poses, that the whole prophecy is past, that it was fulfilled under
the second woe; during the war of the association of Protestant
Princes of Saxony, Hesse, &c. formed at Smalcalde in Germany,
A.D. 1530; that the reformed witnesses were slain when these
Princes were defeated by Charles V. at the battle of Mülbarg,
April 24, 1547; that after three years and a half, they revived,
when they, in turn, defeated, and took prisoner the Duke of
Mecklenburg, December 1550; that their resurrection took
place at the peace of Passau, 1552; and their ascension into
the symbolical heaven, at the treaty of Augsburg, 1555, when
they became an acknowledged Church, Vol. II. p. 68—72.

Much as we also wish this "received hypothesis" could
be established, we cannot regret, that when weighed in the
balance of sober criticism, it is found wanting in weight and
solidity.

1. Mr. Faber, so justly "jealous of breaking down the barrier
of the literal interpretation of chronological prophecy," Vol. II.
p. 54, here introduces the symbolical without necessity, and
contrary to the historical tenor of the codicil.

2. The expression, "when they shall have finished their tes-
timony," (as correctly rendered by the English Bible,) evidently
precedes their last persecution; but this was to take place only
three years and a half before the end of the whole period;
and therefore must necessarily fall within the last woe, near its
close.

3. The battle of Mülbarg, 1547, above 330 years before the
end of the period, A.D. 1880 *, was not in fact the last persecu-

* This year, A.D. 1880, was determined by an analytical process, deduced from
careful comparison of the three prophetic numbers, 2300 days, 1260 days, and 70
weeks, or 490 days of years, founded upon the fixed or known date of the destruction
of Jerusalem, A.D. 70, and explained before, Vol. II. p. 517, 518.

This gives it a decided superiority over all the mythetical schemes, deduced from
assumed historical resemblances, which are precarious, uncertain, and disputed. Their
variety, indeed, is perplexing; and it is much easier to refute than to establish any one
of these ephemeral hypotheses, superseding each other in rapid succession.

Waving those that time has already refuted, as past, we shall notice the principal of
these that are still future.

A.D.
1. Bengelius and Wesley .............................. 1836
2. Anonymous ........................................ 1843
3. Faber, &c. ......................................... 1866
4. Wood and Hales ................................... 1880
tion and death of the witnesses, even on the continent. The massacre of St. Bartholomew's eve in France, A.D. 1572; the revocation of the edict of Nantes, in October 1685; the persecutions of the Protestants of Piedmont, in 1686; were later, and more atrocious. But even these were only partial among the continental Churches; while the Church of England, that fairest branch of the Reformation, by means of the Revolution of 1688, flourished with additional lustre.

4. The miraculous resurrection of the witnesses, struck fear into the beholders; and the final destruction of their persecutors, converted the survivors, who gave glory to God. Whereas

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<tr>
<th>Witness</th>
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<tr>
<td>Bishop Newton</td>
<td>1966</td>
<td>A.D. 1966</td>
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<tr>
<td>Lowman</td>
<td>2016</td>
<td>A.D. 2016</td>
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<td>Sir Isaac Newton</td>
<td>2132</td>
<td>A.D. 2132</td>
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1. The principles of this are altogether mystical and unintelligible, as stated by Wesley, Notes, Rev. xii. 14.

2. This is proposed in the Christian Observer, November, 1810, p. 668, and is perhaps the most ingenious of its class. 1. Dating the Hegira, or era of Mahomet's flight, July 15 or 16, A.D. 622; it counts thence 1260 Mahometan, or lunar years of 354 days, ending August 1843. 2. Dating, with Prideaux, the beginning of Daniel's seventy weeks, B.C. 457, they ended A.D. 33; and counting from thence 1810 years, (the remainder of the 2300 years,) it will give the same, ending A.D. 1843. 3. Dating the claim of infallibility by pope Pelagius, A.D. 583, and counting from thence 1260 years, they will also end in the same year, 1843.—But this concurrence is more spurious than solid. For,

(1.) The author has no right to assume 1260 lunar years, in the first instance, where he employs solar in the last; employing solar in the first, it will bring the solution two years beyond Wood's, to A.D. 1882.

(2.) Prideaux's beginning and ending of the seventy weeks are both incorrect; they did not begin with Ezra's commission; and our Lord's crucifixion was A.D. 31, not A.D. 33, as proved, Vol. II. p. 514—520 and Vol. I. p. 70—100.

(3.) This last case does not agree with the first, when corrected.

3. Faber's was rejected before, Vol. II. p. 521.

4. Bishop Newton dates the 230 days from Alexander's invasion of Asia, B.C. 334; they end, therefore, A.D. 1966; Vol. II. p. 77. He also dates the 1260 days from A.D. 727, when the pope shook off his allegiance to the Greek emperor; they end, therefore, A.D. 1987; Vol. III. p. 211. These two dates, which ought to coincide, differ 21 years.

5. Lowman dates the pope's temporal dominion A.D. 756; and counting thence the 1260 days, they end 2016, p. 146; but this date is precarious, and may be disputed.

6. Sir Isaac Newton dates the 2300 days, either from Antiochus Epiphanes, B.C. 168, or from A.D. 70, the destruction of Jerusalem by Titus, or from A.D. 135, its desolation by Adrian. These are unfounded guesses.
the survivors of the second woe did not repent, but persisted in their idolatries and abominations, Rev. ix. 23, 21.

Mr. Faber's "assumption" evidently originated from his including the account of the expiration of the second woe, xi. 14, in the codicil; which necessarily belongs to the sealed book; as shewn before.

II. The scene of this last persecution has been much disputed. The learned Bossuet admits that "the great city is Rome, and its empire." And he adds, "It is literally true, that Jesus Christ was crucified there, even by the same Roman power." It is also symbolically true, that this great city, both as the seat of Pagan and of Papal empire, resembles "Sodom," in her impieties and abominations; and "Egypt," in her cruel persecutions of the true Israelites. A later Romish writer, indeed, Walmsley, applies it to Jerusalem, where Christ was actually crucified. But Bossuet's interpretation is greatly preferable, for correctness and candour, "The great city" is twelve times applied to Rome in the Apocalypse, but never to Jerusalem, which is styled, by way of contrast, "the holy city," in this very prophecy, which represents her as now actually desolate, "given up to the Gentiles," and trampled upon, during this whole persecuting period of 1260 days, xi. 2, corresponding to the latter part of Daniel's 2300 days.

There is, therefore, abundant reason to dread, that as the Jewish and Roman persecutions of the witnesses "began with the house of God," Stephen, James the elder, and James the Lord's brother, Paul, Peter, &c. as Peter himself foretold, 1 Pet. iv. 17, so will they end with the house of God, under the reign of bigotry and infidelity; this is an obvious and impressive analogy.

Having now determined, that the last persecution of the witnesses is to take place within the precincts of "the great city," or territories of the Roman empire, it next remains to endeavour to trace the particular scene.

This is called "the street of the great city;" the article (της πλατειας) expressing eminence, ver. 8. We are afterwards told, that (το δεκαρον,) "the tenth of the city fell," in the ensuing judgment and earthquake, ver. 13, whence we may collect, that the persecution will take place in one of the ten kingdoms into which the city, or Roman empire was split. Of these, the most
eminent for pure and spiritual religion, is unquestionably Great Britain, where the remnant of the faithful witnesses, that have survived the dreadful persecutions of that infidel power which is now ravaging the continent, may be considered as collected, in the only secure asylum for religion and liberty, now left, alas! almost on the whole face of the globe. For where else are we to look for them?

Apparent rari nantes in gurgite vasto!

If we look eastwards to Asia, whence the light of the Gospel dawned on mankind from the day spring on high; how is the glorious Church founded by Christ and his Apostles, fallen! the skeleton remains in the Greek Church, indeed, but we hear of no spiritual witnesses there, no hidden seed, no chosen generation, to worship in the spiritual temple, and serve at the spiritual altar, since the establishment of Islamism; they remain plunged in the same superstitions as the Latin Church, though resolutely denying the Pope's supremacy.

If we turn our eyes to Europe, we find some witnesses in every age almost, who have prophesied in sackcloth, and lift up their warning voice against the corruptions of the Church; especially in the British Isles, from the days of Wickliffe. In the north, the Russian Church is the Greek, which unfortunately too much resembles its sister in Asia. In Denmark and Sweden, the reformed Churches are subsisting, but do not appear to flourish; and their connexion with France at present, is ominous to their religion, as well as their liberty. In the south of Europe, the witnesses are prostrate, and expiring!

If we look across the Atlantic, westward to America, in the southern states, Popery and Quakerism, or mysticism, prevail; in the northern, Presbyterianism chiefly, overrun by an extravagant fanaticism. The Church of England, that purest branch of the Reformation, has there but a scanty footing, and the faithful witnesses throughout the whole new world, are few, and their voices scarcely heard, stifled by the multitude of jarring and discordant sects which there abound, promoting scepticism, and infidelity, and profligacy.

If we turn our eyes southward to Africa, where Christianity once took considerable root, from the streights of Gibraltar to the Nile, it has been completely extirpated by Islamism and Paganism.
To England, therefore, "the tenth *," as the only remaining asylum of the witnesses, we are compelled to look for the scene of their last persecution, and principally to her street, or most populous region, as contrasted in Scripture with the "lanes," (Luke xiv. 21)— "THOU hast taught in our streets, O LORD!" (Luke xiii. 26.)—And "the street †,” by way of eminence, may chiefly denote the metropolis of the British empire, London and her environs, that greatest seminary of religion and virtue, as of irreligion and vice. Where, we verily believe, there are to be found more intelligent and enlightened witnesses, to suffer persecution, than in all the rest of the world; and a multitude of bigots, infidels, and fanatics to inflict it; (even independently of the desolating fiend of the continent,) and where, from her boundless commerce, "spectators" cannot be wanting "of peoples, and tribes, and languages, and nations," from the four quarters of the globe. The resemblance, indeed, is so striking, in all the parts, that though we shudder thereat, and deprecate the catastrophe, we are forced, most reluctantly, to confess and maintain it.

However gratifying, then, it would be to our own, and the public feelings, to say that "England is secure," that "Great Britain and Ireland have nothing to fear" from this fatal persecution of the witnesses, we dare not "prophesy smooth things," nor "prophesy deceits," (Isai. xxx. 10.) "Because the Lord is against the prophets that smooth their tongues," (Jer. xxiii. 31,) and "woe to the prophetesses that see visions of peace," and "sew cushions under every elbow," (Ezek. xiii. 16—18.)—These countries, and their established Churches, we are strongly and irresistibly persuaded, have still much to endure, much to suffer, under the ensuing vials. Though we humbly trust ‡ they will pass through their last trial, like gold, purified and refined in the furnace of affliction.

* These interpretations of τῆς πλατείας, Rev. xi. 7, and το δημοτοῦ, xi. 13, as judicious and interesting as they are new and ingenious, we owe to the pious and learned author of Remarks on Mr. Faber's Dissertation on the Prophecies, Supplem. p. 20—24, shewing the incorrectness of rendering the former "the market place," which is expressed by a different term, ἀγορα.

† See the above note.

‡ That "the God whom we still serve, and in whom, from his past deliverances, we trust, that He will yet deliver us," has still blessings in store for our most highly favoured Church, we presume also to infer, from the honourable mention of England's morning star, John Wickliffe, as the first angel of the Reformation, both in Daniel and the Ape-
The seeds of decay in our established Churches especially, have been long since sown, and seem now to be ripening fast to maturity.

Those early pillars of Protestantism, the immortal Jewel, Whitgift, Hooker, and Mede, foresaw, and deprecated the fatal effects of the spoliation of ecclesiastical property, by the Crown and the Laity, which disgraced the beginnings of the Reformation in the days of Henry VIII. and first days of Queen Elizabeth. (See the foregoing article on the maintenance of the Church.)

Since their time, the alienation of that branch of the ecclesiastical revenues, appropriated to the building and repairs of Parish Churches, has occasioned a great dearth of such, to keep pace with the increasing population of the country. “My people are destroyed for lack of knowledge” (Hos. iv. 6.) And for want of Churches, for the poorer classes especially, to whom public worship is most necessary, to supply the defects of their education, private chapels; meeting houses, and conventicles, have increased to a prodigious degree; and to such, not only the lower classes eagerly flock, but too many of the upper also, fond of novelties.

The commendable indulgence of the Government to freedom of religious opinion in this free country, gave rise to the Toleration Acts of 1st of William and Mary, and 19th of George III. for licensing dissenting teachers, merely upon taking the oaths of allegiance and supremacy, and signing the declarations, before the general or quarter sessions. But this indulgence has been grievously abused of late years, by adhering to the letter of these acts; persons of the descriptions of blacksmiths, chimney sweepers, taylors, carpenters, weavers, excommunicated clergy-men, &c. without education, or learning, religion, or morals, ignorant and profligate men, tired of the laborious professions to which they had been bred, and eager to practise the easier trade of imposing on the credulity of the vulgar, and to be exempt from serving in the Militia, have obtruded themselves, presumptuously and self-appointed, into the sacred functions of the calypse. We consider it as the glory of this work to have brought him from the shade to public view, and admiration and imitation.

T t 2
ministry; obtaining licences with too much facility, in violation of the spirit of the acts, to teach any doctrine they thought fit, provided it was not treasonable. By this flagrant and novel abuse, the number of meeting houses, which, in the first fourteen years of his Majesty’s reign, amounted to only eight, in the next fourteen were encreased twenty fold; and at present, (1811,) there are no less than 3000 dissenting places of worship in the kingdom, besides barns, private houses, &c. while of the established Church there are only 2310.

To correct such abuses, and explain these acts, a distinguished statesman, and leading peer of Parliament, Lord Viscount Sidmouth, (to whom and to Earl Stanhope, we owe the foregoing authentic statement) laudably brought in a bill, (May 1811,) to restrain the grant of licences for dissenting teachers, to persons either in holy orders, or who have already taught a congregation; and who can also produce six respectable and religious witnesses to the correctness of their religious opinions, and moral conduct. He suggested also, the expediency of encreasing the number of the established places of worship, for the benefit of the encreased population of the country. May such pious and patriotic endeavours be ultimately crowned with success!—

Under God, they may contribute to retard, if not to prevent, the ruin of the country*

In Ireland the prospect is more gloomy. There the spoilation of ecclesiastical property, has been carried on upon a larger scale, and upon a more systematic plan, by all ranks and descriptions, ever since the Reformation. Not only the funds for building and repairing Churches have been alienated, but great inroads made on the glebes and tythes of the Clergy. Insomuch, that for peace sake, they have gradually relinquished many tytheable articles, still paid in England, and the remnant that is left, is every day depreciated by inadequate moduses, or fixed pecuniary compositions, which, though formerly near the value of the tythe in kind, are every day diminishing, with the value of money, under the real value. This has made it neces-

* Since the above was written, we learn, that this seemingly salutary bill has been withdrawn, for the present, in consequence of the violent and general opposition of the Dissenters, by petitions from all quarters; resisting, as they say, the beginnings of innovation. Until it shall be reproposed in a less questionable form, they are imperiously required to reform themselves abuses so disgraceful to them and so detrimental to the community.
sary for their maintenance, to unite, rather than to divide livings; whereby the clergy are rather diminished than increased in their number. And one single diocese in England, Lincoln, contains a considerably greater number of clergy, than the whole kingdom of Ireland; if it be true, that the former amount to 1700, whereas the latter scarcely exceed 1200.

Add to this, the last ungracious act of the expiring provincial parliament of Ireland, previous to its desirable union with the British, in 1800, was for abolishing the legal tythe of agistment in Ireland, for dry and fat cattle, still paid in England; in order to preclude the Church of Ireland (as actually asserted!) from being raised to an equal footing in point of revenue, with the Church of England, after the Union; so necessary, for the support of "the true religion (to be) established among us."

Since the grant of the elective franchise, by the same parliament, in 1793, and the repeal of the act for prohibiting inter-marriages between Protestants and Roman Catholics, combined with the active proselyting spirit of the Romish priests, Popery is making a rapid progress in most parts of Ireland, and mischievous inroads on the Protestant part of the community;

"Whom the grim wolf with privy paw,
Daily, devours apace."—Milton's Lycidas.

And the thinly scattered Churches in the interior, are threatened to be left desolate, in no long time, unless it shall please God to suggest some remedy to the wisdom and piety of our legislature.

In Scotland, where the episcopal order was pulled down by that furious reformist, John Knox, and his abettors, who usurped their functions, and confiscated the revenues of the Church, while "they of the household divided the unhallowed spoils;" the established Presbyterian Church, or Kirk, is in a drooping state, as we may collect from the remonstrances of some of her most intelligent ministers.

They complain of the inadequacy of the public stipends paid them in lieu of their tythes, whereby their rank in society is lowered, and their utility and influence impaired; and the youth of better families, and more liberal education, deterred from entering into the Church from its poverty, usually apply themselves to more lucrative branches of trade, commerce,
industry; "Let our vain philosophers," says Dr. Smith *, (indirectly addressing the Humists, &c.) "allege what they will, there can be no national prosperity, of any permanent duration, without religion, (Prov. xiv. 34,) and there can be no religion without a respectable clergy, nor a respectable clergy without a decent maintenance annexed to the office †.—If this be not granted, the men who should fill the office, will naturally betake themselves to other employments; and their place will be filled by such as ought to have neither lot nor part in this matter," (Acts viii. 21.) —And who, (we may add to this close and convincing reasoning,) will come, and cringe, and crouch to the Presbytery, saying, "Put me, I pray you, into one of the Priest's offices, that I may, literally, eat a morsel of bread!"

Alas! who shall live, when God doeth this!

Far be from us, however, the ungenerous, the malignant insinuation, or imputation, that we are croaking alarmists, of the number of those that "trouble Israel," (1 Kings xviii. 17.) Such, indeed, are justly "hated" by the public, for "prophecying not good, but evil," and abhorred by all good citizens. On the contrary, we wish, indeed, "to put down imaginations, and every high and proud thought," adverse to Christian humility, and the common weal; but not to depress the spirits of our well-beloved fellow-citizens in this most awful and tremendous hour of trial now come upon the whole world; when all the foundations of the earth are out of course. We wish rather to build up upon a secure and solid foundation, to edify them that are of the household of faith especially, to stand steadfast without swerving; to strengthen the weak hands; to confirm the feeble knees; to pour wine and oil, and balm into the wounds of our bleeding country; rent, torn, and convulsed by intestine divisions, factions, heresies, and schisms in Church and state, infinitely more ruinous and formidable than all the combined powers of all our foes. We wish to reconcile to the Church, to

* See his View of the Agriculture of Argyle, 1798.
† When the Scottish Clergy were either persuaded, seduced, or intimidated by the rapacious Reformists, into a formal surrender of their revenues, for stipends to be paid by the state; one old sturdy incumbent, tenacious of his benefice, resolutely maintained it. And we learn from respectable information, that it is now so greatly raised in its value, with the rise of times, as to be proverbially called the Scottish Bishoprick. —A useful memento to the English and Irish Clergy, to resist innovation and commutations of tythes.
the state, and to each other, all parties in religion and politics, and persuade them to lay aside their animosities, from a sense of their common danger; forbearing one another, and forgiving one another, and forgetting, by a general amnesty, all past aggressions and grievances, so as cordially to unite against the common enemy in defence of our most holy religion, our most sacred liberties, and all the dear and tender and intermingled charities of genuine patriotism, or love of our country; which still, God be thanked, render these fortunate isles, the wonder and the envy of the world; such inestimable blessings, indeed, are scarcely to be found elsewhere, and in many places, can scarcely be conceived.

The foundation upon which we wish to build national piety, charity, and fortitude, is Holy Scripture, more correctly rendered and explained from the originals in its doctrines and precepts; and especially those most awful prophecies which have hitherto perplexed and agitated the public mind*, by mystical and fanciful interpretations, highly injurious and dishonourable to the inspired word of God, and detrimental to the peace and happiness of society.

Nor is this design, however vast or adventurous, in an humble, unassisted individual, altogether unprecedented. Milton, that prodigy of genius and learning, that zealous advocate for religious and civil liberty, and rational toleration, formed the noble, the god-like plan of reconciling, if possible, all the jarring and discordant sects of Protestants in his days, with the established Church, and with each other; and of uniting them in mutual communion, and against the common enemy, Popery. Supported by his high authority, we earnestly submit to public consideration at large, the following sketch of his masterly argument in his forementioned treatise, reprinted by Baron Ma
eres: presuming, with all due deference to the best-informed judges, that what Milton deemed seasonable, in 1673, will not be fastidiously rejected as unseasonable, in 1811; nor held irrelevant and obtrusive in this Apocalyptic review of the times, similar, indeed, to his, but much more awful and alarming.

* See the advertisement vindicating Joanna Southcote, the prophetess, the vender of seals, from the charge of frightening the inhabitants of Bath, by a prediction that the city would be destroyed on Good Friday; in a foregoing note, p. 372 of this volume.
“True Religion,” as well defined by Milton, “is the true worship and service of God, learnt and believed from the word of God only. No man or Angel can know how God would be worshipped and served, unless God reveal it. He hath revealed it to us in the Holy Scriptures, by inspired [prophets] and ministers; and in the Gospel, by his own Son and his Apostles; with strictest command to reject all other traditions, or additions whatsoever. According to that of St. Paul; ‘Though we or an Angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be anathema, or accursed,’ Gal. i. 8; ‘Ye shall not add to the word which I command you, neither shalt thou diminish ought from it,’ Deut. iv. 2. If any man shall add, &c. if any man shall take away, &c. from the words, &c. Rev. xxii. 18, 19.

“With good and religious reason, therefore, all Protestant Churches, with one consent, and particularly the Church of England in her thirty-nine Articles, Art. vi, xix, xx, xxi, and elsewhere, maintain these two points as the main principles of true religion.

I. That the rule of true religion is the word of God only.

II. And that their faith ought not to be an implicit faith; that is, to believe, though as the Church believes, against, or without express authority of Scripture.

And if all Protestants, as universally as they hold these two principles, so attentively and religiously would observe them, they would avoid and cut off many debates and contentions, schisms, and persecutions which too oft have been among them, and more firmly unite against the common adversary.

“From hence it directly follows, that no true Protestant can persecute, or not tolerate, his fellow-Protestant, though differing from him in some opinions, but he must flatly deny and renounce these two, his own main principles, whereon true Religion is founded.”

I. But Milton contended that Papists were not proper subjects of toleration, [and we may add from Baron Maseres, nor of endowment with gifts of lands or property in mortmain, for their permanent support; much less of establishment, or public maintenance, by funds provided by authority of the government,
Essays, p. 412—415,) upon the following political and religious considerations.

1. Their intolerance and avowed hostility to the members of all other Christian Churches excepting their own, counting them both heretics and schismatics, excluding them from salvation, and persecuting them, when in their power, with the utmost barbarity; and 2. their mischievous state-activities, (as he quaintly styles their political intrigues) incessantly labouring to undermine and overturn, either covertly or openly, all protestant governments that have been so incautious or imprudent as to give them footing. The Pope, ever since we have shaken off his Babylonish yoke, incessantly endeavouring to destroy the government, and seduce and pervert the people from their allegiance. 3. The idolatrous nature of their worship, such as cannot be exercised publicly without grievous scandal to all conscientious Christians; and neither publicly nor privately, without the most heinous offence to a jealous God, who abhors all manner of idolatry in public (Exod. xx. 5,) and in private, (Isa. lxvi. 17, Ezek. vii. 7—16.) Such abominations wherever they are licensed or countenanced by the state, tend, sooner or later, to draw down God’s judgments upon that people or nation. [Witness the Assyrians, Babylonians, Egyptians, Persians, Greeks, and Romans, &c.]

II. The following were the methods he proposed for restraining the growth of Popery.

1. To remove the furniture of their idolatry, whether images, or the host, wherein they adore their God under bread and wine. If they say, that by removing their idols, we violate their consciences, he answers, We have no warrant to regard a conscience not grounded in Scripture. And they themselves confess in their late defences, that they hold not their images necessary to salvation, but only as enjoined them by tradition.

2. The next means to prevent the seduction of our flocks, by their ever restless spirit of proselytism, is to circulate the Holy Scriptures among Protestants, as their best defensive armour. For as among Papists, it is chiefly their ignorance of the Scriptures that upholds Popery, so among Protestant people, the frequent and serious reading of the Scripture, will soonest prevent its growth.

3. The last means to avoid Popery is to Reform our lives. For when a nation becomes generally irreligious and corrupt,
and will not take warning by the sore judgments of fire, sword, famine, and pestilence, designed for their good, for correction in mercy; God in his wrath takes up and inflicts his last and severest punishments, hardness of heart, infatuation and idolatry, to their final destruction. Idolatry brought the heathens into heinous transgressions; (Levit. xviii. Rom. i.) and heinous transgressions in turn, often bring the slight or superficial professors of true Religion into gross idolatry. "For this cause, God shall send them strong delusion, that they should believe a lie; to the end that they might all be judged who believe not THE TRUTH, but have pleasure in unrighteousness," (2 Thess. ii. 11, 12,) and Isaiah thus speaks of idolaters: "They have not known nor understood; for God hath shut their eyes that they cannot see, and their hearts that they cannot understand," (Isa. xlv. 18.)

"Let us, therefore," concludes Milton, "using this last means, (last here spoken of, but first to be done) AMEND OUR LIVES WITH ALL SPEED: lest through impenitency we run into that stupidity, which we have heretofore sought by all means so warily to avoid, the worst of superstitions, and the heaviest of all God's judgments—Popery *.

* It may not be amiss to repeat here what was mentioned in a foregoing note, (p. 341 of this volume,) that these strictures on popery, "are not dictated by a spirit of controversy," nor (we will add) by the slightest tincture of bigotry; from exclusive attachment to protestantism, or from spleen, ill-will, or hostility to Roman Catholics. Many of his brethren of that description, the author regards and esteems, and lives on terms of familiar and social intercourse with such; and of good will to all descriptions of his flock of every sect. He only fulfils, unwillingly, and with no little reluctance, the ungrateful and thankless task, though necessary and important duty bound upon him at his clerical ordination;—"To be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word,"—but only by God's word, or the sword of the Spirit.

This he has humbly and conscientiously endeavoured, in some former Reviews of the errors of Popery, and Inspections of the irregularities of Methodism; considering the one as a most ruinous and destructive heresy from the orthodox faith of the primitive Church; and the other as, at least, an injudicious and lamentable schism from her constitutional discipline. And "his heart's desire," is "if possible, and as much as in him lieth" to conciliate the attention of all parties and sects, so far as to give a cool, dispassionate, and serious perusal to the mysteries and doctrines of the Gospel, here attempted to be unfolded in their pure spirit, from the holy oracles in the originals; and to the constitution and discipline of the Church of Christ, as ordered by the Apostles, and established by the primitive Fathers of the three first centuries, before the council of Nice.

These are the leading motives that suggested and conducted this work throughout.—

"The God and Father of our Lord Jesus Christ, who is blessed for evermore, knoweth that I lie not."
To this impressive exhortation of the pious patriot, let us add the philanthropic prayers of our Evangelical Liturgy.

"From all false doctrines, heresy, and schism;
From hardness of heart, and contempt of Thy word and commandment,
Good Lord deliver us."

"Have mercy, O merciful God, upon all heretics, schismatics, and infidels at home, and upon all Jews, Mahometans, and Pagans abroad; and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock; that they may be saved among the remnant of the true Israelites, and be made one fold, under one shepherd, Jesus Christ, Our Lord." Amen.

Amidst the ocean of ills in which the world is now immersed, and doomed to continue during the effusion of the remaining vials, Our National Church, we trust, will float, will buoy herself upon the surface; fulfilling the Sibylline oracle to the Athenians of old,

Alexander, duetai de tei ou theias esti.

"Bladder-like, thou mayest be dipped;
But it is not thy fate to be drowned."

A "little while, indeed, and we shall not see her," during a short suppression beneath the waves of this troublesome world; but "a little while, and we shall see her" again, emerging much purer and fairer than ever, after her last baptismal regeneration. Let not then the ministers and stewards of the divine mysteries despond, let not the genuine household of faith despair, though "fallen on evil days, and evil tongues;" but rather let them emulate the Christian fortitude of that enlightened and patriotic Layman, whom blindness, poverty, and disgrace could not depress; nor check his lofty and adventurous spirit from instructing and delighting the world with his "heavenly Muse."

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"I argue not,
Against Heaven's hand or will; not 'bate a jot
Of heart or hope; but still bear up, and steer
Right onward!"

I have sworn, with an Apostle, in simplicity and sincerity; and may I gain credence from my Roman Catholic brethren, in adopting the sentiments of one of the first of their Saints;—the pious, the amiable, and the persecuted Fenelon, Archbishop of Cambray:—"I love my family better than myself; I love my country better than my family; but I love mankind better than my country." This is true, practical, Christian Charity, when exercised, as by Fenelon, for the love of God and for the sake of Christ.
Let them, in humble imitation of the Captain of our Salvation, who was perfected by sufferings himself, and in dutiful obedience to his precept, as members of the Church Militant, "Pray always, in every season; (of distress especially) and faint not;" Let them be sober, be vigilant, to fight the good fight of faith, in this their arduous struggle, not only with flesh and blood, but with all the powers of darkness, now leagued and confederated against Christ and his Church; Let them strive to work out their own, and their country's salvation with fear and trembling, ever careful,

"To intermit no watch
Against the wakeful foe, and wide abroad,
Through all the coasts of dark destruction, Seek
Deliverance for us all!"

May we be permitted, without presumption, to transfer from "the seven Churches," whose lamps have been so long totally or well nigh extinguished for their lukewarmness and supineness, to our British Isles, whose lamps, blessed be God, are still burning, though requiring to be trimmed; the Apostle's sublime and patriotic Benediction in the Introduction of the Apocalypse, as the valediction of this attempt to expound it.

"Grace be to the British Churches, and Peace
From [God the Father] who was and is, and is to come,
And from the Seven Spirits, before his throne,
And from Jesus Christ, the faithful witness,
The first begotten of the dead,
And the Ruler of the kings of the Earth:
To Him, who loved us, and washed us
From our Sins, in his own blood,
And made us kings and priests,
To His God and Father *
Be the glory and the dominion for evermore, Amen."

* For this construction, differing from the received, see the Grammatical Rule, p. 192, note, of this volume.
APPENDIX.

"The Testimony of Jesus is the Spirit of Prophecy."
"To Him give all the prophets witness."

For the sake of Biblical Students, we here bring into one point of view all the great prophecies and allusions to Christ in the Old Testament, which are expressly cited, either as predictions fulfilled in him; or applied to him by way of accommodation, in the New Testament.

The first series describes Christ in his human nature, as the promised Seed of the Woman, in the grand charter of our Redemption, Gen. iii. 15; and his pedigree, sufferings, and glory in his successive manifestations of himself until the end of the world.

The second series describes his character and offices, human and divine.

The combination of these, in all their branches, representing him as the Son of God, and Son of Man, conjointly, were, all together, fulfilled, to the utmost nicety, in Jesus of Nazareth, and all together, in no other person that ever appeared; demonstrating, that it was "he of whom Moses and the Prophets did write," and that we Christians have not followed cunningly-devised fables, but many infallible proofs in holding him for

OUR LORD, AND OUR GOD*. 

* "Hail, Son of God, Saviour of Men, Thy name Shall be the copious matter of my song Henceforth; and never shall my Harp thy Praise Forget, nor from thy Father's praise disjoin."—Milton.
I. The Seed of the Woman, ............
   { Gen. iii. 15; Gal. iv. 4; 1 Tim. ii. 15; Rev. xii. 5.
   Psal. xxi. 4, xxxv. 14, lxix. 8, lxxxvi. 16, cxvi. 16; Prov. xxx. 19;
   Isa. vii. 14, xlix. 1; Micah v. 3;
   Jer. xxxi. 22.—Matt. i. 23; Luke i. 26—35.

II. Born of the Virgin .............
   { Gen. iii. 15.—Phil. iii. 5; 2 Cor. xi. 22.

III. Of the family of Shem, .........
   { Exod. iii. 18; Ps. xcvii. 20; xxxiv. 24.

IV. Of the race of the Hebrews, ......
   { Gen. xvi. 3, xviii. 18, xxii.
   Numb. xxiv. 7—17; Ps. lxxxv. 14,
   &c. Isa. xli. 8, xlix. 6; Jer. xiv. 18.
   { Luke i. 68, ii. 30; Acts xxviii. 20.

V. Of the Seed of Abraham, ........
   { Matt. i. 1; John vii. 55; Acts iii. 25.
   Gen. xvii. 19, xxi. 12, xxvi. 45;
   Acts xxi. 19; 2 Cor. xii. 2; Rev. xxii. 14—28; Heb. xi. 18.

VI. Of the line of Isaac, .............
   { Rom. ix. 7; Gal. iv. 23—28; Heb. xi. 18.

VII. Of Jacob, or Israel, ............
   { 2 Sam. vii. 12—15; 1 Chron. xvii.
   Gen. viii. 3; xvi. 10, 17; 2 Chron. vi. 42; Isa. ix. 36,
   xi. 1, lv. 3, 4; Jer. xvi. 15, 6; Amos
   xiv. 14.—Matt. i. 1; Luke i. 69, ii. 4;
   John vii. 42; Acts ii. 30, xii. 23;
   Rom. i. 3; 2 Tim. ii. 8; Rev. xxii. 16.

VIII. Of the tribe of Judah, .........
   { Micah v. 2.—Matt. ii. 6; Heb. vii.
   xiv.; Rev. v. 16
   2 Sam. vii. 12—15; 1 Chron. xvii.
   Gen. iii. 15; Ps. lxxxvii. 1—4.
   Numb. xxxix. 38—45; Isa. lii. 1—12.
   Dan. ix. 26; Zech. xiii. 6, 7; Matt.
   xxvi. 31; Luke xxxii. 26; John i. 29;
   Acts viii. 32—35, xxvi. 23; Wisd. ii.
   9—20.

IX. Of the house of David, .........
   { Micah v. 2; Matt. ii. 6; Luke ii.
   xiv; John vii. 42.

X. Born at Bethlehem, the city of
   David, .........................
   { Gen. iii. 15; Ps. xxvi. 1—18, xxxi.
   lxxix. 38—45; Isa. lii. 1—12;
   Dan. ix. 26; Zech. xiii. 6, 7; Matt.
   xxxvi. 31; Luke xxxvii. 26; John i. 29;
   Acts viii. 32—35, xxvi. 23; Wisd. ii.
   9—20.

XI. His passion, or sufferings, ......
   { Numb. xxxvi. 9; Ps. xvi. 10, xxii.
   16, xxxi. 22, xlix. 15; Isa. liii. 8, 9;
   Dan. ix. 26.—John iii. 14, vii. 28,
   xii. 32, 33; Matt. xx. 19, xxvi. 2;
   1 Cor. xv. 3; Col. ii. 15; Phil. ii. 8.

XII. His death on the Cross, ........
   { Isa. liii. 9.—Matt. xxvi. 12; Mark
   xiv. 8; John xii. 7, xix. 40; 1 Cor.
   xv. 4.
XV. His ascension into Heaven,

Ps. xvi. 10, xvii. 15, xlix. 15,
Ixiii. 24; Jonah i. 17.—Matt. xii.
40, xvi. 4, xxvii. 63; John ii. 19;
Acts ii. 27—31, xiii. 35; 1 Cor. xv. 4.
Ps. viii. 5, 6, xlvii. 5, lxviii. 18,
ex. 1.—Acts i. 11, ii. 33; John xx.
17; Eph. iv. 8—10; Heb. i. 3, ii. 6;
Rev. xii. 5.

According to the heathen diviner, Balaam, this was anticipated in his remarkable prophecies, respecting the future dominion of a man of Jacob's lineage, Num. xxiv. 1—19, which was universally expected by Jews and Gentiles about the time of Christ's birth, and was the principal incitement to the Jewish war, as we learn from the joint testimony of Josephus, Tacitus, and Suetonius. To these we may add a fourth, still more curious and circumstantial, the genuine remains of the Sibylline oracles, preserved by Virgil in his fourth Eclogue to Pollio, and applied by him with his usual adulation, to the child of which, Scribonia, the wife of Augustus Caesar, (in whose reign Christ was actually born) was then pregnant; but who, disappointing the poet's prognostics, turned out to be a daughter, afterwards the infamous Julia.

This Eclogue was written the year of Pollio's consulship, B.C. 40, and among others, contains the following marked passages.

Ultima Cumaei venit jam carminis Aetas,
Magnus ab integro sacrarium nascitur ordo.
Jam nova progenies caelo demittitur alto
—— Ac toto surget gens aures mundo.

————— Jam regnat Apollo. ——————

Te Duce, si qua manent, scentis vestigia nostri,
Irrita, perpetue solvens formidines terras.
Occidet squirt, repente.
Pacatumque reget Patriis virtus orbem.
Aggrevere, O, magno, adestis jam tempus, honores,
Chara Deum soboles, magnum Jovis incrementum,
Aspera, venturo tantum ut omnia succulat.
O mihi tam longe manescit pars ultima vita,
Spiritus et quantum sat ortu tua dicere facta?

"The last era of the Sibylline Oracle is now coming,
A grand order of ages is to be born anew.
A new progeny is now to be sent down from heaven,
And a golden race shall rise all over the world.
The Sun (or righteousness) is now to reign.

"Under thy guidance, if any traces of our guilt
APPENDIX.

Ps. 1. 1—6; Job xix. 25—29;
Ps. xiv. 9; Dan. xii. 1—2; Ezek. xxxvi. 25—29; Matt. xxv. 1—10; John v. 28—30; Acts xvii. 31, xxiv. 25; Rev. xx. 11—15.

XVII. His last appearance at the end of the world, 

II. SERIES.

I. THE SON OF GOD, 

Ps. ii. 7, lxii. 1; Prov. xxx. 40; Dan. iii. 25.—Mark i. 1; Luke i. 35; Matt. iii. 14, xxi. 5; John i. 34—50; iii. 16—18, xx. 31; Heb. i. 1—5; Rom. i. 4; 1 John iv. 14; Rev. i. 5, 6.

II. THE SON OF MAN, 

Ps. viii. 4, 5; Dan. vii. 13.—John i. 52, iii. 13, v. 27; Matt. xvi. 13, xxvi. 64; Heb. ii. 7; Rev. i. 13, xiv. 14.

III. THE HOLY ONE, OR SAINT, 

Deut. xxxi. 8; Ps. xvi. 10; xxxix. 19; Isa. x. 17, xxix. 23, xl. 7; Hos. xi. 9; Hab. i. 12, iii. 3.—Mark i. 24; Luke i. 35, iv. 34; 1 John ii. 20.

IV. THE SAINT OF SAINTS, 

Dan. ix. 24; Zech. ix. 9; Jer. xxxix. 5; Isa. xli. 2; Ps. xxxiv. 19, 21.—Luke i. 17; Matt. xxvii. 19—24; Luke xiii. 47; Acts iii. 14, vii. 52, xxii. 14; 1 John ii. 1, 29; James v. 6; Wisd. ii. 12—21.

Remain, thy absolution from perpetual dread
Shall free the erring lands: the serpent too
Shall perish—and a king shall rule
The peaceful world, inheriting his Father's virtues.

"Assume thy glorious honours, for the time
Is now at hand, Beloved Offspring of Heaven,
Jove's mighty Son. See how all nature gladdens
At the prospect of the age to come!

"O may I, to the last gasp of lengthened life,
retain sufficient breath to sound thy praise!"

* It is truly remarkable, that this Divine Instructor, "the desire of all nations," so earnestly and anxiously longed for by the best and wisest of the heathen poets and philosophers, the Sibyls, Hesiod*, Socrates, Plato, &c. †, is described by Plato under this same title of the Just One, and his sufferings from a heedless and ungrateful world, predicted almost in the language of Scripture prophecy.

* See Hesiod's Account, Vol. i. p. 247, of this work.
† See the foregoing Notes in the Article of Paul's visit to Athens.
VI. The Wisdom of God, 

Prov. viii. 22—30;—Matt. xi. 19, Luke xi. 49, 1 Cor. i. 3.

Gen. xv. 1—4, 1 Sam. iii. 1—21, 2 Sam. vii. 4, 1 Kings xvii. 9—18, Ps. xxxiii. 6, Isa. xli. 7, Micah iv. 2, Jer. xxv. 3;—John i. 1—14, iii. 34, Luke i. 2, Heb. xi. 3, iv. 12, 1 Pet. i. 23, 2 Pet. iii. 5, Rev. xix. 13.

VII. The Oracle of the Lord, or of God, 

Job xix. 25—27, Gen. xlviii. 16, Ps. xix. 14, Isa. xli. 14, xlv. 6, xlvii. 4, lix. 20, lxii. 11, lxiii. 1, Jer. 1. 34;—Matt. i. 21, John i. 29, iv. 42, Luke ii. 11, Acts v. 31, Rom. xi. 26, Rev. v. 9.

VIII. The Redeemer of Saviour, 

Gen. xxii. 8, Isa. liii. 7; John i. 29, Acts viii. 32—35, 1 Pet. i. 19, Rev. xiii. 8, xv. 3, xxii. 19, xxi. 1.

IX. The Lamb of God, 

Job xxxiii. 23, Isa. liii. 12, lix. 16;—Luke xxiv. 34, 1 Tim. ii. 5, Heb. ix. 15, 1 John ii. 1, Rev. v. 9.

X. The Mediator, Intercessor, or Advocate, 


XI. Shiloh, the Apostle, 

Ps. cx. 4, Isa. lx. 16;—Heb. iii. 1, iv. 14, v. 10, ix. 11.

XII. The High Priest, 


XIII. The Prophet like Moses, 

“He shall be stripped of every possession, except his virtue; stigmatized as wicked, at a time when he exhibits the strongest proofs of goodness; endowed with patience to resist every temptation, and reverse of fortune, but inflexibly maintaining his integrity; not ostentatious of his good qualities, but desiring rather to be good than to seem so. In fine, the recompense which the just One, so disposed, (οὐτω διακειμένου δ ἀλήθειαν,) as I said, shall receive from the world is this: he shall be scourged, tortured, bound, deprived of his eyes, (μαστίγωσεται, στρεβλώσεται, δεδησεται, εκκαταθήσεται τω φθαλμω,) and at length, having suffered all sorts of evils, he shall be crucified, (αναστήλυνθετήσεται,) Vol. II. p. 361, 362, Edit. Serrani.

Plato, who travelled into Egypt, unquestionably collected this singular character and sufferings of the just One, from the Hebrew Scriptures of the Psalms, Isaiah, Daniel, and Zechariah; with the last of whom he was nearly contemporary. Can we wonder then that Pilate and the Roman centurion, should concur in giving Christ that title, even supposing they were unacquainted with the Jewish Scriptures, as they might have learnt it from Plato; whose philosophy was much admired both by the Jews and Romans.

The Cumean Sibyl also, whose prophecies Virgil prostituted, originally came from Babylonia to Troy, and from thence to Italy; she was probably, therefore, no stranger to the prophecies of Balaam and Moses; and the word Sibylla itself is oriental, signifying “a gleaner of ears of corn,” by which these vagrant fortune tellers usually supported themselves, (the word Shiboleth, or Siboleth, occurs Judg. xii. 6.)—The Gypsies came originally from Chaldea, to Egypt and Europe.
Such is the sublime, magnificent, and stupendous scheme of prophecy, connected, though scattered like the beauties of nature, through the pages of Holy Writ; which God revealed to mankind, by the mouth of all his prophets, in divers degrees, and sundry modes of inspiration, (Heb. i. 1,) from the grand charter of our redemption, given in Paradise, (Gen. iii. 15,) to the last appearance of his Son upon earth, (Rev. xx. 20,) when that Son promised, that He would come quickly to refresh the world at the regeneration, or restitution of all things, (Acts iii. 19—21.) And as surely as he appeared before in humiliation, as “a man of sorrows, and acquainted with grief,” to instruct and save mankind by his example, and by his death, as “the Apostle and High Priest of our profession,” Heb. iii. 1,) so surely will “he appear, a second time, in glory, for salvation to them who expect him,” (Heb. ix. 28,) but as a consuming fire, for destruction to them who despise and reject his awful message, (Heb. xii. 25—29.)

“Lo, I am coming quickly; and my recompense is with me, to repay every one according to his work,” (Rev. xxii. 12.)

May we, “with hearts fixed, and trusting in the Lord,” (Psalm cvii. 12, John xiv. 1,) be enabled to join in the Apostle's
patient and humble wish, not presuming to hasten the time, but "tarrying the Lord's leisure," Yea come, Lord Jesu. Amen.

END OF VOL. III.
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