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THE  
NEW TESTAMENT,

ARRANGED IN

CHRONOLOGICAL AND HISTORICAL ORDER,

WITH

COPIOUS NOTES

ON THE PRINCIPAL SUBJECTS IN THEOLOGY;

THE GOSPELS

ON THE BASIS OF THE HARMONIES OF LIGHTFOOT, DODDRIDGE, PILKINGTON,  
NEWCOME, AND MICHAELIS;

THE ACCOUNT OF THE RESURRECTION,

ON THE AUTHORITIES OF WEST, TOWNSON, AND CRANFIELD:

THE EPISTLES

ARE INSERTED IN THEIR PLACES, AND DIVIDED ACCORDING TO THE APOSTLES' ARGUMENTS.

BY THE

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PREBENDARY OF DURHAM, AND VICAR OF NORTHALLERTON.

IN TWO VOLUMES.

VOL. I.

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THE RIGHT HONOURABLE

THE EARL OF LIVERPOOL, K.G.

FIRST LORD OF THE TREASURY,

LORD WARDEN OF THE CINQUE PORTS, &c. &c.

THIS ARRANGEMENT

THE NEW TESTAMENT

IS INSCRIBED,

IN GRATITUDE FOR HIS PUBLIC SERVICES,

IN RESPECT FOR HIS PRIVATE VIRTUES,

BY HIS LORDSHIP'S

MOST OBEDIENT AND FAITHFUL SERVANT,

GEO. TOWNSEND.

*July, 1825.*



## INTRODUCTION.

To discover truth is the best happiness of an individual ; and to communicate it is the greatest blessing he can bestow upon society. Moral and religious truth can only be obtained from the right interpretation of Scripture : and the most effectual means of eliciting that right interpretation, must be to ascertain its primary, or historical meaning. The books of Revelation were given to the world at various times, and upon different occasions. Each book was written for some one especial purpose. The all-wise providence of God has not imparted his will, as human legislators are compelled to do, in abstract precepts, arbitrary institutions, or metaphysical distinctions. His Revelation is so constructed, that it is interwoven with the history of the world. It is a collection of facts and inferences—of narratives and doctrines. To understand the latter, we must acquaint ourselves with the former : and then only shall we perceive that it is equally adapted to all ages and nations, so long as human nature remains the same ; and so long as hope and fear, and joy and sorrow, and evil and good, and sin and holiness, characterise mankind.

The most general cause of religious error is the neglect of this mode of viewing Scripture. The Old and New Testaments, not only in the present day, but in former ages, have been for the most part considered as large reservoirs of texts, or as well-stored magazines of miscellaneous theological aphorisms ; from which every speculative theorist, and every inventor of an hypothesis, may discover some plausible arguments to defend his peculiar opinion. No matter how absurd his reasoning ; no matter how inconsistent his notions may be with the analogy of faith, with the testimony of antiquity, or with the context from which a passage is forcibly torn away. His own interpretation shall be to him as the Spirit of God. The light is kindled from within ; and



though its beams are not borrowed from learning, nor sense, nor sobriety, fancy shall supply the place of an acquaintance with the original tongue, and of the decisions of the commentator, till the Scripture speaks the language of Babel, to its Babylonish consulters.

Seeing the absurdity and unreasonableness of this perversion of Scripture, the Romanist has proceeded to an opposite extreme. He rejects the oracles of God as his only religious guide, and unites with them the traditions of men, to render them useless. He substitutes the priest for the Deity—the leaves of the sibyl, for the pages of truth—the decisions of the ages of darkness, for the well-considered interpretations of the studious and the learned. Avoiding one class of errors, he thus becomes the advocate of others, more dangerous, and more indefensible. By closing the Scriptures to the people, the very possibility of discovering truth is done away. Error, invention, and imposture have at length been combined into one unscriptural system, where religion and liberty are alike sacrificed at the shrine of a predicted apostacy from the spirit and power of Christianity. That superstition must, indeed, be a curse to mankind, which is so bitterly and so sternly condemned in the Scriptures of the dispensation of mercy and love; and which is represented also as falling into ruin, amidst the curses or the joy of the nations.

Though the evils which have been brought upon the world by the frequent misinterpretation of the Scriptures, where they are, as they ought to be, freely perused, be infinitely less than those which have been occasioned by prohibiting their use; their value, as our infallible guides, will become more evident, if we prevent, in any instance, the misapprehension of their sacred contents. This task is the more especial duty of the Clergy, as their authorized interpreters. Every attempt, therefore, whether of a partial or of a general nature, to illustrate the inspired volume, and to enable the people to avoid the two extremes to which I have alluded, ought to be considered as submitted to the approbation of the Christian ministry. Their sanction must decide whether the labours of the theological student are worthy of the favourable reception of their people. Nothing, indeed, which is stamped with the general disapproval of the Protestant Clergy, can deserve the public favour. They are too numerous to be bribed; too learned to decide erroneously; too wisely liberal to be partial or unjust. Having no false creed to support, no unworthy objects to conceal, no inferior ends to serve, they approve

or condemn, from their abundance of knowledge, and the soundest principles of reasoning. Their decisions are neither arbitrary, nor capricious. The public, whom they influence, may not always receive its first bias from their opinions; but its ultimate acquiescence is uniformly founded upon a conviction, that the reasonings which convince their teachers, are satisfactory in their principles and conclusions. The Romanist priesthood may command the submission of its flocks to the arbitrary decrees of the councils of an infallible Church,—the Protestant priesthood must persuade by argument and learning, or it possesses neither influence nor authority.

Within the last few years the Sacred Volume, under the blessing of Divine Providence, has not only been circulated in a great number of languages, among the most remote nations; but it has also been distributed to an indefinite extent in our native country. The spirit of attachment to the inspired records has even sometimes represented the Sacred Scriptures as the only means of grace. While the Bible alone is justly called the religion of Protestants, it has not been sufficiently considered, that the instructions of a Christian priesthood are no less the means of grace to the Churches of God. The Bible is the map which directs, the Christian minister must explain its directions: and wherever the Bible is read, a better interpreter of its infinite variety of blessings is generally required, than the devotion, the zeal, the fancy, or the good intentions, of the reader. Much of its valuable contents may be understood without any other guide than the desire of the reader to become holy in the presence of God: but as the perversion of the Scriptures is the source of all error, and therefore of much crime, the interpreter is required to prevent that perversion. All sects, all parties, all Churches, are united in asserting this truth. From the Church which acknowledges an infallible head upon earth, to the society which sits in silent homage to the Deity, waiting the descent of a divine influence from above upon its male or female instructors—all confess the necessity of some guide to truth and heaven, besides the perusal of the uncommented text of Scripture. To the teachers, therefore, as well as the disciples of Christianity, I am anxious to submit the attempt to fix the primary meaning of every passage in the Bible, as the best foundation of correct teaching—as the surest preventive of error—the guide to all secondary interpretations—and the solid basis of that undoubted truth which is contained in the Scriptures alone.

As the contents of the Old Testament are miscellaneously arranged, and the respective author of each book was left to his own language, and his own judgment, in the disposition of his writings, we might naturally have expected that the same plan would be adopted also by the writers of the New Testament. The Spirit of God, which so influenced their minds for the common benefit of mankind, that they should relate only truth to the world, did not instruct them in the rounding of periods, or the studied arts of composition: neither were they directed to observe one order of the several events, which each has related in his inspired narrative. One consequence of the apparent contradictions which have originated in this source has been highly beneficial to the Christian Church—greater attention to the sacred volume has been induced; and every difficulty which has been proposed by such objectors as Evanson, Priestley, Middleton, and others, to the consistency and veracity of the Evangelists, has been amply refuted. There are no real contradictions in Scripture. The scope and design of each writer require only to be known, and then the causes of their apparent discrepancies, of the variety of their phrases, of their omissions, their additions, and selections of particular events, will be fully understood and appreciated; and the value of the inspired books will be made to appear yet more and more inestimable. Another consequence, however, has been more painful. Christianity is the enemy of vice, in all its forms, all its plausibilities, all its self-deception, apologies, and motives. The least allowed indulgence of evil is incompatible with the demands of this pure and holy religion. Anxious to reconcile a life of negligence of God with adherence to Christianity, the careless, the irreligious, the presumptuous, the self-opinionated, or the indifferent, look for objections to the truth of Scripture; and reject the law to which they refuse obedience. Some of the objections proposed by the enemies of Christianity have been drawn from the apparent difficulties suggested by the various order of their narratives, adopted by the writers of the New Testament: and the evident advantage of removing these objections, and reconciling the accounts of the Evangelists, has induced many learned or inquiring men, in the earlier as well as in the latter ages of Christianity, to compile and submit to the world various Harmonies, which have been formed on different plans, or hypotheses. An eminent critic (a)

(a) Marsh's Michaelis, vol. iii. part ii. p. 44.

has divided these into two classes:—"Harmonies, of which the authors have taken it for granted that all the Evangelists have written in chronological order; and Harmonies, of which the authors have admitted that in one or more of the four Gospels chronological order has been more or less neglected." To these might have been added a third, in which the Harmonizers have supposed that the chronology has been neglected by all the four Evangelists. The Harmonists who have adopted some one of these plans are very numerous. I refer the reader to the catalogues of Walchius (*b*), Michaelis (*c*), Pilkington (*d*), Horne (*e*), Chemnitius (*f*), and Cave (*g*), for a more ample account than it may be thought advisable to give in this Introduction. They ought not, however, to be passed by without some notice.

The canon of the New Testament was closed by the author of the Apocalypse. After his death, the Christian Churches admitted no addition to the inspired volume. Each book, as it had been successively given to the Churches, was carefully verified, and cautiously received. They were at first addressed to some one particular class of men, or were composed for one express purpose; and, before their general utility was acknowledged, they were received by the persons to whom they were addressed, in the sense for which they were composed by their respective authors. Thus the Gospel of St. Matthew, as Dr. Townson and others have satisfactorily shewn, was compiled at a very early period after the ascension of our Lord, for the use of the Jewish converts. The Gospel of St. Mark was probably composed for the use of the converted proselytes of the gate; and St. Luke's Gospel was written for the more general use of the Gentile converts, who were united into churches by St. Paul. The Gospel of St. John was written at the request of the Church at Ephesus, as a supplement to the rest; with more especial reference to those heresies of his age, which impugned the doctrine of the divinity of Christ. Many years, we may justly conclude, would have elapsed, before these Gospels were collected into one volume: and many more would elapse before the attention of the primitive Churches, which received them with so much veneration, would be directed to their apparent discrepan-

(*b*) Bibliotheca Theolog. vol. iv. p. 863—900. Jena, 1765. (*c*) Marsh's Michaelis, vol. iii. part i. p. 31—36. and part ii. p. 29—49. (*d*) Pilkington's Evangelical Harmony, Preface, p. 18—20. (*e*) Horne's Critical Introduction, vol. ii. p. 503. (*f*) Chemnitii Prolegomena. (*g*) Cave's Historia Literaria, articles Tatianus, Ammonius, &c.

cies. For this veneration was not slightly founded; it originated from the universal knowledge which prevailed among all the Churches, that the authors of these books, and of the other books which they esteemed sacred, were possessed of the power of working miracles, to demonstrate the truth of their narration. The general evidence deducible from the testimony of the eye-witnesses of the wonderful actions of our Lord, and from the testimony of the hearers of his gracious teaching, was not sufficient. The relators of his actions could appeal to their own supernatural gifts, and afford undeniable proofs of their veracity, and of their more than human knowledge. St. Matthew, as one of the twelve, partook of the miraculous powers which were given to each. St. Peter may be considered as the real author of St. Mark's Gospel; and St. Paul, of the Gospel attributed to St. Luke. St. John also was of the twelve. Invested with the apostolic office, and acting with the plenary powers with which their divine Master had honoured them, we may justly conclude that none of their early converts, either of the Jews, the Proselytes, or the Gentiles, would have considered the seeming difficulties of their narratives. The objects for which both the Gospels and the Epistles were written would have been well understood, and further explanation was unnecessary: and no Harmony of the Gospels would have been either desired, or appreciated, in the apostolic age.

When the miraculous powers of the apostles, however, had ceased with their lives, and the generation which had witnessed these miracles had passed away, it might naturally have been expected that some attention would be paid to this subject, and some efforts made to reconcile the apparent varieties in the accounts of the Evangelists. About eighty years after the death of St. John and the closing of the canon of the New Testament, Tatian, a Syrian by descent, a Mesopotamian by birth, a sophist by profession, before his conversion to Christianity, and becoming a pupil of Justin Martyr, compiled the first Harmony of the Gospels. The fragments which remain, and have been attributed to Tatian, are now generally imputed to Ammonius. Clemens (*h*) quotes Tatian as the first harmonizer. He divided his harmony into eighty-one chapters; omitted the genealogies which prove Christ to be descended from David (the heresy of that age being to exalt, rather than to depress, the dignity of our Lord), and reduced all the passovers to one, on the supposition that our

(*h*) Clemens. Stromat. lib. i. ap. Chemnitii Prolegomena.

Saviour's ministry lasted only one year. Epiphanius tells us (*i*), that where Eusebius accuses the Ebionites of using only the Gospel according to the Hebrews, he means that they used the Harmony of Tatian. Theodoret tells us, that he found two hundred copies of Tatian's Harmony, which were highly prized : but because the genealogies, and descent of Christ from David, were omitted, he gave the four Gospels in their place. An additional evidence, that the translations of Victor of Capua, and of Lascinius, are spurious (*k*), may be derived from the fact, that they retain the genealogy which Tatian is said to have rejected.

Pilkington gives a specimen, in his notes, of the confused order of the harmony of Tatian, who does not, indeed, appear to have been a man of much judgment. The account which Cave has given of his philosophical opinions sufficiently convinces us, that no dependence can be placed on his decision. I add the extract, as even Pilkington's work is rare (*l*). Tatian in general kept close to the order of St. Matthew, in which he has been followed by the greater number of those harmonizers who prefer being guided by the authority of one Evangelist, rather than equally to transpose the four. He sometimes, however, recedes from it without any apparent necessity or reason. "Several things," says Pilkington, "which ought evidently to be connected, are disjoined; others are improperly united. The order of all the Gospels is arbitrarily transposed, and the times and seasons cannot be distinguished (*m*)."

(*i*) Ap. Chemn. Euseb. lib. iii. cap. 24. (*k*) See Pilkington's Preface. (*l*) Tatian's Harmony, collected from Bibliotheca Patrum, tom. vii. p. 41. Paris, 1589 :—

	MATTHEW.	MARK.	LUKE.	JOHN.	EVANG. HISTORY.
1	iv. 17—18.	i. 14—16.	....	....	\$ 64.
2	iv. 18—23.	i. 16—21.	v. 1—12.	....	66, 73, 74.
3	ix. 9—10.	ii. 14—15.	v. 27—29.	....	79.
4	....	....	....	iii. 22.	48, 49.
5	iv. 12—17.	....	....	iv. 1—4.	50, 64.
6	iv. 23. viii. 1.	iii. 13—19.	vi. 12.	....	88—116.
7	ix. 36. xi. 2.	....	x. 2—13.	....	162—165, 224.
8	....	....	....	ii. 1—12.	41.
9	viii. 1—5.	i. 40.	v. 12—17.	....	75.
10	viii. 5—14.	....	vii. 1—11.	....	116.
11	viii. 14—16.	i. 29—32.	iv. 38—40.	....	69.
12	....	....	vii. 11—18.	....	117.
13	viii. 16—19.	i. 32—35.	iv. 40—42.	....	70.
14	viii. 19—21.	i. 32.	ix. 57.	....	152, 223.
15	viii. 24. ix. 2.	iv. 35. v. 18.	viii. 22—38.	....	153—156.
16	ix. 2—9.	ii. 1—13.	v. 17—27.	....	76, 77.

Pilkington's Notes, p. 30. (*m*) Jerome mentions Theophilus, Bishop of Antioch, as the first Harmonist. The treatise on the Gospels, ascribed to him, allegorizes, instead of harmonizes, the sacred volume. Preface, p. x.

Ammonius, a Platonic philosopher of Alexandria, published a work, in the third century, which bears a more proper title than the former; being only called *Evangeliorum Narratio*. He so exactly follows the method of Tatian, that there is little doubt he has made an abridgement only of that work. About the year 330, Juvencus, a Spaniard, wrote the Evangelical History in heroic verse. "He recedes," says Pilkington, "very little from the method observed by Tatian; only he keeps more closely to the present order of St. Matthew's Gospel, which he seems to have made his guide. In this he is followed by St. Augustine, who, about the year 400, wrote his treatise *De Concordia Evangelistarum*."

Comestor, a Frenchman, about 1180, wrote his *Historia Evangelica*, which, in method, differs very little from that of Tatian and Ammonius.

Guido de Perpiniano published his *Concordia Evangelica* about 1330. He, in a great measure, follows St. Augustine, adhering to the present order of St. Matthew's Gospel: and he was of opinion, that, wherever any relation of facts or doctrines appears similar, in any of the Gospels, those passages ought to be connected, as being accounts of the same fact or discourse, though given in a different manner. For example: several doctrines were delivered by our Saviour, at different times, and on different occasions, correspondent to those contained in the Sermon on the Mount; wherever he met with any doctrines similar to these, in any part of St. Mark's or St. Luke's Gospel, he thus transposed them so as to connect them with St. Matthew.

	MATTHEW.	MARK.	LUKE.
Christ's Sermon on the Mount.	v. 1. to viii. 1.	ix. 48—	vi. 17—25.
		iv. 21—22.	xiv. 34—
		xi. 25—27.	viii. 16—17.
		iv. 23—25.	xvi. 17—18.
			xii. 58—
			vi. 27—36.
			xi. 1—5.
			xii. 32—35.
			xi. 34—37.
			xvi. 1—16.
			xii. 13—32.
			vi. 36—43.
			xi. 5—14.
			vi. 43—46.
			vi. 25—27.
			vi. 46—

It must appear absurd to every reader, to suppose St. Mark's and St. Luke's Gospels to be such confused rhapsodies as they

are here represented. The same method was likewise continued by Ludolphus, a German, who wrote his *Vita Christi* about the same time with Guido: and John Gerson, who published his *Monotessaron* about the year 1420.

About the year 1537, Osiander, a Protestant minister of Germany, published his *Annotationes in Evangelicam Harmoniam*. He makes no alteration of the present order of any of the Gospels; but wherever similar facts or doctrines are placcd variously, he imagines they ought to be distinctly considered. But, if the arbitrary method of transposing all the Gospels led the first Harmonists to connect passages which they ought not, the method which Osiander determined to pursue obliged him to suppose some passages to be accounts of different facts; which, upon any impartial examination into the several circumstances related, must appear to be the same: that is, two sermons are supposed to have been preached upon the Mount; one related by St. Matthew, and the other by St. Luke. Two centurions' servants are supposed to have been healed—two women are supposed to have been healed of an issue of blood—two damsels to have been raised from the dead—and two tempests to have been stilled upon the sea.

The Harmony of Corn. Jansenius, Bishop of Ghent, was published about 1550. He follows the confused method of the first Harmonists: and Calvin, whose *Harmonia ex tribus Evangelistis* appeared in 1555, has very nearly followed the steps of Perpinian. He omits St. John's Gospel in his Harmony, as having very little connexion with the others; though this Gospel is one of the principal guides to an Harmonist, as it mentions the several passovers, and distinguishes the times by notations omitted by the other Evangelists.

In opposition to Calvin, Carolus Molinæus, a celebrated French lawyer, published an *Evangeliorum Unio*, in 1565. He appears to have taken but little pains in this cause: for he so nearly copies after Osiander, that he evidently seems rather to defend his opinion, than to advance a new one.

There was a Harmony published with the Rhemish Testament, in 1582, in the confused method of the first Harmonists: which was also followed by Beaux-Ami, whose Harmony and Annotations were first printed in 1583.

Gerrard Mercator, the great geographer, published a Harmony in 1590, wherein he keeps steadily to the present order of St. Matthew, transposing the others; but with more caution than Perpinian.



The Harmony of Martin Chemnitius, who died in 1586, was revised by Lyser, and afterwards by John Gerhard, who entirely approved of his plan. Chemnitius too much followed the method of the first Harmonists: though he saw and reformed several of their errors, and sometimes recedes from the present order of all the three first Gospels. Perkins published at Cambridge, in 1597, an abstract from Chemnitius, who, indeed, was chiefly followed by all Harmonists, with very little variation, for half a century. "Among these," says Pilkington, "I must particularly mention Sebastian Barradius, who was called, for his great zeal, knowledge, and industry, the Apostle of Portugal. Though Barradius followed nearly the same method with Chemnitius, he cannot well be supposed to have copied after him, as he appears to have been engaged in this work before that was published: and he deserves our thanks, for collecting the various opinions of all the ancient Fathers, upon every particular mentioned in the Gospels, with great care and fidelity, which renders his work a valuable Commentary."

Thomas Cartwright, who published his Harmony about 1630, makes the present order of St. Mark his rule for method, but takes great liberties in the transposition of St. Matthew and St. Luke.

In 1654 was published the second part of the *Annals of Archbishop Usher*, in which is comprised a Harmony of the Gospels, by Dr. John Richardson, Bishop of Ardagh. The Bishop supposes that St. Matthew has alone neglected the order of time, which is regularly and constantly observed by the other three Evangelists. St. John, indeed, takes so little notice of what is mentioned by the others, and so plainly appears to have followed the proper series of history, that the freest pens have rarely taken occasion to transpose his order: Tatian, Comestor, Ludolphus, and Mann, place chap. vi. before chap. v. The value of Dr. Richardson's work has been acknowledged by Leclerc, 1701, Whiston, 1702, Bedford, 1730, &c. and the foreigners, Du Pin and Butini; who, though they differ from Bishop Richardson, and among themselves, in many particulars, yet all agree to follow the general method here mentioned.

Dr. Lightfoot published part of his Harmony in 1644, and the whole in 1654. He adheres to the present order of St. Mark and St. Luke, which he never transposes except in this instance:

SECT.	MATTHEW.	MARK.	LUKE.
39	viii. 23—ix. 2	iv. 36—v. 22.	viii. 22—41.
40	ix. 10—18.	ii. 15—23.	v. 29.
41	ix. 18—27.	v. 22.	viii. 41.

The *Harmonica Evangelica* of Monsieur Toinard, published in 1707, has deservedly met with very general approbation; for he not only pursued the true method in general, but he was possessed of great learning and judgment; and he applied himself, with great care and diligence, to settle the several circumstances mentioned by the different Evangelists. In this laborious work every sentence, and even every word, is harmonized.

When I remembered that the valuable Diatessaron of Professor White, and the Harmonies of Newcome, Doddridge, Pilkington, Michaelis, and others, must be added to this list, I confess I contemplated the proposed completion of the Arrangement of the Scriptures with some dismay. To peruse all these works, even if they could be procured, was impossible—to reject them all would be an act of absurd presumption. The most patient labour can add but little to the good which has been already effected, and the researches of our predecessors must be the only solid foundation of every attempt to be useful.

The four Gospels having been written, as I have represented, for the use of some particular class of persons, and on various occasions in which they were interested, may be considered as letters. Each was penned on the plan of an Epistle, containing a narrative. In letter-writing, digressions, interruptions, sudden desertions and resumptions of the subject, frequently occur. If I had received four letters from a distant country, each of which contained an account of the life and death of a kind friend—each informing me of some event, or circumstance, which the other had omitted—each preserving the same principal circumstances, but varying in the order of the minuter events—I should endeavour to ascertain the probable order of the events related, by first selecting those which were common to all; and then by arranging, as probably consecutive, those which were made to follow each other, in any two of the letters. For the right placing of the events which might appear unconnected, certain rules must be laid down, as they would be suggested by the plan of the writer, the nature of his style, the notation of time and place, and the latitude to be assigned to the various particles, which denote nearness, or remoteness, or connexion. It would be necessary to observe, whether my correspondents were more intent on representing the substance of what is spoken, than the words of the speaker; or whether they neglected accurate order in the detail of particular incidents, though they pursue a good general method: whether detached and distant events are sometimes joined

together on account of a sameness in the scene, the person, the cause, or the consequences—whether, in such concise histories as are contained in letters, transitions were not often made from one fact to another, without any intimation that important matters intervened. By thus entering into the manner of my various correspondents, I should more effectually make them their own harmonists.

The same rules, which might be thus applied to human compositions, are applicable to the Gospels; the superior veneration, which is due to the latter as inspired compositions, rendering greater care and attention necessary, than if they had been writings of less moment. Chemnitius has laid down several rules in his *Prolegomena*, which had evidently been attended to by Pilkington, Newcome, and Doddridge. Though Chemnitius had rendered his work comparatively useless to me as a guide, on account of his generally preferring the order of St. Matthew; his rules are so valuable, that I shall add some further notice of them, to enable the reader to judge more correctly of the propriety of the order which I have adopted in the following work.

It might have been supposed, that St. Luke was the proper guide to be followed, on account of the expression he has used in his preface. This has been considered in its place. Chemnitius' remark is just—*καθεξῆς non præcise exactum ordinem in omnibus; sed quod altius ordiri, et historiam ab initio repetere, ac deinceps continuâ narratione distincte, et distribute, quasi per gradus, reliqua velit addere.* Rejecting the notion of Osiander, (and with him of Macknight, and all other Harmonists who have followed the same plan,) that each Evangelist wrote in their exact order the circumstances they have related, Chemnitius proceeds, as if the Gospels had been written on the plan of letters, to notice those facts which must be the resting places of the Harmonizers. We are to ascertain the number of passovers—the greater events between each—the principal journeyings of our Lord, and how he was at certain towns or places at certain times. His birth, baptism, death, resurrection, and ascension, must of course begin and end every Harmony.

The Evangelists, we may presume, generally relate things in their order; unless they are reminded of other events, which appear to be suggested by the mention of a name, or an event. Thus St. Matthew unites the calling and mission of the twelve, though the latter was long after the former. St. Luke inserts the story of the death of the Baptist long before it took place; being

reminded of it by the event he had related. Mark unites also the captivity and death of John.

Newcome has given many additional instances to those collected by Chemnitius, to show that many general notices of time do not always imply an immediate succession of events; such as "at that time"—"in those days"—*περιπατῶν δὲ—ιδῶν δὲ—ἐγένετο δὲ—καὶ ἐλθῶν*—"on one of those days," as they were coming into Capernaum, &c. &c.

Those notes of time, however, are to be particularly observed, which appear to imply continuance, or are more definite—"When he came down from the mountain, he went," &c. &c.—"When he had finished these words"—"In that hour"—"On the third day"—"On the eighth day" (*n*).

Observe where the omission of events seems to be implied, as in John v. 1; vi. 1; vii. 1. The expressions *μετὰ ταῦτα*, and *ἰδοὺ, καὶ τότε*, are thus used.

When all the Evangelists agree in the order of certain events, their united consent ought not to be disturbed.

When two Evangelists agree in any particular order, and a third differs, the two are to be preferred to the third; unless very evident reasons appear to the contrary.

When two Evangelists relate the same fact, and place different facts after it, observe the stricter notation of time in one than the other.

Chemnitius here refers to the instances that, after the healing of the centurion's servant, St. Matthew relates the healing of St. Peter's mother-in-law. St. Luke relates the raising of the widow's son, and uses the particle which denotes the stricter notation of time; while St. Matthew only implies that it was about that time. St. Mark adds a note, that this healing of St. Peter's mother-in-law was effected when that apostle was called.

When the order of events after a fact is different, inquire whether the alteration is by anticipation, or recapitulation, and the circumstances in which the history is related.

When in the context of some one Evangelist, one history follows another, and it is certain that the following is the last—consider whether any event is to be inserted—for instance between the purification and return to Nazareth, insert the slaughter of the infants, and the flight into Egypt.

When one Evangelist relates events in certain order, and an

(*n*) See the notes to the passages in which these expressions occur.

event is recorded among them, which is omitted by the other Evangelists when relating the same events—the order of the one may be followed.

But if that one event may, by any notes of time, be transposed, the order is not a sufficient argument against its being displaced.

Sometimes events, or discourses, are related, which are put together, because they are told of the same person; not because they are consecutive, but that the history of the person may be put together, as the mission of the Apostles, the story of the Baptist, &c. &c. &c.

When similar events are related, we may conclude them to be the same, if the minuter circumstances agree; such as time, place, occasion, person, object.

Supposing the Gospels to have been written in the form of narrative epistles, and the observance of such rules to be necessary, I found that the most valuable basis of a harmony was already prepared for me by Eichhorn, one of the most celebrated, though not always the most approvable, of the German theologians. While I rejected, as a theory unsupported by facts, the hypothesis of Bishop Marsh, and of Eichhorn,—that there was one original document from which the three first Evangelists derived their Gospels,—I was glad to avail myself of his collection of the events recorded by the three first Evangelists. These events, Bishop Marsh has justly observed, contain a short but well connected representation of the principal transactions of Christ, from his birth to his ascension. Whatever events are added by one, which are omitted by another, must evidently find their proper place among these. The chronology is settled by the number of passovers mentioned by St. John: and I have adopted Mr. Benson's theory of the duration of our Lord's ministry, and that view of the chronology which he has given from St. John's Gospel. Eichhorn's arrangement of these events appeared to be the best foundation of a harmony on another account also. The order of St. Matthew's Gospel alone is altered: the order both of St. Mark and of St. Luke is preserved, and from this I have not departed in any instance. I annex the plan of Eichhorn, that the reader may compare its unbroken continuousness with the order proposed by any harmonist which he may have in his possession.

1. John the Baptist, Mark i. 2—8. Luke iii. 1—18. Matt. iii. 1—12.

2. Baptism of Christ, Mark i. 9—11. Luke iii. 21, 22. Matt. iii. 13—17.
3. Temptation of Christ, Mark i. 12, 13. Luke iv. 1—13. Matt. iv. 1—11.
4. Christ's return to Galilee, and arrival at Capernaum, Mark i. 14. Luke iv. 14. Matt. iv. 12, 13.
5. Cure of Peter's mother-in-law, Mark i. 29—34. Luke iv. 38—41. Matt. viii. 14—17.
6. Cure of leper, Mark i. 40—45. Luke v. 12—16. Matt. vii. 2—4.
7. Cure of a person afflicted with the palsy, Mark ii. 1—12. Luke v. 17—26. Matt. ix. 1—8.
8. Call of St. Matthew, Mark ii. 13—22. Luke v. 27—39. Matt. ix. 9—17.
9. Christ goes with his disciples through the corn fields, Mark ii. 23—28. Luke vi. 1—5. Matt. xii. 1—8.
10. Cure of the withered hand, Mark iii. 1—6. Luke vi. 2—6. Matt. xii. 9—15.
11. Preparation for sermon on the mount, Mark iii. 7—19. Luke vi. 12—19. Matt. iv. 23—25.
12. Confutation of the opinion that Christ cast out devils by the assistance of Beelzebub, Mark iii. 20—30. Matt. xii. 22—45. (Perhaps formerly Luke also.)
13. Arrival of the mother and brethren of Christ, Mark iii. 31—35. Luke v. 19—21. Matt. xii. 46—50.
14. Parable of the sower, Mark iv. 1—34. Luke viii. 4—18.
15. Christ crosses the sea, and undergoes a storm, Mark iv. 35—41. Luke viii. 22—25. Matt. viii. 18—27.
16. Transactions in the country of the Gadarenes, Mark v. 1—20. Luke viii. 26—39. Matt. viii. 28—34.
17. The daughter of Jairus restored to life, Mark v. 21—43. Luke viii. 40—56. Matt. ix. 18—26.
18. Christ sends out the twelve apostles, Mark vi. 7—13. Luke ix. 1—6. Matt. x. 1—42.
19. The fame of Christ reaches the court of Herod, Matt. xiv. 1—12. Mark vi. 14—49. Luke ix. 7—9.
20. Five thousand men fed, Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17.
21. Acknowledgment of the apostles that Christ is the Messiah, Matt. xvi. 13—28. Mark viii. 27. ix. 1. Luke ix. 18—27.
22. Transfiguration of Christ on the mount, Matt. xvii. 1—10. Mark ix. 2—9. Luke ix. 28—36.

23. Christ cures a demoniac, whom his apostles were unable to cure, Matt. xvii. 14—21. Mark ix. 14—29. Luke ix. 37—43.

24. Christ foretells his death, Matt. xvii. 22, 23. Mark ix. 20—32. Luke ix. 43—45.

25. Dispute among the apostles about precedence, Matt. xviii. 1—5. Mark ix. 23—37. Luke ix. 45—48.

26. Christ blesses children who are brought to him, and answers the question, by what means salvation is to be obtained? Matt. xix. 13—30. Mark x. 13—31.

27. Christ again foretells his death, Matt. xx. 17—19. Mark x. 32—34. Luke xviii. 31—34.

28. Blind man at Jericho restored to sight, Matt. xx. 29—34. Mark x. 46—52. Luke xviii. 35—43.

29. Christ's public entry into Jerusalem, Matt. xxi. 1—11. Mark xi. 1—10. Luke xix. 29—44.

30. Christ expels the buyers and sellers from the temple, Matt. xxi. 12—14. Mark xi. 15—17. Luke xix. 45, 46.

31. Christ called to account by the chief priests and elders for teaching publicly in the temple. He answers them, and then delivers a parable, Matt. xxi. 23—27. 33—46. Mark xi. 27. xii. 12. Luke xx. 1—19.

32. On the tribute to Cæsar, and marriage with a brother's widow, Matt. xxii. 15—33. Mark xii. 15—37. Luke xx. 20—40.

33. Christ's discourse with the Pharisees relative to the Messiah being called Lord by David, Matt. xxii. 41—46. Mark xii. 35—37. Luke xx. 41—45.

34. The Pharisees censured by Christ, Matt. xxiii. 1, &c. Mark xii. 38—40. Luke xx. 45—47.

35. Christ foretells the destruction of Jerusalem, Matt. xxiv. 1—36. Mark xiii. 1—36. Luke xxi. 5—36.

36. Prelude to the account of Christ's passion, Matt. xxvi. 1—5. Mark xiv. 1, 2. Luke xxii. 1, 2.

37. Bribery of Judas, and the celebration of the passover, Matt. xxvi. 14—29. Mark xiv. 10—25. Luke xxii. 3—23.

38. Christ goes to the mount of Olives, Matt. xxvi. 30—46. Mark xiv. 26—42. Luke xx. 39—46.

39. He is seized by a guard from the chief priests, Matt. xxvi. 47—58. Mark xiv. 43—54. Luke xxii. 47—55.

40. Peter's denial of Christ, &c. Matt. xxvi. 69. xxvii. 19. Mark xiv. 66. xv. 10. Luke xxii. 56. xxiii. 17.

41. The crucifixion and death of Christ, Matt. xxvii. 20—66. Mark xv. 11—47. Luke xxiii. 18—56.

42. The resurrection, Matt. xxviii. 1, &c. Mark xvi. 1, &c. Luke xxiv. 1, &c.

Such being the *theory*, the *rules*, and the *basis*, upon which a Harmony of the New Testament might be advantageously compiled, it remained that I should select those *assistants* which united most soundness of judgment, profound learning, patient labour, and extensive research. Rejecting the hypotheses both of Osiander, and of all who would adhere to the order of any one of the Gospels, in preference to another, I decided to accept as my guides the five principal Harmonists, who have not only obtained the general approbation of all parties, but who have been respectively of the most opposite descriptions and classes.

The first is Lightfoot, whose Chronicle of the Old Testament had been made the basis of my preceding labour. His Harmony, though not fully completed, has been welcomed by scholars of all parties. Lightfoot was one of the most learned of the Puritan theologians, and possessed great influence in the Assembly of Divines (*o*). His Harmony, however, was encumbered with the same disadvantage, which I have mentioned (*p*) as an error in his Chronicle. He places the events recorded in Scripture in too large masses, and thereby destroys the minuteness and consequent perspicuity, which are so essential to a complete view of the sacred history.

To mention Dr. Doddridge, my second guide, is to recall to the recollection of those who interest themselves in these delightful studies, the name of an amiable, learned, and pious man, whose praise is in all the Churches. If I have not uniformly adopted his arrangement, I have been always edified by his devotional reflections. Where his reasoning did not convince, his piety instructed. Where his decisions appeared to be accurate, the union of every quality which can adorn the theological critic, rendered his labours doubly grateful. The pride and ornament of the Independent Dissenters, his anxiety to avoid offence never betrayed him into indifference for truth. His liberality never induced him to confound truth with error, (a custom which is now extolled as freedom from prejudice,) for it was confined to persons, and not to sentiments. Whatever he believed to be true, he enforced with a patient gentleness; which was sometimes

(*o*) See the first volume of Mr. Pitman's valuable edition of Lightfoot's Works. Mr. Davison, in his work on Primitive Sacrifice, has objected to some opinions of Lightfoot; but his learning was undeniable, and his authority as a Harmonist very great. (*p*) Introduction to the Arrangement of the Old Testament.



mistaken for timidity by those who esteem violence or declamation to be one criterion of ministerial faithfulness, and Christian zeal. An active partizan of that system of religion, which makes the ground of our acceptance with God to consist of a certain train of feelings, as well as in repentance, faith, and obedience; he has not proceeded to the extremes which generally characterize the commentators of this school. His opinions on the formation and government of Christian Churches will not, and cannot, meet with the approbation of the observers of the circumstances related in the Gospels and Acts, and referred to in the apostolic epistles. He appears to have been fettered by the theory which he had imbibed in early life, and had not rejected in his maturer years. I was not able to receive many of the proposed alterations of this amiable, great, and good man. They sometimes appeared too arbitrary, and abrupt.

Pilkington's Evangelical History is my third principal aid in this difficult labour. Pilkington was a country Clergyman, and he devoted himself to his work with much patience, for many years. He considers St. Mark as the best guide to a Harmonizer. Forsaking the old plans of placing the various passages in parallel columns, or in separate paragraphs, he divided the narrative in the manner which I have adopted in the first of these volumes. His omissions of important clauses, I found to be very numerous! He has not given the whole contents of the Gospels, but rather formed a continuous narrative, on the plan of a diatessaron, with the Scripture references in the margin. He supposes, too, that our Lord's ministry lasted through five passovers.

Archbishop Newcome's Harmony appears to be generally and deservedly considered the best work of this kind ever submitted to the public. It has received the sanction of the University of Oxford. It was made the foundation of White's Diatessaron, with some few exceptions. The learned professor has followed West and Townson, in the order of the narrative of the resurrection. He rejects the Archbishop's double institution of the Eucharist, and otherwise varies in the numbering of the sections from 126 to 130. I venture to depart from Archbishop Newcome with great reluctance, and adhere as much as possible to his general order of circumstances.

My fifth, and most inaccurate guide, is Michaelis, whose brief work, as Bishop Marsh has justly observed, must be considered rather as an index than a harmony. I have, however, chosen him as one of my helpers, because he is the last arranger. He

is considered also of high authority among the admirers of the German theologians; and among all who mistake novelty for talent, and the rejection of old opinions for exemption from bigotry.

The *plan* upon which I have endeavoured to render my consulting of the oracles of God useful to the Christian world, is the only point which requires our further attention.

All the Harmonies which have hitherto been submitted to the world, have been formed on one or other of two plans. The contents of the four Gospels have been arranged in parallel columns, by which means the whole of the sacred narrative is placed at one view before the reader—or they have been combined into one unbroken story, in which the passages considered by the Harmonizer to be unnecessary to the illustration of the narrative are arbitrarily rejected. The former produces great confusion in the mind of the student; the latter appears to place the reader too much at the disposal of the author. The former is the *Harmony* strictly so called; the latter is the mere *Diatessaron*, or *Monotessaron*. To avoid the inconveniences of both these systems, I have endeavoured to save the reader from that embarrassment, which is occasioned by four parallel columns; and at the same time to combine the Gospels into one order, without leaving the reader to depend entirely on the judgment of the arranger, in the choice of the interwoven passages. My object has been to unite the advantages of both plans. Every text of Scripture is preserved, as in the first; while the evangelical narratives are formed into one connected history, as in the second;—every passage which is rejected from the continuous history being placed at the end of each section, to enable the reader to decide on the propriety of the order which has been adopted by the Arranger. These passages will appear, too often, as broken and disjointed sentences; and the conviction of the utility of this plan, and its rendering such evident satisfaction to the laborious, or inquiring student,—could alone have rendered me patient, under the minute care, and anxious fatigue, which enabled me to persevere till it was completed.

In harmonizing the accounts of the inscriptions on the cross, and the narrative of the resurrection, I have been guided by Townson, West, and Cranfield.

Having decided on the method of disposing the contents of the four Gospels, another question remained with respect to the various periods of time included in the whole of the New Testa-

ment. I was not satisfied with the usual mode of dividing the actions of our Lord, according to the number of the passovers during which He lived upon earth. This plan did not seem to convey any definite idea of the peculiar propriety of the several actions, which are recorded of our Saviour. The beauty of the narrative, and the proofs of design and wisdom which are every where discoverable in the sacred Scriptures, seemed obscured or neglected by harmonizing the several Gospels with reference only to the number of passovers—or the various journeys of our Lord—or even the perfect arrangement of the events themselves, if they were considered only as a collection of wonderful facts. Much higher and nobler views ought to be taken of the contents of the sacred writings. The Christian Revelation is the completion of that great system of religion which began at the Fall, and will continue till this our state of trial is over. The principal object of an Arranger of the New Testament, therefore, ought to be, to place before his readers the gradual developement of that dispensation of Christ and of the Holy Spirit, which began with the revival of miracle immediately before the birth of Christ, and terminated with the closing of the Canon of the Scriptures of the New Testament, and the cessation of the miraculous gifts.

It will, I think, appear evident, that an arrangement of the New Testament will be most usefully formed upon this view of the gradual discovery of God to the world. God has imparted the knowledge of his will to the world, as men were able to bear it. Without Revelation there would have been no Religion: neither is there any proof whatever, that man could have invented for himself a system of religious belief. There has never been a *Religion of Nature*, since the world was created. When men were few in number, and had not yet collected in large cities, their reason might have confirmed their conviction of the truth which had been originally revealed to them, respecting the existence and unity of God. The relations of life might have instructed them in the necessity of the observance of certain moral duties. When they had become assembled in cities, and had acquired opulence and security, the necessities of society might have taught them various other moral duties, as well as some system of civil polity; and all these may in one sense be called *Natural Religion*. But there is no proof whatever, either from the nature of man, from the probable origin of human society, or from the testimony of Scripture, that man was capable of framing for himself a consistent scheme of religion; and all that Wollaston

and other laborious writers have proved on this point, is their own ingenuity and talent. The conclusions of philosophical inquirers, in an advanced state of refined society, when they are unsupported by undeniable facts, must be received as speculations, and not as history. I shall briefly dwell on this point, and more fully explain the plan of this Arrangement.

The one only true religion which derived its origin from God alone, began at the Fall, and will be completed only in another state of existence. It is characterized throughout by one peculiar doctrine; the continued superintendence of the affairs of mankind by a Divine Being, who was repeatedly manifested before his permanent incarnation as a man—who is now living in an invisible state, where he is interested in all that concerns the human race—and from which he will again become manifested, in a more glorious manner, than at any preceding time. This Being was called by the ancient Jews, and by the Evangelist St. John, and by the early Fathers, *The Word of God*. In the Old Testament he is called the *Angel Jehovah*; in the New Testament he is revealed to us as *Jesus Christ*. The world in which we live is Christ's world. As he led the Israelites from Egypt to Canaan, so is he leading the family of man into the Paradise of God, from which they have fallen.

This Divine Being was present at the creation and the fall of man, and conversed with our parents in Eden. Unless they were, then, instructed in the use of language and the choice of food, as well as in the law of marriage and the knowledge of God, the sagacity with which they were endowed must have been greater than that with which untaught men are now gifted. As God conversed with them, we may fairly conclude he imparted his will to them; and thus Religion commenced from Revelation, in a state of innocence (*q*).

The first circumstance, which we collect from the sacred records after the account of the Fall, was the offering of sacrifice. The same Divine Being is represented as still continuing his charge over the fallen race. The offering of an animal in sacrifice to God appears so utterly unreasonable and useless, that I cannot but believe the primitive sacrifice to have originated in the Divine command. No other solution can be justly given of the difficulty. Whether the *קרבן* be rendered, with Archbishop Magee,

(*q*) I cannot stop here to discuss Bishop Warburton's theory, that our first parents were created out of Eden, and then removed into the garden, to be tempted and fall. It is amply refuted by Mr. Faber, in his connected view of the three dispensations.

“ a sin-offering coucheth at the door,” or, with Mr. Davison and our translators, “ Sin lieth at the door,” is a matter of little moment. Positive evidence cannot be procured. The brevity of Moses in this part appears to have been intentional; his object being, to hasten to the history of Abraham. As the superintending Being, the Angel Jehovah, was still with them, it is not probable that the first worship of our primæval ancestors would be of their own invention. It is not necessary to suppose that they were fully instructed in the typical meaning of the sacrifice, as the emblem of the atonement. The enactment might have been arbitrary, and commanded as a proof of their obedience, and of their faith in some future developement of the meaning of the sacrifice. They appear to have brought their offering at an appointed time; and mankind have been divided, from the period of the rejection of the sacrifice of Cain, into two opposite parties, the good and evil (*r*).

After the general destruction of the first race by a flood, which the Angel Jehovah expressly declares was brought on the world by himself (*s*), he appeared to Noah, and renewed his covenant. When the patriarchal religion, in the various settlements of men, was corrupted by the idolatry which endeavoured to reconcile outward worship with actual vice and speculative error—when they did not like to retain the spirituality of God in their knowledge, but assigned human attributes to the Creator—the same Divine Being renewed, and enlarged, the revelation of himself to Abraham; and continued personally to repeat and extend that revelation, by frequent manifestations of his presence, to the descendants of Abraham, to the Patriarchs, to Moses, and to the Prophets, who at length completed, in their predictions, the anticipated history of their incarnated Redeemer. All this was done slowly and gradually. The attention of mankind was continually directed to the one great Deliverer, who should be at once the Prophet, the Priest, and the King—the Sacrifice and the Deity—the uniter of the Divine and human nature—the mysterious and merciful Saviour—the present Protector, and the future Judge of mankind.

(*r*) See Davison on Primitive Sacrifice, and Archbishop Magee on the Atonement. Mr. Davison’s arguments have not shaken my conviction of the Divine origin of sacrifice. But this is not the place to discuss this matter. I must not however omit here to observe that another most eminent of our modern theologians has embraced also an opposite opinion, on this point. See Mr. Benson’s remarks on the Sacrifice of Abel, in his Sermons on the difficulties of Scripture. (*s*) “ I, even I, do bring a flood of waters on the earth.” See the note in loc. Arrangement of the Old Testament.

The New Testament contains the history of the accomplishment of all these prophecies. We may justly expect to trace in this portion of the inspired writings the same gradual revelation which characterized the former. Bishop Law has endeavoured to point out the mode in which the Deity has thus made himself known to mankind, in his work on the theory of religion. The first Lord Barrington published an essay on the dispensations, in the order in which they lie in the Bible. In the preface to the *Miscellanea Sacra*, he observes: "The true way to obtain a thorough understanding of the Scriptures, would be to make ourselves well acquainted with each of these periods, as they are described and distinguished in the Bible, and as they stand in order of time; the former of these always preparing for the latter; and the latter still referring to the former: so that we must critically understand each of these, before we can have the whole compass of that knowledge, and the proof of it, which the Bible is designed to give us. God having thought fit, at sundry times, and in divers manners, or in different parts, sections, or periods," (Mr. Davison (*t*) translates the words "in different portions,") "πολυμερῶς, καὶ πολυτρόπως, to speak to the Fathers by the Prophets, and to us by his Son. I am sensible that this is a work, that will require much time, and care; but the very outlines of such a design would be of great use and service (*u*)."

Upon the foundation of such reasoning, I have planned the several divisions of this Arrangement. I trust the order and gradual revelation, which I am of opinion may be observed in the Scriptures of the New Testament, will be better perceived by a short abstract of the contents of the fifteen Parts, into which the work is divided. "I shall be rejoiced (I again quote from Lord Barrington) if this attempt should provoke others to study the New Testament in this way, and in all others, that may give such light to the obscure parts of it, as is necessary to satisfy the *strict inquirers, who are the best friends to religion.*"

I. The First Part includes the period from the birth of Christ to his temptation. It may be regarded as the introduction to his ministry. This portion of the New Testament does not appear to have been considered with the attention it deserves. The careful reader, however, will observe the manner in which it pleased God that the attention of the existing generation should

(*t*) In his valuable work on Prophecy.

(*u*) Preface to the *Miscellanea Sacra*, p. xxxiv.

be directed to the Son of Mary, the poor and humble Virgin, of the family of David. All the ancient proofs of his peculiar superintendence of the race of Abraham were accumulated at this period. The vision of angels was granted to Zacharias in the temple, as the age of miraculous interference returned, and all the priests in the temple, the dwellers at Jerusalem, and consequently the whole nation, who were accustomed to visit Jerusalem every year, must have been acquainted with these events. When his miraculous dumbness ceased, the spirit of prophecy came upon him, and he predicted the glory of his own son, as the forerunner of the Messiah; together with the approaching blessings of the Messiah's kingdom. The superhuman dream, another mode by which God imparted his will to mankind, was revived in the vision of Joseph. The descent of the spirit of prophecy upon women, was renewed in the salutation of Elisabeth, and the prediction of Anna. The same spirit of prophecy returned also in the speech of the aged Simeon. The astonishing answers of our Lord in the temple, when he was twelve years of age, must have convinced the learned and aged rabbis then assembled, that the Child thus marked out by these supernatural interpositions, was superior to all they had either known or heard of. The public declaration also of the inspired Baptist, and the wonderful manifestation of the Divine presence at the baptism of Christ, must of themselves have convinced the Jews, that their expected Messiah was among them; if they had not perverted their prophecies, and anticipated a temporal deliverer from the Roman dominion.

I have endeavoured at some length to show the difference between the conceptual Logos of the ancients, and the personal Logos of Scripture; and to prove that the Logos of St. John, the Angel Jehovah of the Old Testament, "the Word" of the Targumists, and the Lord Jesus Christ, the Messiah of the New Testament, the Founder and only Head of the Christian Church, was the one only manifested Jehovah, the Creator and Preserver of the world. The miraculous conception, and the mystery of the incarnation, demonstrate the divinity, which was united with the assumed humanity of the condescending Incarnate; and his temptation demonstrates him to be the second Adam, who should retrace the steps of the first, and restore us by his sinless obedience to the Paradise which our primal ancestor had lost. The mysteries with which this sublime system of man's redemption commences, will be the subjects of our inquiry when our faculties

are enlarged in a future state: and, I believe, upon the undeniable evidences which confirm the truth of Christianity, doctrines which I do not comprehend—that the Creator of the world, the Guide of mankind from Paradise to the judgment, was manifested in the flesh, as an infant, a child, and a patient, suffering man.

II. The dispensations of God always blend with each other; distinct, and yet inseparable, as the rays of light, and the colours of the rainbow. Though the way had now been prepared for the public manifestation of Christ to the Jewish nation; he did not openly and publicly declare his claims to the Messiahship of Israel, till the Baptist, the founder of the intermediate dispensation into which men had been baptized, was put into prison. I have placed therefore, as a separate part, the events between the temptation of Christ, and the public assertion of his mission after the imprisonment of John. The reply of the Baptist to the deputation from the authorities at Jerusalem, positively affirming the Messiahship of Him, whom a miraculous descent of the Holy Spirit, and the voice, the Bath Col, had marked as a superhuman being, in the midst of the assembled thousands from Judæa—the uninvited attachment of the disciples of the Baptist to our Lord, when St. John pointed him out as the Lamb of God—the unostentatious miracle at Cana, when the silent operation of our Lord's power began to manifest his still concealed glory—his return to Capernaum with his family, as the preaching of the Baptist continued—his cleansing the temple, by miraculously overawing the mercenary intruders—his still refusing to commit himself—above all these, his annunciation to Nicodemus, that even the sons of Abraham were to be born again into his kingdom—and the final testimony of John, prove the very gradual manner in which our Lord proceeded to attract the attention of his people, and to appeal to their judgment—before he would offend the prejudices of those who expected a temporal Messiah. The first miracle of Christ induced me to draw a parallel between the miraculous evidences which confirm the truth of the Christian Religion, with those which demonstrate the Divine legation of Moses.

III. Though the ejecting the buyers and sellers from the Temple may be considered as a public manifestation of our Lord's Messiahship, He did not verbally assert his claims, till the time when John the Baptist was prevented from appealing to the people. He then returned to his own province, and his own town, where he had been known from his infancy; and there openly declared that the time of the Messiah was at hand. I consider



this more public declaration of his mission till the time when the twelve apostles were sent forth to preach, as another stage in our Lord's ministry. On his way to Galilee he conversed with the woman of Samaria, and convinced her, and many of her countrymen, by his conversation and miracles, that he was the expected Messiah; though he would not deviate from his design of first publicly asserting that fact in his own town. After another miracle at Cana, he at length came to Nazareth. It was the custom of the Jews to invite any eminent teacher who might come into their synagogues, to speak to the people. Here, then, having received the book from the reader, he applied to himself a prophecy which predicted the appearance of Christ. He stopped before he came to that clause which denounced threatening and vengeance to the Jews; and confined himself to the beautiful description of the benevolent character of the Messiah. Having applied the prophecy to himself, he sat down. He refused to work a miracle among the people of Nazareth; he appeared to desire to show to the world, that his usefulness must be founded on holiness, as well as on his preaching and miracles. They had known him thirty years. Of his manner of life, of his character and conversation during that period, the Evangelists are silent. The appeal of our Lord to the people of Nazareth, after living among them thirty years as a man, may account for their silence. No imperfection, no taint of sin, of weakness, or of folly, could be found through that whole period, to enable those among whom he would be in the least esteem, to invalidate his lofty claim to the rank of the Divine Being, whom their prophets had announced. Their only exclamation arose from their ignorance or forgetfulness of the miraculous conception; or perhaps their murmur, "Is not this the carpenter's son?" might proceed from the suppressed indignation, which made them secretly refuse to acknowledge the infinite superiority of one, who had lived among them as an equal.

Galilee was wisely chosen as the scene of our Lord's ministry. It abounded with strangers, Phœnicians, Arabians, and Egyptians. I have endeavoured to show, in a note to the first section of this Part, the advantages of this intermixture to the future progress of the Gospel. I am confirmed in my opinion, that our Lord's more public ministry began with his application to himself of the prophecy of Isaiah in Nazareth, from the manner in which he then proceeds to announce the ultimate object of his coming. He declared, for the first time, that as Elijah had been sent to

the Gentile of Sarepta, so also was he sent to those who would accept him, and who were not of his own country. Though they could not confute him, they could endeavour to destroy him. The first persecution of our Lord began upon his hinting to his proud and jealous countrymen, that he had "other sheep which were not of this fold." The service of the synagogue was interrupted, and the peace of the town disturbed. This circumstance, as I have shown, explains that part of our Lord's conduct, which many have considered inexplicable. He would not revive, on other and similar occasions, the same scenes of tumult and exasperation. He proceeded, therefore, with the utmost caution—refusing to call himself the Messiah—charging the persons who were healed to tell no man—and keeping back many things, even from the Apostles.

The various sections of this Part fully display the wisdom which continued thus gradually to impress the people with the conviction that their Messiah had arrived. The disciples who forsook John to follow Christ, and who had returned to their occupation as fishermen, were now commanded to attach themselves permanently to his service; with the prophetic annunciation, that they were in future to become "fishers of men." The healing of the demoniac appears to prove his power over a world of invisible spirits. The cure of diseases demonstrated to the Jews that he possessed the power to forgive the sin, which they believed to be the cause of physical evil. By healing the leprosy, a disease which was considered incurable, except by God alone, and by referring the leper who was cured to the priest, he communicated to the priests the secret of his Divine character. Soon after this message had been sent to the priests, he openly asserted the power to forgive, which he had already demonstrated by his silent and eloquent miracles. Having attached to him St. Matthew, who was more learned, and better educated than the fishermen of Galilee, and whose presence therefore might be of more weight with the Jews, he publicly wrought a miracle at Jerusalem, and assured the Jews that he was appointed of the Father to judge the world. By dispensing with the enactments of their traditional law, he declared himself the Lord of the Sabbath. By healing the withered hand, he condemned the superstition which preferred the useless observances of a supposed piety, to active and useful benevolence; and having now attracted around him great multitudes of people, and attached to himself twelve disciples, whom he intended to appoint to the apostolic office, he gave the

new dispensation to mankind. He embodied the spirit of the Mosaic law in the sermon on the mount; and annihilated for ever all other modes of pleasing God, than purity of mind, rectitude of principle, spirituality of soul, and holiness of life.

Having promulgated his new dispensation, our Saviour healed the servant of the centurion, who was probably a Gentile; and he again hinted to the Jews the conversion of the Gentiles. By healing the widow's son, he proved his power over the laws of life and death, and again demonstrated to the Jews, upon their own principles, that he was that Messiah whom they expected to raise the dead. The message of John, who was still in prison, enabled our Lord to point out the real Elias, who was to precede the Messiah; it appears to have given occasion to his bitter reproach of the impenitent cities of Judæa, which he concludes, however, with an invitation to all to receive his mission. Various miracles and instructions follow, till the time arrived when the foundation of the Christian Church should be laid in the appointment of twelve apostles; who should possess equal power, and equal authority, to assert the present existence of the Messiah in Judæa, and the spiritual nature of the kingdom which he had come to establish.

The principal notes in this Part, in addition to those on the history and dates, refer to the possible or probable existence of the types of the New Testament, a subject which has never, I believe, been sufficiently considered by theologians. To which must be added the notes on the demoniacs—the bearing of our sins by Christ—the conduct of our Lord respecting the Jewish Sabbath, the Jewish traditionary observances, and others of this nature.

IV. The Fourth Part includes the time from the mission of the twelve apostles, to that of the seventy. In the note to the former of these events, I have entered at some length into the question of Church government. An opinion has very generally of late years prevailed in society, that all inquiries on this subject are useless, and that our conclusions are of no importance. It is said that sincerity is equally acceptable with the Deity, whatever be our form of worship; and as our opinions are out of our own power, we cannot be responsible for involuntary decisions. It has been said also, that the Deity has not preferred one form of discipline to another, or it would have been plainly revealed.

Reasonings of this nature do not appear to me to be satisfactory. I would reply to them, by observing, that the peace

and order of society have hitherto been dependent on the conclusions of the student in his closet. Armies are moved and states are shaken by the effects of the prevalence of opinions, which are proposed or defended, by the more retired and reflecting. Discussion elicits truth; and the establishment of truth alone can bestow peace and happiness. Our conclusions, therefore, upon the subject of Church government, must and will be of importance, so long as the usurpations of the Papacy, and the divisions of parties, continue to agitate mankind. As far as the happiness of society in this world is concerned, it is impossible that the sincerity of error can be equally acceptable to God, with the sincerity of truth. Happiness is connected with truth, rather than with sincerity; and that which most promotes the happiness of man, must be more pleasing to God, than the sincerity which causes persecution. The form of worship which I believe to be proposed in the New Testament, would have effectually preserved the world from the sincerity of persecution; for it would have prevented the intolerable assumption of that ecclesiastical dominion, which was founded on usurpation, and is supported by intolerance and ignorance.

But it is said, our opinions are not in our own power. The position is too general to be accurate. Opinions are not involuntary, when we possess the means of examining their evidence and foundation.

The most objectionable of the notions to which I refer, is the assertion that the Deity has not preferred one mode of discipline to another, or it would have been more plainly revealed.

I have endeavoured to show that a plan of Church government was so plainly revealed, that it was uniformly acted upon for fifteen centuries. That plan is founded upon the one simple and general proposition, that the Church of God was to be composed of several societies, each of which should be united by this one rule—that no person should assume any spiritual office without the permission of those superiors to whom the power of ordaining, confirming, and regulating the Churches, had lawfully and regularly descended. Every Church might consist of many congregations, and was independent of its neighbours; episcopacy alone being the bond of union among all Christians. The collision of opinions which has taken place since the Reformation, has prevented the adherents of this form of Church government from so uniformly maintaining this truth, as it was their duty to do. They shrank from the appearance of defending a position, with which

their own interest was identified. The consequence has been, that episcopalians have been long considered merely as the principal sect among Christians; and Christianity itself, as a collection of disputable opinions, supported by a variety of sects. The members of the reformed Episcopal Churches ought to have remembered, that they were required, in defence of truth, to submit to reproach and insult in every form.

The coincidence does not appear to be merely accidental, that the Baptist should be put to death at the time when the twelve apostles were sent forth. The Old Dispensation had now done its work. The schoolmaster led the people to Christ, and the twelve went forth to bring them in to their Divine lawgiver. The foundations of the Christian Church were laid, Christ and his apostles being the corner stones. He now continued his miracles and teaching; by correcting the opinions of the people on their Jewish traditions—healing the Syrophœnician, as the earnest of the future healing of the Gentiles, a doctrine never wholly lost sight of—feeding the four thousand, who had probably followed him in the anticipation that he would save them from the Roman yoke. When our Lord healed a blind man about this time, St. Peter first declared his conviction in more express and decided terms, that the prophet of Nazareth was the Messiah. Upon this confession our Lord declares his Church to be built; and predicts to St. Peter that he should become its second founder, by first opening its gates to the Gentile world. He then astonishes the apostle by prophesying his approaching death; and confirms the faith of his wondering disciples, whose minds were confounded with the apparent inconsistency between his asserted dignity and his anticipated degradation, by that scene which visibly opened the union of the two worlds, the Transfiguration on the mount. While their minds were still impressed with the remembrance of his glory, he again predicted his sufferings—and submitted, as a man, who was bound by the political regulations of society, to the demand for tribute. The Part concludes with the contention among the disciples for superiority. They could not, till the Holy Spirit had illumined their minds, understand the doctrine of a spiritual kingdom. They saw that Christ could have maintained an army without expense—they saw the people eager to follow him—and they imagined that the Roman yoke would be thrown off at an early opportunity.

The principal notes refer to some of the Jewish traditions—our Lord's applying to himself certain expressions, by which the Jews

described their Messiah, and the nature of the Messiah, whom they expected. The address to St. Peter—the disputing of the apostles—and the transfiguration, are briefly considered as interesting subjects of inquiry to the theological student.

V. The Fifth Part embraces the next great division of our Lord's ministry, the period from the mission of the seventy to his own triumphant entry into Jerusalem. As the victim was led to the altar garlanded with flowers, and followed by the acclamations of the people; so was our great Sacrifice adorned for the altar of the cross. Few remarks are necessary on the contents of this Part. The deeper impression produced by the preaching of his apostles and of the seventy, and by his own wonderful example, miracles, and teaching, began to appear more plainly. The agitation of the public mind at Jerusalem—the public assertion of his pre-existence—his increased boldness, as his personal danger became greater—his more numerous cautions to his disciples—his assertion of his Divinity, and the consequent resolution of the Jews to apprehend him—successively prove the wisdom of the plan upon which our Lord acted, of gradually convincing the people, and then submitting to his painful death. No sooner was the resolution taken to seize him, than his lamentations over Jerusalem begin—his parables assume a more prophetic character, descriptive of the reception of the Gentiles, and the rejection of the Jews. At length he goes on to work his greatest miracle, the raising of Lazarus from the dead; and with that (which appears to have been publicly performed before many of the rulers, who were eager to apprehend him,) to discontinue the appeal to the Jews by this kind of evidence. If he had wrought miracles at Jerusalem, it would have appeared that he desired to excite the people to rebellion. The whole nation were now made acquainted with his pretensions, and with the evidence upon which they were supported. He entered therefore Jerusalem amidst the shouts of the people, in a manner so remarkable, that he evidently fulfilled a prophecy of Zechariah. I have inquired, in a note to this passage, from a review of the history of the Jews, from the date of the prophecy to the destruction of the temple, whether the prediction can be applied to any ruler of Israel, under any dynasty of its own, or of its foreign sovereigns.

VI. The Sixth Part relates to the conduct of the holy Jesus from his triumphant entry into Jerusalem, till his submission to the Roman guard, to whom he was betrayed. I have generally avoided devotional remarks on the New Testament, because every

commentator abounds with them; and because they obviously present themselves to the mind of every reader of this wonderful and beautiful book. I have, however, sometimes deviated from my rule, and was more especially tempted to do so, when I contemplated the joyful entry of our atoning Saviour into his once "holy city." The cleansing of the temple, the miraculous withering of the fig tree, and the voice from heaven, when the Greeks of the dispersion asked to see him, were sufficient to attest his Divine power; but they were not miracles sufficiently splendid to attract universal notice, and to excite the jealousy of the Pharisees. As the time of his betrayal was come, he did not hesitate to reprove, with more boldness than he had hitherto shown, all the sects among his countrymen. He commanded the Herodians to render to Cæsar the things that be Cæsar's, and to God the things that were God's. To the Sadducees he explained, from the books of Moses, the doctrine of the Resurrection. The inconsistency of the apparently austere, but, in reality, immoral Pharisee, is reprobated with unsparing and indignant severity. The prophetic parables, the prediction of the fall of Jerusalem, and the allusions to the great event of which it was typical—his institution of the Eucharist, to be received by us all till he shall again come to judge the living and the dead—his exhortations to his disciples, his promises of his Holy Spirit, his meekness, his gentleness, and his love, present the perfect portrait, which the simple pen of inspiration alone can adequately describe. The view, which I have submitted to the reader, of the agony in the garden of Gethsemane, appears to be justified by the various circumstances which prove our Lord to be the second Adam. Our faculties must be enlarged in another state of existence, before we can comprehend the mysteries of Revelation. "One little part alone we dimly scan," that our faith may be strengthened with an earnest of the future great discoveries of God and his government, which shall await us in eternity.

VII. From the apprehension of Christ to the crucifixion. The Lamb of God is sacrificed—the atonement is accepted—and man is pardoned! All unite to reject our Lord. His disciples deserted him—the most zealous of their number denied him—the high priest insulted him—the servants mocked him—the soldiers spat in his face, and ridiculed his pretensions—the Sanhedrim condemned him. Though his betrayer declared the innocence of his victim—though Pilate acquitted him—though his accusers agreed not together, yet the heads of opposing factions unite to

destroy him. The power of Rome, the religious hatred of an apostate Church, the changeable populace, who perhaps imagined their clamours were the voice of God, all combined to fulfil the prophecies, and murder the willing Sacrifice, which was about to intercede for them all. Our Lord never forgot his divinity in the midst of these scenes. When he was dying as a man, he forgave sins as God. He refused to deliver his assumed body from the cross, but he declared his power as Lord of the invisible world. I have fully expressed my opinion on this point in the twenty-fifth note to the present Part. I believe the death of Christ to be a mysterious atonement for the sins of man. I have no hope of everlasting happiness, but from my faith in this mysterious atonement. I believe this doctrine to be the one peculiar, fundamental, and characteristic truth of Revelation. I humbly prostrate my reason to the God who has given Revelation to guide us, as the best proof of my most rational homage to the Deity: and I pray that the consolation which I derive from this faith in the atonement of our only Lord and Saviour, may never be shaken by the presumptuous conclusions, and the shallow speculations, of the philosophy which rejects Revelation.

VIII. From the resurrection to the ascension. I have already mentioned the authorities upon which I have divided this Part. The reflections upon our Lord's ascension, in the forty-third note to this Part, are such as every Christian will adopt, who believes in the immortality revealed in Scripture.

IX. Before the Gospel was offered to the Gentiles, the Apostles made their appeal exclusively to their own brethren. Our Lord had told the Jews, that their rejection of his ministry should be forgiven them; but that their refusal to be convinced by the miraculous gifts of the Holy Spirit, should neither be forgiven in this, nor in the future world. The present Part gives an account of the preaching of the Apostles from the ascension to the time for the calling in of the Gentiles, and the miraculous conversion of St. Paul to Christianity for that purpose.

The first section of this most interesting Part presents us with a view of the return to Jerusalem of the timid disciples of Christ, and their meeting for devotional purposes in one of the Hyperoæ, or upper rooms, in which the Jews were accustomed to celebrate their passovers; totally unconscious of their lofty destiny, as the moral and religious renovators of mankind. I have taken the opportunity in beginning the second volume with this chapter, to request the reader to compare the claims of Christianity to the



homage of a rational and immortal being, with the pretensions of any of the absurd speculations which have insulted the reason, and debased the morals, of society. It will be perceived that I have not availed myself of any part of Mr. Faber's work on the same subject. The note was written before his book was submitted to the public.

The election of Matthias, related in the second section, has been generally considered an argument for the popular election of the Clergy. We live under this curse, that whatever form of regimen we adopt, whether in Church or State, thorns and thistles must be produced. Our own wisdom and prudence may increase or diminish their number: but some evil will be found, and we try in vain to escape from it. To avoid one class of real or supposed grievances in the appointment of the Clergy, without appeal to the congregation; other, and sometimes greater evils have been preferred, by popular elections. By these, the errors of the people are perpetuated, where the opinions of the congregation are erroneous. The teacher is compelled to preach the sentiments of his hearers; and to learn implicitly, where he ought to instruct freely. As no dominion is more cruel, arbitrary, capricious, and unjust, than the dominion of large, and therefore irresponsible bodies; no slavery is so intolerable, as subserviency to their fluctuating opinions.

The prayer of the disciples, at the election of Matthias, may be considered as one proof of their acknowledgment of the divinity of our Lord.

We are brought, in the third section, to that wonderful event, by which the ignorant, timid, prejudiced disciples of our Lord, obtained, in one instant, by the especial Providence of God, advantages, accomplishments, knowledge, and every other requisite qualification for the noble office, which would have otherwise required the labour of many years. Endued with power from on high, they became at once prudent legislators, sober and learned judges, eloquent preachers, liberal without compromising truth, tolerant without religious indifference. Through the whole of the remainder of the New Testament, the Apostles appeal to the miraculous gifts of healing, of languages, of discerning of spirits. The contrast of their present and former conduct demonstrates the internal change which had taken place. Without these assistances, indeed, the religion which commanded the submission of the passions, for the sake of a crucified criminal, whom they asserted to have been a divine Being, could never have prevailed.

The immediate effects of this great event are related in the next sections, the accession of converts, and, what must now appear almost as wonderful, the union of Christians in this truly primitive Church. They were neither divided by absurd jealousy, by the pride of intellect, by adherence to some strange errors, to which their fathers pledged themselves, and which did not die away with the political events, or foolish controversies, in which they originated. They were neither influenced by the fear of offending, by a regard to self-interest, by attachment to opinions which they received without inquiry, and maintained without examination. Truth, confirmed by undeniable evidence, and demonstrated by irresistible argument, was the object they pursued, and obtained.

After the conversion of the cripple, the attention of the people of Jerusalem was so much excited, that the Sanhedrim ordered the Apostles to be summoned; and inquired, what new imposition was about to be practised on the Jewish nation. How unbounded must have been the rage and indignation of the Sanhedrim, who were in daily expectation of a powerful and temporal Messiah, a conqueror of the Romans, and an elevator of the Jewish nation to the height of political power; when the fisherman of Galilee stood before them, and affirmed, that the condemned and innocent victim from Nazareth was the true and long expected Messiah; and that the Sanhedrim had murdered their heaven-descended Sovereign! In the note to section eight, I have given the parallel between Christ and Moses, whose prediction St. Peter had applied to our Saviour. To what extent this parallel may have been explained, is uncertain. If the Sanhedrim heard of this application, they must have been more highly enraged. They imagined they had crucified the new religion, when they crucified its Founder. They had but nurtured with blood the seed which should grow into the tree, which should refresh the world with its leaves, and the Church with its fruits, of life. Annas and Caiaphas, and the most learned Talmudists, the eminent, the honourable, and the noble, were assembled to hear the defence of the despised fisherman, whom they insulted for his deficiency in the only learning which their intellectual vanity esteemed. Another extraordinary descent of the Holy Spirit is related in section eleven, to encourage and animate the converts at this beginning of their predicted persecutions. The Church continued at peace, wealthy, flourishing, and united.

With this abundant prosperity began the corruption of the

Church. Ambition, a more powerful passion than avarice, which is its minister only, divided the infant community. Ananias first desired eminence by his apparent liberality; he might have wished also, as many have supposed, to obtain a more ample provision at some future period, from the funds of the Church. The custom now began, which in Christian societies has never been discontinued, of maintaining the poor, from some permanent fund, afforded by the voluntary benevolence of the wealthy.

From the fourteenth to the twentieth sections, we read of the gradual progress of the new faith. The repetition of his assertion by St. Peter, that the crucified and innocent Nazarene was the real Messiah, made the Sanhedrim resolve to punish the Apostles with death. They were checked by the advice of Gamaliel. The increasing numbers of the Church made the election of new officers necessary, who should peculiarly devote themselves to those duties which interfered with the proper discharge of the higher and apostolic office. The Apostles prescribed the qualifications of the deacons, and approved of the choice of the people. This subject is partially discussed in the note to the eighteenth section. In the note to the following section I have endeavoured to show that Mr. Benson's Chronology of the Life of Christ, which I have adopted from a full conviction of its accuracy, is consistent with the prophecy of the seventy weeks by the Prophet Daniel.

In the twentieth section we read of the breaking out of the persecution, in which St. Stephen was martyred, while testifying the divinity of Christ, and asserting in the presence of St. Paul, at that time one of his persecutors, that he saw the glory which had been seen by their patriarchal ancestors; and that the crucified Jesus of Nazareth was the personage who appeared with it. The ancient Jews believed that the Angel Jehovah was the manifested God of their fathers; and Stephen, in his dying moments, declared that Jesus of Nazareth, and the Angel Jehovah, were the same being. This was blasphemy to the Jews, who considered our Lord as a man; and it must have shocked the unbelieving zealot, who afterwards became the Apostle of the Gentiles. But the assertion of St. Stephen shows to us yet further, how beautifully the dispensations of God blend one with another, and rest upon the same evidence. St. Paul must have remembered the dying exclamation of the proto-martyr, when he was himself favoured with the opening of the invisible world, and with the appearance of the same Angel Jehovah, Jesus of Naza-

reth. If St. Paul, as a learned Jew, had been required to select the only evidence which could convince him that Jesus was the Christ; it is probable that he would have demanded the appearance of the Shechinah, and the manifested God of his ancestors. This was vouchsafed to him at his conversion, when the Jesus, whom Stephen saw standing at the right hand of God, appeared to him in the same glory, and told him, "I am Jesus," the manifested God of thy fathers, the Angel Jehovah, "whom thou persecutest."

In consequence of the Pauline persecution, the Apostles were dispersed from Jerusalem: and the converts, who were probably gifted with miraculous powers for that purpose, every where preached the new religion. The provinces of Judæa now received Christianity. Samaria began to abound with converts, to whom the gifts of the Holy Spirit were imparted by the hands of St. Peter and St. John; the Apostles alone, as the higher order in the priesthood of Christianity, possessing authority to confer them. From this circumstance the ancient Church confined the power of confirming to the Bishops, as the successors of the Apostles, in those ordinary acts of authority, which they considered essential to all Christian Churches. When the provinces of Judæa were thus Christianized, the time for appealing to the Jews, and the Proselytes of Righteousness, (among whom was the treasurer of Queen Candace,) appears to have come to its proper termination. The Gospel of St. Matthew was probably now written for the use of the scattered communities; and the Pauline persecution is unexpectedly terminated by the sudden interposition of Divine Providence, in the conversion of its principal agent. This event is related in the thirty-first section.

In the note to the thirty-first section, I have briefly considered the influences which have been sometimes deduced from the history of St. Paul's conversion, that no man can be a Christian, who does not experience some miraculous change or interposition of a similar nature. It must be remembered, that St. Paul was not the chief of profligates, but chief of the opponents of the Gospel. This is the proper meaning of his appellation, "the chief of sinners." It is more than questionable, whether the sudden demonstration of the truth of Christianity, which was now enforced on the mind of St. Paul, as the very best and most unsuspecting agent, by whom Christianity might be dispersed with the most effect, can be considered as an argument in favour of

the doctrine of the sudden conversions of educated Christians, who are acquainted from their infancy with the Scriptures, and know why Christ rose from the dead.

With the preaching of St. Paul, the miracles of St. Peter, and the repose of the Churches, this Part terminates. I have considered, at some length, the doctrine and government of the Church at Jerusalem, the model for all succeeding Churches. I have devoted some time to this point, because an attentive perusal of the Holy Scriptures alone has convinced me, that Jesus Christ is the Lawgiver of nations, as well as the Saviour of individuals. My Bible, my only religion, has taught me, that Christ descended from heaven, neither to form separate congregations of good and devotional individuals—nor to unite the world under one ecclesiastical domination. He came to make every separate kingdom one great religious family; and thus to extinguish over the whole earth, wars abroad, and factions at home, and all political evils, of what kind soever, by religious peace, and mutual love. God wills the present, as well as the future happiness of man: and Christianity, rightly understood, is the only means by which the divine object will eventually be accomplished.

X. The time had now fully come, in which the exclusive appeal to the Jews was to cease, and the new dispensation to begin; when the Gospel was to be preached to other nations. This Part includes the period between the vision of St. Peter, which announced the enlargement of the Church, and the mission of St. Paul to the idolatrous Gentiles. The vision of St. Peter was the commencement of the fulfilment of our Lord's prophecy, "On this rock I will build my Church." The dissertation of Bernard Duysing, in the *Critici Sacri*, on this subject, is exceedingly curious. Some extracts are given from it in the note, together with the interpretation of Jones of Nayland.

A discussion arose between some distinguished theologians in the last century, on the Proselytes of the Jews. The first Lord Barrington adopted and learnedly defended the usual opinion, that in addition to the Proselytes of Righteousness, who engaged to fulfil the whole law of Moses, there was also another class, who professed their belief in the God of the Jews, but who did not bind themselves by the more burthensome ceremonial. Dr. Doddridge and Dr. Lardner, and, on the authority of their arguments, Dr. Hales, have differed from Lord Barrington, and asserted the existence of the former Proselytes only. Michaelis, Dr. Graves, Selden, Witsius, Spencer, Schoetgen, Lightfoot,

and others, to whom reference is made in the first note, support the opinion of Lord Barrington, though they have not noticed the controversy. I have adopted the general supposition. The existence of a large class of persons of the same description as Cornelius, who should receive the new religion before it was preached to the idolaters of the surrounding country, appears to have been a wise provision for the continuance of that gradual and silent progress, by which Christianity was to be extended through the world.

The new dispensation was not at first generally received. The converts, who were scattered from Jerusalem by the Pauline persecution, preached to the Jews only. The Church at Jerusalem was astonished at the intelligence, that the Proselytes of the Gate were to be admitted into the Church; and they commissioned Barnabas to make inquiry. Saul, who seems to have been now merely a private, though eminent teacher, is associated with him; and, on their arrival at Antioch, which may be called the first metropolis of the Christian cities, the adherents of the new religion are called by the now most honourable of all human appellations. Many have been of opinion, that the title of Christian was given by divine appointment. It seems probable that some designation was necessary to distinguish the Christians from the Jews, with whom they were at first identified.

Now that the new religion had become so firmly established, that it embraced another large class of persons, the lives of the Apostles ceased to be essential to the existence of the rising Church. They consequently became subject to the plans of their enemies. One of them was put to death: the rest appear to have been scattered from Jerusalem; and the power, which had at first been common to them all, was concentrated in one, who was left at Jerusalem, in the time of the greatest danger, to protect and govern the Church.

I have considered, at greater length than was perhaps necessary, the opinion that St. Peter, after his miraculous escape from prison, was sheltered at Rome. Many Protestant writers have asserted that he was never in that city. The evidence appears to be more favourable to the other supposition; and it is probable that St. Mark's Gospel was now written under the inspection, or at the dictation of St. Peter. The perversion of the Romanist theologians on the subject of St. Peter's residence at Rome, is well known. The supremacy of St. Peter is a fiction; it is the Upas tree of Christianity; it has poisoned the fairest shrubs and flowers in the garden of the Church. It has changed the peace-

ful religion of the mild and holy Saviour, into a series of political controversies; from which have originated civil wars, alienations of princes from their people, and of people from their princes—and all the civil commotions which have prevented the progress of Christianity; which have given its principal triumph to infidelity, and every where degraded religion. If the blundering interpreters, who have assigned this imaginary supremacy to St. Peter, had granted it to St. Paul, they would have been more able to defend their folly. St. Peter was the minister of the circumcision, St. Paul was the Apostle of the Gentiles, of whom the Romans were the chief; and he openly reprov'd St. Peter for the conduct which he thought worthy of censure.

The remainder of this Part relates the continued increase of the Churches, till the actual appointment of St. Paul to the mission to which he had been so long designated.

XI. We now arrive at the dispensation under which we ourselves live, when the Gospel was preached to the idolatrous Gentiles. In consequence of his divine appointment, St. Paul received the sanction of the heads of the Church at Antioch, to his mission, and became their Apostle. This Part contains the account of his first apostolical journey. The principal points considered in the notes to this Part are—the similarity between the service of the synagogue and that of the early Church—the question of predestination—the apostolical decree—and the nature of the spiritual gifts, titles, and offices in the Church of Antioch. Vitringa, who was both a theorist and a zealous presbyterian, has endeavoured to establish the identity of the early Church government with that of the synagogue. I have pointed out various instances in which the supposed parallel entirely fails. If indeed it could be shown to be complete, the similarity would prove nothing with respect to the question concerning Episcopacy. As the Jewish synagogues were under the control of the heads of their religion at Jerusalem, while each congregation might possibly have some observances peculiar to itself; so also the Christian Churches were never independent of the apostolical authority, though each might perhaps vary in certain non-essential particulars.

XII. The twelfth Part contains an account of the second apostolical journey of St. Paul. Observant of our Lord's direction, that his Evangelists should not go out alone, because "in the mouth of two or three witnesses every word was to be established," the Apostle, having chosen Silas, after his separation from Barnabas, proceeds on his journey with Timothy, whom he

met with on his arrival at Derbe. Our Lord's promise, that his Apostles should possess authority over all the power of the enemy, was fulfilled at Philippi. In a former part of the Arrangement, the opinions respecting demoniacal possession are considered at some length. The case of the Pythoness at Philippi appears to afford additional evidence in support of the general opinion, that the instances mentioned in Scripture must be literally interpreted.

In the tenth section of this Part we come to the first of those most important portions of the inspired writings, the Epistles of Paul. As no part of the Scriptures have been more frequently misinterpreted than these Epistles, I have endeavoured to submit to the reader, at the head of each Epistle, a brief statement of the proposition which St. Paul intended to establish; and so to analyze the Epistle itself, that the nature of the arguments, by which that proposition is established, may be clearly seen. The primary meaning of every verse may be thus more probably ascertained; and the universal adaptation of the Epistles to the circumstances of the Churches of Christ, in all ages, be more distinctly pointed out. I reject the hypotheses of Semler, and of Taylor of Norwich, as well as the reasonings of his follower, Mr. Belsham; who would destroy the peculiar doctrines of Christianity, by endeavouring to prove that the terms and phrases which are used by St. Paul, have an exclusive reference to the disputes of the Apostolic age, respecting the admission of the Gentiles into the Church of God, and are therefore to be interpreted as alluding only to the privileges of the visible Church. While it must be allowed that the existing controversy between the Jews and the Apostles, on this point, ought to be kept in view, whenever the chief Epistles are studied, we shall utterly mistake the nature of that sublimer object which the Deity proposed, when he gave inspiration to his servants, if we attempt to confine their teaching and arguments to the advantages of a visible Church, and to the impartation to the idolatrous Gentiles of a purer system of morality. Their object was rather to prove, that if God admitted the Jews into a visible Church upon earth, as an earnest and proof that they should be hereafter admitted into a higher state of purity and happiness above; the same mercy would receive the Gentiles into this higher glory, and consequently, as an inferior privilege, would receive them into a more extensive and visible Church upon earth. On this account it is that the doctrines of the Trinity, the Incarnation, and



the Atonement, (without which essential truths there is no Christianity,) are so repeatedly and earnestly insisted upon. They are our pledges of future discoveries of God, when we shall rise from the dead. If any revelation be given us from above, we might justly expect that some internal evidence of its truth would be afforded, in addition to the outward facts which demonstrate its divine origin. That internal evidence, among other doctrines, would probably consist in some account of the Deity, which could not have been discovered by reason; and which would be the one, peculiar, characteristic, and mysterious foundation of the whole fabric of truth. This doctrine would be so interwoven with the system of Revelation, that it would be alike found in the beginning, the middle, and the end. The removal of it would be attended with the conviction of the utter uselessness and unreasonableness of the remainder. It would be consistent with the analogy of faith; it would be proportionate to the greatness of the soul of man; it would be capable of exciting that internal feeling of indefinitude, which uniformly attends our contemplation of the visible world, by whatever branch of science we attempt to explore it, and whether the microscope or telescope be called to our assistance. Such internal evidence, such mysterious, essential truth, is to be found only in the doctrine of the atonement of Christ—a divine and an incarnate Being. It ought not to excite surprise, that the admirers of the powers of human reason have so uniformly endeavoured to overthrow this truth. Salvation by a crucified Redeemer, who was at once a manifested and predicted God, though he was found in fashion as a man, and was despised and rejected of men, ever was, and ever will be, our only real hope; while it is the object of unabated scorn, both to the deifiers of human intellect, and to all the deistical critics of the New Testament. Impressed with these convictions, while I endeavour to ascertain the primary meaning of an Epistle, I never attempt to bring down the lofty speculations of the inspired writer from the battlements of heaven, to the walls of the visible Church. Without losing sight of the controversies of the Apostolic age, I have not endeavoured to pervert the meaning of any one passage, by forcibly applying it to these disputes.

The notes to each Epistle contain a brief account of their origin, date, place, and necessity. These will be found to be taken from our popular writers. The usual sources of our knowledge of these subjects have now been so thoroughly explored, that

little addition is to be expected, unless we are willing to invent some new theory, or defend some strange paradox.

The conduct of St. Paul at Athens, amidst the contempt which the speculative philosophers of the academy felt and expressed for the Hebrew teacher, suggested some remarks on the best mode by which the missionary and the disputant, whether among heathens or infidels, may at once conciliate his hearers, and advocate truth. In a note to another part of this section, I have briefly considered some of those inquiries which in our early age are so deeply interesting; but which we are generally contented to resign to their own difficulty, in our maturer years. The utter impossibility of solving the problems respecting the nature and attributes of God, concerning the permission of evil, the existence of matter, the origin of the universe, the sources of action with the Deity, and many others, is one great proof of our future immortality, and of our eternal improvement.

In the fourteenth section we come to the first Epistle to the Thessalonians. The Epistle to the Galatians had been written to prove the reasonableness of the doctrine, that the Gentiles were to be re-admitted into the Church of God. This Epistle contains a brief statement of the evidences in favour of Christianity; and, as the inspired writings were read in all the Churches, we may consider the first Epistle to the Thessalonians, as a supplement to the former.

The next section gives an account of the preaching of St. Paul at Corinth. While he continued in that city he addressed another Epistle to the Thessalonians, to remove a misinterpretation of his former letter, concerning the second coming of Christ. He assures them, that the early descent of our Lord to judgment is not to be expected till a great apostasy had begun, and flourished, and was overthrown. The marks which distinguish this apostasy, describe the Church of Rome. I have not, however, on my own authority, represented Popery as the predicted apostasy. The arguments which have proved satisfactory to the great majority of Protestants on this subject, are principally taken from Dr. Benson. Being convinced by these arguments, that the corrupt Church of Rome is described by St. Paul, as the great sin of Christianity; I have not hesitated to express and defend that opinion. To maintain Protestantism, and to oppose Popery, is not the cause of the Church of England, or of the English nation alone; it is the cause of all mankind. To resist that dominion, is the solemn and bounden duty of every man who wishes

well to the human race, or who desires universal ecclesiastical and civil freedom. The giant which once bestrode the civilized world like a Colossus, is restless, and struggling beneath the weight of increasing knowledge; but its convulsive movements still shake the whole of Christendom, and his breath is the furnace of the volcano. We may mark the literary infidelity of the age, and the ancient superstitions of Papal Rome, ascending from the opposite sides of the intellectual horizon, and overshadowing the nation with their frowns. Our duty must be to strengthen the Protestant institutions—to promote the plans of good, which aim at the enlightening of mankind—to sacrifice to truth, as well as to candour, and to plead for the union which may be founded upon useful laws. It may be questioned whether truth does not flourish more in an age of controversy, than of religious indifference. Christianity would never have established its unyielding peculiarities of opinion, discipline, and holiness, if the Apostles had consented to forego their zeal and diligence, in deference to popular clamour, compromised error, or the political plans of their superiors. Truth was their only, their undivided object. From this they were neither intimidated, nor perverted, nor seduced; till by their preaching, and their writing, and their perseverance, they gave their perfect example to the Christian teacher; and erected the Church and the Religion of Christ upon the ruins of every existing error. Their successors have lately desisted from the wars of the tongue and of the pen; and the consequence has been, that Christian union is destroyed, truth is trodden under foot, and religious indifference, assuming the name of liberality, demands and receives the general homage. The marks of our alienation are now so deeply worn, that we might fear we shall never meet but in the grave—that we never shall worship together as one great family of God, till we rise from the dead, and bow before his throne in the invisible world.

On the authority of Michaelis and Dr. Hales, I have assigned an early date to the Epistle to Titus. The vow at Cenchrea—the disputes at Ephesus—and the return of St. Paul to Antioch, terminate the Part.

XIII. The third apostolical journey of St. Paul presents us with the same kind of history as the preceding. Proceeding from Antioch to the Churches which he had planted in Galatia and Phrygia, he remained two years at Ephesus, and sent Timothy and Erastus to Macedonia and Greece. From Ephesus he writes his first Epistle to the Corinthians, to reprove the irregularities

and disorders which had begun to divide the Church of Corinth ; and to answer various questions in doctrine and discipline, which had been proposed to him by his converts. The Apostle has been supposed, in this letter, to deny his own plenary inspiration. This opinion is considered in the note, principally from the labours of the lamented Rennell.

The success of St. Paul at Ephesus at length endangered the profits of the shrine-makers of the temple of Diana. By their means he is compelled to retire to Macedonia, when he writes his first Epistle to Timothy ; to direct him how to suppress the false doctrines which the Jewish zealots were endeavouring to introduce into the Church at Ephesus, over which Timothy had been appointed. The Gospel had now made such progress, that it had become necessary, as in the instance of Titus, and now of Timothy, to place in large districts persons who should ordain ministers, and maintain discipline among the Churches. When the converts were required to submit to the authority which was now established over them, they began to question the right of the Apostles to control and govern them. Thus we find in the eleventh section, that St. Paul wrote from Macedonia his second Epistle to the Corinthians, to vindicate his authority, and to caution his people against the influence of false teachers. By thus reading the Epistles in their connexion with the history, and considering them in their consecutive order, we see the manner in which the Churches were agitated, and the necessity of discipline, as well as of devotion, in all Christian societies. In this Epistle to the Corinthians, St. Paul observes the same conduct, which but a short time before he had so earnestly recommended to Timothy. The two Epistles reflect light on each other, and give us a more accurate notion, when thus considered together, of the state of the primitive Churches.

It is not necessary that I should add in this place any remarks to those which will be found in the note to the thirteenth section of this Part, the Epistle to the Romans. Its object is to prove that Christ alone was the author of that one sublime plan of redemption, which included all mankind at the beginning, and which was intended to embrace the Gentiles once more within the Church of God ; though for a season, on account of the Gentile idolatry, it had been confined to the family of Abraham. The prediction of the present state of the Jews, while their temporal polity was still flourishing, and of the eventual restoration of

that people to the Christian Church, demonstrates the extent of the prophetic gifts which had been imparted to the Apostles.

The history proceeds to relate St. Paul's journeys over various parts of Asia—his presenting himself to St. James, the head of the Church at Jerusalem—his apprehension in that city—his defence, and appeal to his privilege as a Roman citizen to save himself from the indignation of his own countrymen. We meet with another instance in the twenty-sixth section, of the inveterate hatred which the Jews still continued to bear against the opinion which St. Paul so strenuously advocated, that the Gentiles were to be received into the Church.

In the twenty-eighth section we are presented with St. Paul's appearance, for the first time since his conversion, before the Jewish Sanhedrim. The brief narrative of St. Luke does not stop to inform us of the mingled rage, and hatred, and contempt, with which they must have returned the earnest look of the apostle, when he stood before them. They had granted him high powers, and a great military command. He had been admitted to their confidence—he had distinguished himself, when a young man, by his ardent zeal in their cause. He now stood before them, the betrayer of their imagined interests—an apostate, and a criminal. The high-priest commanded him to be struck, on account of the supposed insult, when St. Paul began the defence of his apparently inconsistent conduct, with asserting that he had lived in all good conscience before God, until that day. The manner in which the apostle divided his judges among themselves—his subsequent encouragement to persevere—the conspiracy of the Jews to kill him—its discovery—his accusation and defence before Felix, Festus, and Agrippa—and his appeal to the emperor, when he saw reason to believe that he would be surrendered to the Jews by the profligate Roman Governor, are beautifully told, and are deeply interesting. It will be observed that St. Paul, whenever he is required to give an account of his motives, his religion, or his conduct as a Christian teacher, uniformly appeals to his miraculous conversion, and to the appearance of a great light at mid-day, which was seen by the large multitude which attended him. The Part ends with his being committed, as a prisoner, to the custody of the centurion, in consequence of his appeal to Cæsar.

XIV. Few observations are necessary on the fourteenth Part, which relates the voyage of St. Paul to Rome, his shipwreck at

the island of Melita (probably in the Adriatic), and his arrival in Italy. During his imprisonment at Rome, he wrote his Epistle to the Ephesians, to congratulate them on their admission into the Christian Church, through the mercy of God, which invited them to holiness of life. In the second year of his imprisonment he sent an Epistle to the Philippians, on the usual subject, to caution them against the Judaizing teachers, and persuade them to love and union. The Epistle to the Colossians affirms the doctrine of the atonement of Christ, against the metaphysical Essenians and Judaizers. These Epistles show the constant and peculiar care of the Apostle over the Churches, and his great anxiety to preserve the converts in the purity of the faith. The beautiful Epistle to Philemon displays the singular union of courtesy, kindness, and benevolence, which characterized the Apostle in private life. The first of the Catholic Epistles, that of St. James, was also given to the Churches at this period. The doctrines of St. Paul on justification by faith, without the deeds of the law of Moses, appear to have been so misinterpreted, as if the Apostle had taught the opinion of salvation without holiness of life. Though the grace and mercy of God are the sole causes of the system of redemption, holiness is the only means by which that redemption may be secured. Holiness is the root of both present and future happiness, and is the one great object of the Gospel. It cannot therefore excite surprise, that the Catholic Epistles should be principally written to enforce these practical duties.

XV. In this last Part I have endeavoured to give a brief history of the Christian Church to the present day. The fourteenth Part ended with the release of St. Paul from his first imprisonment, and the writing of the Book of the Acts, by his companion St. Luke. While the Apostle was waiting in Italy for Timothy, he had the opportunity of calmly considering the state of his countrymen. He observed their hatred towards himself—their contempt towards him as an apostate, and deserter of the cause of the Sanhedrim—their inadequate ideas of the Messiah—the approaching ruin of Jerusalem, and the consequent dispersion of his people. Impressed with sorrow for their condition, he made his last, and perhaps his greatest effort, to convince them of the real nature of the spiritual Being whom they ought to expect; as the causer of a greater deliverance than the rescuing of their degraded country from the dominion of Rome. Avoiding all mention of his own offensive name, he wrote his Epistle to the Hebrews, to

prove the truth of the doctrine upon which alone Christianity is established, the divinity and atonement of Christ, who is the Word of God, the personal and manifested Logos of their own Scriptures. The Epistle to the Hebrews may be considered the key to the Old Testament, and the most important of all the inspired writings to him, who would understand clearly the Scripture doctrine of the person of Christ.

It is not improbable that St. Paul proceeded from Italy to the various places to which he intimated his desire to travel, and to others, which are mentioned in ecclesiastical history as the scenes of his labours. The reasons, upon the authority of which it is believed by many, that he now travelled to Britain, Jerusalem, Antioch, to certain towns in Asia, to Greece, and Rome, will be found in the notes, from the second to the twelfth sections.

On his second visit to Rome, the Apostle was again imprisoned, in the general persecution of the Christians under Nero. In the anticipation of approaching death, he wrote his second Epistle to Timothy. In this letter he takes his farewell of his friend, and of the Church, and expresses his joy at the prospect of a painful death, with that humble, but well-founded confidence, which is the privilege of a Christian only.

The approaching death of St. Paul, and the near destruction of Jerusalem, evidently rendered this the most appropriate period, when the rest of the Apostles who were still alive, might usefully address their general Epistles to the Christian Churches. We are accordingly now presented with the Epistles of St. Peter and St. Jude. The prejudices of the former Apostle against the Gentiles had subsided, and he addresses himself jointly to them, with the Jewish converts, to encourage them to holiness and to patience under suffering. In his second Epistle he reminds them of the danger of apostasy, and of the end of the Jewish dispensation, and the visible world.

About the same time St. Jude writes his Epistle, to guard the converts against every doctrine, however specious it might appear, which tended to diminish the sanctions of holiness. This was the one great object of all religion: and no purity of faith, no zealous attachment to a party, an opinion, or a creed, can be substituted for the indispensable sacrifice of ourselves to God.

The sixteenth section brings us to the martyrdom of St. Peter and St. Paul, the two principal leaders of the army of the Church militant upon earth. It is probable that none of the Apostles,

except St. John, was now left alive. The appeal of the Spirit of God to the Jews was now terminated. St. Peter had opened the kingdom of heaven to his people; St. Paul had invited and adjured them to enter in,—they had refused to accept the invitation; and the wrath came upon them to the uttermost. They wander among us, the outcasts of mankind. The contempt of the nations has begun only to subside into pity with the existing generation. For the first time since the fall of Jerusalem, their Christian brethren regard them with uniform benevolence.

The eighteenth section contains the Book of the Revelation. I believe it, with Dr. Clarke, to have been intended to supply the place of a continued succession of prophets in the Christian Church. I have divided it, with some variations, according to the theory of its interpretation submitted to the world by our latest and most popular commentator, Mr. Faber. The reader is supposed to have perused the volumes of this learned, though not always satisfactory, hierophant.

The opinion that the apostasy of papal Rome is announced in the Book of the Revelation, has been long and rightly received among the Churches. Dr. Croly has published some very curious and valuable observations on this point. He is of opinion that the principal portions of the Apocalypse refer exclusively to the corruptions of the western Church. I subjoin a brief analysis of his ingenious system of interpretation, which is worthy of the attention of the Biblical Student, for whose advantage this statement is principally designed (*x*).

(*x*) The System of Interpretation of the Apocalypse, by the Rev. George Croly, LL.D. &c.—The Apocalypse is not a consecutive prophecy, but a *fasciculus* of prophecies, seen probably at intervals, during St. John's dwelling at Patmos, all predicting nearly the same events, under different emblems and modes of expression, and thus checking and illustrating each other. After the first three chapters, addressed to the Asiatic Churches, the predictions are strictly confined to Europe. They take no notice of the Eastern Church, nor of Mahometanism. They are limited to Popery, of which they give a history, regular, close, and circumstantial, in a remarkable degree. Analysis of the Apocalypse.—Chapters 4, 5, 6, 7, (the chapters of the Seals,) are a general view, or index, of the events detailed in the subsequent predictions. These chapters comprehend the course of Providence, from the birth of Christianity to the Millennium. Chapters 8, 9, 10, 11, (the chapters of the trumpets,) are identical with chapters 15 and 16, (the chapters of the Seals.) They both predict the series of events between the Reformation in the 12th century, and the great universal war in which Popery is to perish. But the chapters of the trumpets mark the events with more detail. Thus chapter 8 gives a view of the general, physical, and moral sufferings of man, in consequence of the divine displeasure at the corruptions of Christianity by the Popedom. Chapter 9 is a most remarkable and characteristic prediction of the French Revolu-



Contrary to the usual mode of arrangement, I have placed the Epistles of St. John after the Apocalypse. The difference of the style in the composition was one of my principal arguments for so doing. The language of the Book of Revelation appeared to be the result of less intercourse with the Greeks, than that of the Epistles, which bear much resemblance to the style of St. John's Gospel, the last in date of the inspired writings. The powerful recommendations, also, to love, and truth, and union among Christians, which abound in the Epistles of St. John, appeared to be a more valuable legacy to the Churches of God, than even the prophecies of the Apocalypse. Whether there be prophecies, they shall cease—charity never faileth.

tion. This prediction has been hitherto presumed, by the majority of commentators, to apply to Mahometanism. This is the chapter which Pastorini's, (Walmsley's) prophecies apply to Luther, and the Reformation in Germany, and on which the Irish Romanists founded their expectation of a massacre of the Protestants in the year 1825. It will be shewn that it applies only to our era—that its date is past—and that it is the history of the French Jacobin empire. Chapter 10 is the sudden diffusion of the Holy Scriptures, and synonymous of the French Revolution. Chapter 11 is a history of the suppression of the Holy Scriptures by Popery, of their public extinction by Atheist and Revolutionary France, and of their sudden recovery from this degradation, by being spread to the boundaries of the globe. Chapters 12, 13, and 14, with 17, 18, and 19, are the peculiar narrative of the Church of Rome, in its rise, progress, and final punishment. Thus Chapter 12 gives a detail of the persecutions of Christianity by Paganism, as embodied with the government of ancient Rome—with the transmission of the spirit of Paganism into the government of modern Rome, displayed in similar persecutions of Christianity. Chap. 13 is a striking prediction of the rise of the combined temporal and spiritual power of Rome. The Reformation under the Waldenses—the fierce vindictiveness of Rome against those early Christians—and the formation of the Inquisition, for the double purpose of crushing the Reformers, and of raising Popery to universal dominion. Chapter 14 is a prediction of the downfall and extinction of Popery, by means which are yet hidden, but which are palpably connected with some great, brief havoc of man, and ruin of the government of nations. The intervening chapters 15 and 16, are the chapters of the seals, and have been already mentioned as synonymous with, and explanatory of, the chapters of the trumpets. The 17th, 18th, and 19th chapters, are various details of the mode, in which the punishment and extinction of Popery will be accomplished. Of these chapters, of course, it would be presumptuous to attempt any detailed interpretation. They are future, and their satisfactory interpretation must wait for the event. But they all distinctly imply some visitation of the divine wrath rapidly approaching, involving the world in war, of an extent, fierceness, and power of civil and physical ruin, beyond all example, and threatening all but the extinction of the human race; a deluge of war. From the 20th chapter to the end of the Apocalypse, are predictions of the period which is to follow the destruction of Popery, as the great criminal and corruptor of the Christian world. The Millennium, closing in a second brief apostasy, to be distinguished by a sudden display of the power of God, followed by the day of judgment, and the consummation of the system of Providence in this world. In this view of the Apocalypse, no prediction lower down than the French Revolution, is looked upon as a subject for exact interpretation. This Revolution, however, furnishes the key to the Apocalypse, fixing the dates of the numbers 1260 and 666.

The completion of the Canon of the New Testament having been noticed in the twentieth section, I have concluded the work with a brief review of the history of the Christian Church, from the close of the apostolic age to the present period. One day with our Lord is as a thousand years, and a thousand years as one day. Though the fire by night, and the pillar of cloud by day, no longer guide the visible Church through the wilderness of this world, He that keepeth his spiritual Israel can neither slumber nor sleep. As surely as he led his people in the olden time from Egypt to Canaan, so certainly will God overrule the evil of our state of trial, and direct the nations of a Christian world to truth and peace, to union, and to mutual love. Individual holiness and political happiness must prevail upon earth. The province of this planet shall be re-conquered from the power of evil, which has so long led it captive. The tree of life will be again planted in the Paradise of earth, and all mankind, renovated in holiness, and serving their only great God in spirit and in truth, shall become one religious family of one merciful Father.

Such are the sublime representations of the plans of Providence, which appear to be revealed in Scripture respecting mankind. When we remember the greatness of the Deity, and the mystery of the continuance of evil, they will appear as rational as they are scriptural. They are founded upon the supposition, that evil would not have been permitted, unless greater eventual benefit would be thereby conferred on all accountable beings. By the atonement of Christ alone (the one great truth of Scripture), evil will be conquered, and universal happiness secured. Shadows, clouds, and darkness rest upon the future. We must die, we must rise again with enlarged and renovated faculties, before we can thoroughly comprehend the government of the moral universe, which is thus but partially revealed to us in Scripture. The Revelation, which I have been endeavouring to illustrate, is the beginning of the golden thread, by which we shall be enabled, when we inherit our immortality, to trace the whole labyrinth of the plans of God. The eternal contemplation of our Jehovah, and the perpetual improvement of our reason, as well as our exemption from the possibility of evil, are among the noblest of our anticipated privileges hereafter. The best and greatest of our present privileges, is the power of securing the expected happiness of the future, by our right use of the mercies of God, in this stage of our existence.

Whatever may be our discoveries of the government of God,

or whatever our loftier or more devotional feelings on the perusal of Scripture, yet another point remains to be considered, before we can thoroughly understand the primary meaning of the sacred writings. We must never forget, that they were addressed to the ancestors of that wandering people, whose dispersion among the nations is a perpetual, visible demonstration of the accomplishment of prophecy, and of the truth of Christianity. Jesus and his Apostles were Jews. They conversed with, and lived among, and appealed to, Jews. To have been understood by the people to whom they spoke they must have adopted the idioms, language, proverbs, and modes of speaking then in use. Their conversations would have been filled with allusions to the events, circumstances, manners, modes, customs, &c. of their day. To understand the New Testament thoroughly, therefore, we must endeavour to comprehend the sense in which the language of the Evangelists was understood by the people of their own age; and the requisite explanations can only be afforded by the Jewish writers. The classical writers, in many respects, are of little service. Though the works of Raphelius, and of innumerable others, who have illustrated the New Testament from these beautiful sources of criticism, are abundantly useful, they have not rendered that peculiar and more essential service to sacred literature which has been effected by the students of the Talmudical writings. The learned Baptist Dr. Gill, Schoetgen, Wetstein, Lightfoot, Drusius, and others, have contributed much more effectual aid to our right interpretation of Scripture (*y*). Though the Talmuds abound with fables and absurdities—though the follies and conceits with which the Jews, who refused to embrace Christianity, began to crowd their books, at the very time when the beautiful day-spring of the New Testament Scriptures began to scatter the darkness of mankind—may be considered as the beginning of their predicted judicial blindness, these books still illustrate the language of the Old Testament. They contain many

(*y*) Postquam ab adolescentiâ meâ persuasum habuissem, Græcos Scriptores mihi diligenter perlegendos esse, eum quidem in finem, ut inde mihi plurima, quæ ad N. T. illustrationem facere possunt, adferrem; attamen illis bene multis perlectis, ipsâ rerum experientiâ didicissem, non tantos eorum fructus, quantos animo præceperam; quia probatissimi quique Scriptores Græci tanto seculorum intervallo a N. T. auctoribus distabant, ut vocabula tantum, non autem integræ sententiæ compositio et ipsius linguæ antiquæ genius, convenirent; adeo ut N. T. stylus ab ipsis Vet. Græcis vix intelligeretur; de aliis mediis circumspicere cœpi. Missis ergo ad tempus Græcis, ad Hebraica accessi, et majori quidem fructu, quam putaveram, &c. &c. Surenhusius ap. Schoetgen. *Horæ Heb. Pref. sect. iv.*

vestiges of the ancient spiritual interpretations (*z*). They explain the antiquities, allegories, mysteries, traditions, &c. of the Jews, which are alluded to in Scripture. Though they were written at a later period than the books of the New Testament, as I have shown in my concluding note to this work, they were compiled in the apostolic age, or in those which immediately succeeded it, when the traditions of their ancestors were most venerated, and when the storms which desolated the country attached the compilers most fondly to the very words and phrases of their learned Rabbis (*a*).

Impressed with such considerations, I have sometimes availed myself of these sources of illustration. Though I may appear to have wandered too far from the strict performance of the task which I had assigned myself—the Arrangement of the New Testament, I would not refuse myself the pleasure of perusing, and incorporating in my notes, many of the principal remarks of the learned and laborious Schoetgen. It is, indeed, to be regretted, that the works of this divine are not sufficiently appreciated. He was imbued with the true spirit of theological criticism. Undertaking his work in the fear of God, and with a sincere desire to serve the Church, he never commenced his diligent reading without fervent prayer that his exertions might be useful. Firmly convinced of the inspiration of the New Testament, he had no hypothesis to serve—no theory to defend—no novel or ingenious paradox to assert. Knowing that some degree of reputation would follow his diligent researches, he guarded himself carefully from vanity and self-conceit; and rejected much of which the benefit was equivocal, lest the reader should imagine he desired only to display his learning. He apologizes for the very appearance of affectation, when his discussions might be thought unnecessarily prolix. Every where acknowledging his obligations to Selden, Wagenseil, Braun, Witsius, Vtringa, Edzard, Lightfoot, and

(*z*) Attende, Lector, says Schoetgen, et observa reliquias veritatis apud veteres Judæos. Prius illud effatum Servatore nostro longo fuit antiquius, adeoque iis verbis poterat Judæos convincere, jam adesse tempora Messis, dum dictum illud ad tempus præsens adplicat; idque eâ præcipuè de causâ, quia omnia Messis criteria, de quibus antecedentia consulantur, isto tempore aderant. Schoetgen. *Horæ Hebraicæ*, vol. i. p. 113.—See on this subject the whole of Schoetgen's Preface to the first volume. (*a*) I entreat the attention of the theological student to the Preface to Schoetgen's *Horæ Hebraicæ*, which is now before me; and to Lightfoot's Works, of which a new edition is just completed, as well as to Wetstein's New Testament. The honour of opening to the world the fountains of talmudical learning, I rejoice to say, belongs to one of our own countrymen. To use the quaint expression of Schoetgen, *Niai Lightfootus basset, multi non saltassent.*

others, he still confesses the possibility of erroneous conclusions, and his utmost care to avoid them. His language is perspicuous, rather than elegant; and his great work will ever be esteemed by all who desire to understand fully and satisfactorily the peculiarities of the New Testament. I trust that some theological labourer will soon devote himself to the task of explaining the whole of the Sacred Volume, from the same sources, which so much amused and delighted Schoetgen, Selden, Lightfoot, Drusius, and Gill.

In selecting notes from these sources, an additional interest was unavoidably excited for the wonderful people, to whom so much of our Scriptures was addressed. To them many notes are exclusively written. Though various circumstances persuade me, that the mass of the Jewish people is altogether indifferent to the exertions which many benevolent and good men are daily making on their behalf—though they at present despise, for the most part, the idea of a spiritual Messiah—we who are Christians well know that Palestine is the land of Emmanuel. We know that the Most High so continues to govern the nations of the world, that their power, and wealth, and greatness, whether they arise from good polity, from war, or from commerce, shall all tend to the accomplishment of his prophecies. Of the unfulfilled prophecies of God, the most splendid, the most numerous, and apparently the most easy of execution, are those which relate to the Jews. They will again plant the vine and the olive upon their native hills, and reap their harvests in the valleys of their fathers. The history of the future age must develop the means by which this great event will be effected. We know not whether they will be borne back to Palestine in triumph in the ships of a powerful maritime nation; (and if so, may God grant that England, and not America, nor Russia, nor any other power, may be so honoured by the Almighty,)—or whether in their behalf the age of miracles will return, and a great simultaneous effort be, therefore, made in their favour, on the part of the sovereigns of Europe—or whether, by the exertions of pious individuals, the mass of the community will be so leavened, that all people shall unite to restore them to the Holy Land. We know not, whether they shall obtain their political re-establishment from the confederated rulers of the great republic of Europe—or by an easier devotion of that wealth which is daily making them the principal agents of the commerce of nations, purchase the right of the soil from its present feeble and divided possessors—or whether the future agita-

tions and contentions of sovereigns, may render it desirable that an important boundary power should be re-established in Palestine; and a formal surrender of their territory should be, therefore, made to their nation; as in times past the policy of Persia restored their ancestors to Jerusalem, in consequence of its defeat by the Greeks, and of the treaty which forbade the Persians to come within a certain distance of the coast—or whether they will be restored to their own now unoccupied, uncultivated, unregarded land, the central spot on earth, where the metropolitical Church of God may be most suitably established (*b*), and which seems to be waiting till the heir shall resume his claims, by some other way, which is known only to the God of their fathers,—all this must be left to that history, which is the only right interpreter of our faith-preserving prophecy. The experience of the past ages may teach us the manner in which the pride and ambition of man pursue their own plans, and are successful, or are defeated, as the God of Christianity may please to appoint, for the accomplishment of his own designs.

Greece boasted of Marathon and Thermopylæ—Greece was triumphant, and Persia was repulsed. Neither Themistocles nor Miltiades, nor his son, who completed their victories, nor Darius, nor Xerxes, nor his successor, could have believed that their

(*b*) Mr. King's remarks upon Palestine, considered as the centre of the millennial empire of Christ upon earth, are highly worthy of notice. 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 of the numerous prophecies which speak of its future splendour and greatness; when its people shall at length be gathered from all parts of the earth unto which they are 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, from America, by means of the Red Sea and the Persian Gulf, 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 Bayhall, 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 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 would not find another so suited, in all circumstances, as that which is, with emphasis, called the Holy Land. These observations, perhaps, may not deserve great weight, but they ought not to be wholly neglected; especially when it is considered how many passages of Scripture there are which plainly declare, that the time shall at length come, when Zion shall be the joy of the whole earth.—Note to Hymns on the Supreme Being, p. 126. ap. Hales Analysis of Chronology, vol. ii. p. 1351.

opposite continents were in commotion, and the whole world was agitated, that the poor and despised prophets of Judæa might be proved to have spoken truth; and the walls of Jerusalem be rebuilt after the predicted period of the Babylonish captivity (c). When Cyrus the younger advanced into the plains of Babylon, from the frontiers of Persia, with a well-appointed army of veteran Greeks, who returned to their own country after his unexpected fall, by a retreat which is still commemorated as the most renowned in history; neither Cyrus, Clearchus, nor Xenophon, could have imagined that they were preparing the way for the accomplishment of the prophecies of God; by pointing out to the Greeks of a subsequent generation, that when their forces should be united under one head, the kingdom of Persia was at their disposal; as an obscure Jew had predicted. They could not tell, that one reason, why Cyrus could not conquer Persia; with an army of the same people who should hereafter subdue it, might be—the prophecy of Daniel, that a Greek alone should become its conqueror.

Rome did not know that its gradual conquests should overspread the world, and the nations should imperceptibly conform to its government; and then that its factions should be extinguished, and compelled, whatever their republican indignation might be, to submit to one imperial ruler; in order that the words of the Jewish prophets might be fulfilled, and the world be at peace when the Messiah should be born. But as we now look back upon these events, and see how the God of Christianity rides in the whirlwinds of war, and directs all the storms of human passions; so shall the generations which are yet to come, look upon the changes in England, which established that Protestantism which is the blessing of mankind—they shall look back upon the revolutions of France, and the opposition of England to infidelity in religion, and anarchy in politics, and admire, in the unlimited consequences of the events of the last generation, the accomplishment of the prophecies of God.

Brethren of the house of Israel! if any such may be induced to listen to a student of your own Scriptures, your rank among nations will still be high and splendid. The God of your fathers has now permitted you, for nearly two thousand years, to wander over the world an oppressed, an insulted, and despised people, without a sovereign, a kingdom, or a church. God is a Being

(c) See Hales's *Analysis of Chronology*, vol. ii. pt. 2. p. 482.

unchangeable, and wise, and good. You hold in your hands a collection of books which tells you of the glories of your ancestors—how they were separated from the rest of the world, neither because they were greater, nor wiser, nor better, nor braver, than the rest of men upon whom the rain descended and the sun shone; but because the love of God elected them, and gave them their laws and institutions, to preserve the memory of his name, amidst the contagion of idolatry; and to obtain for themselves political power and eminence, as the result of their obedience.

The nations among whom they were planted, respected and feared them, so long as they obeyed their law: they subdued and conquered, and led them into captivity, when they forgot their allegiance to Jehovah. The last and longest of their captivities was attended with this good effect; it extirpated the remnant of that attachment to idolatry which had caused so many sufferings. The re-action from idolatry to faith was such, that when the books of the New Testament were written, the devotion of the Jews to the ritual and ceremonial law was at its height. Idolatry was never named among them, without detestation and contempt. The strict observance even of a burthensome traditional law was added to the generally undeviating compliance with the Mosaical institutions; and the chosen people of God appeared to themselves, and to the heathen, to live in the firm profession and obedience of the most burthensome service, commanded by their inspired legislator. What was the cause, then, that at the very moment when the design of Moses seemed to have been accomplished; the God of Abraham, of Isaac, and of Jacob, should give his inheritance to the heathen, and the dead bodies of his servants to the fowls of the air? Why was your land laid waste, the temple destroyed, your people scattered over the world, at that peculiar period when your obedience to the minutest of your laws was most perfect? From the earliest ages your fathers believed that a Divine Being should come upon earth, to perform various essential benefits for mankind. This belief was supported by the predictions of the Old Testament. The expectation of a Messiah is the foundation of the whole system. When the observance of your ritual was most exact, your expectation of the Messiah was also most fervid. Yet your nation was afflicted by the dreadful visitation to which I have alluded. Thus your obedience and your faith were at their height, when the greatest desolation came upon you. Some proportionate cause must be assigned for this apparent mystery; and none can



be found but that which is related in these books, which we, the Christians, have added to those received by yourselves, upon similar evidences of their inspiration. We receive them as the writings of your countrymen, upon the authority of the miracles which were wrought by their authors—their own internal evidence—the prophecies they contain—and upon all other similar proofs which demonstrate to you the authority of the books of the Old Testament.

Here then we arrive at the question which divides the elder brother from the younger; the Jew from the Christian. In the inspired books which the Christian has appended to the sacred writings of the Jews, we read of the actions and preaching, the birth, and life, and death, of a Being, whom we assert to be the predicted Messiah. You rejected this Being, because he did not deliver you from the Roman yoke. You demand a temporal, we a spiritual deliverer. In this lies the difference between us. If a temporal Messiah is the object of the prophecies, He has not come; if a spiritual Messiah is to be expected, Jesus of Nazareth was the Desire of Nations.

Though I am largely digressing from our more immediate object, I entreat you to permit me to appeal to you as my fellow men on this subject. As we are immortal and accountable beings, the soul of man, which lives for ever, is of more value than the body, which must mingle with the elements—the future and eternal state is of higher consideration, than the present transitory world—and it is more probable, therefore, that the great Deliverer who was announced by a long train of prophets, and to whom the attention of mankind should be directed, would be the bestower of some inestimable benefits, which would refer to the soul, as well as the body; and to the future, as well as to the present world. Man is now, and has long been, the subject of so much misery and evil, that his deliverance from that state, and restoration to happiness in the world to come, would probably be the greatest, and the worthiest design of the Almighty.

In looking for a temporal Messiah, you anticipate a Being fit for earth alone. The Messiah whom we receive was fit for earth and for heaven. Your Messiah is a mere mortal, who must linger through his few years of feverish renown, “pleased with this trifle still, as that before.” Our’s is an immortal, who came down from an invisible world, to elevate the whole human race, and restore them to communion with God. Your Messiah is expected to triumph, as a Cæsar or Napoleon, over the bodies of

the slaughtered, amid the groans of the dying, and the tears of the widow and the orphan; our's shall mount to universal dominion by subduing the heart, and by changing the sword into the plough-share, and banishing tears and grief for ever. Which is most glorious? Your's is compatible with the indulgence of all the lion passions of the heart; our's is only compatible with the conquest of self, with pure motives, and a holy life. Which is most worthy of an immortal—which yields most praise to God?

I shall be trespassing too much upon the time of the reader, if I permit myself to proceed further on this point.

I have not entered at great length into the various controversies which prevail among Christians. Where the subject was unavoidable, I have endeavoured to point out the principles on which both agree; and by following which, their differences would be more reconciled. This mode of proceeding generally offends both classes: but I did not wish to become a partizan. In that principal, and almost the only great controversy which divides those who unite in believing the Scriptural doctrines of the Trinity, the Incarnation, and the Atonement, the question of Church government, I have expressed myself in the most decided manner. I have done so because I believe that Christianity is a system of positive institutions; and that those Christians who would represent Christ our Lord, as the Saviour of individuals only, have misapprehended the spirit of Christianity. Christ is the legislator of nations. As the Jews were a nation and a people, governed by the laws of God; so was it designed, that every nation under heaven should be bound by one law of Christian, and national polity. This object was to be effected by our Lord committing to his Church a system of authority, which is alike suited to all forms of civil government. Because the teachers of the people are in all nations the eventual arbiters of the character, the destiny, and the morality of a people; it pleased God to appoint an order of men, who should judge of the fitness or unfitness of all the teachers of the people; and who should permit none to become Christian Ministers who had departed from the truth which Christ had revealed. To prevent ambition and pride, (the principal agitators of governments,) from disturbing the Churches, he made these men equal. The Apostles were equal among themselves, and they appointed teachers; and the Christian world never heard at that time of revolts, rebellions, or wars, among Christians. The purity of the apostolic government was preserved among their immediate successors. The union of the

Church with the civil power under Constantine perverted episcopacy, by inducing ambition among the governors of the Churches ; and the usurpations of the Bishop of Rome still more deeply injured the spirituality of the visible Church. The Reformation was the æra of new modes of Church government, as well as of the overthrow of the corruptions of that apostasy ; and the Universal Church has been disgraced, and the world continued in evil, by the shameful and bloody divisions among Christians. These divisions still continue ; but they would not have existed, if the institutions of the great Lawgiver had been observed ; neither will they cease, till the great majority of Christians shall revive among them the primitive laws of order and union.

I have not studied to discover new modes of interpretation. At the risk of being considered a compiler, I have freely taken from various works on Scripture whatever appeared to be suited to my purpose. Though in danger of being esteemed erroneous, I have not hesitated to express a decided opinion on the controverted points I may have found it expedient to discuss. No fear lest I should be considered illiberal, or uncandid, has prevented me from condemning any opinion which is contrary to truth. No hope of pleasing has induced me for one moment to study the popular opinion ; to vary my phrases, to soften my expressions, or in any way to flatter the people. While I have not studied novelty, I have not hesitated to express any new view of a subject which appeared to me desirable. I may use the expressive language of the great author of the Demonstration of the Messiah, " I do not desire to live longer in this world, than whilst I am disposed both to find out the truth, and follow it (*d*)."

In contemplating the plan of the government of the world, as it is revealed to us in the Scriptures, I seemed to be surveying a more magnificent temple, erected to the glory of God, than the round unclouded sky, with the sun walking in its brightness. On every side I heard the song of angels, and of the spirits of the just made perfect. Like Adam in Paradise, I listened to the voice of a manifested God ; I conversed with the Evangelists and the Apostles, I walked with them through the avenues of the majestic edifice, and even now, though their address is ended, " so charming is their voice, that I can think them still speaking, still stand fixed to hear." Their words are the words of eternal life : and the intercourse with these priests of the

temple, and with their holy Master, the God of their homage, appeared but the anticipation of that intellectual and spiritual happiness which shall constitute so much of our felicity in a future state. I submit to the reader the completion of the labour of some years, with deference, yet with satisfaction and pleasure: and I rejoice that it has pleased God to grant me the desire and the patience to accomplish a work which should be useful to the Church and to the World.







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THE  
NEW TESTAMENT.

PART I.

*From the Birth of Christ to the Temptation.*

§ 1 *General Preface.*

<sup>1</sup> MARK i. 1.

THE beginning of the Gospel of Jesus Christ, the Son of A. D. 44.  
God.

Probably written at Jerusalem.

<sup>1</sup> The place assigned in this Arrangement to Mark i. 1. is sanctioned by the authorities of Dr. Campbell (*a*), Le Clerc (*b*), and Pilkington (*c*); the last of whom prefixes it to his harmony as an appropriate preface to the whole of the Evangelical narrative. The word *εὐαγγέλιον*, in this passage, appears to bear the same signification that it has in another text of the same Evangelist, Mark xiv. 9. *ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῆ τὸ εὐαγγέλιον (d) τοῦτο εἰς ὅλον τὸν κόσμον, κ. τ. λ.* In both these passages the more obvious sense of the word seems to be, "The narrative, or record, of our Lord's life and actions," Mark i. 1. "The beginning of the History of Jesus Christ," &c.—and in Mark xiv. 9. "Wherever the *relation of my actions* shall be told through the whole world, there also," &c. &c. To this opinion, however, are opposed the eminent authorities of Michaelis (*e*), Bishop Marsh (*f*), Archbishop Newcome (*g*), Lightfoot (*h*), Doddridge (*i*), Markland (*k*), Whitby (*l*), Grotius (*m*), Kuinoel (*n*), and many others, who consider the passage in question but the first phrase of a long sentence, and consequently not to be separated from the context. They would render the passage thus—"The beginning of the Gospel of Jesus Christ, the Son of God, was made by John, who baptized in the wilderness, and preached the baptism of repentance for the remission of sins; as it is written," &c. &c. It is thus translated in the German New Testament of Michaelis, and Bishop Marsh is of opinion that it is correct. "If the first sentence," he observes, "'The beginning of the Gospel of,' &c. was used as a title only to the rest of the book, then St. Mark's Gospel would have begun with *ὡς γέγραπται*, which would be an unsuitable commencement to any narrative." But to this it may be answered, that the commencement which would be unsuitable to a profane writer, who carefully studied the arts of composition, and weighed his sentences, and balanced his periods, would be by no means so to the evangelical writers, who are careless on these points, and express themselves with that simplicity, which is the distinguishing characteristic of every composition solely aiming at the plain narration of facts. The sacred penmen expressed themselves in the common idiom of their country; and the commencement of a narrative with an appeal to their ancient prophets would not have appeared unnatural, or singular, to the persons to whom St. Mark's Gospel was addressed. Dr. Campbell very justly observes, that the expression *ἀρχὴ τοῦ εὐαγγελίου ἐγένετο Ἰωάννης βαπτίζων*, &c. is in no wise agreeable to the style of the sacred writers; whereas *ἐγένετο Ἰωάννης βαπτίζων* is quite in their idiom. The point itself, indeed, is comparatively unimportant; but, after an attentive perusal of the references, I cannot but

(*a*) Campbell on the Gospels, vol. ii. p. 463, note 4, edit. 1789, 4to. (*b*) Apud Elsley in loc. vol. ii. p. 2. (*c*) Evangelical History and Harmony, note, p. 1. (*d*) Vide Schleusner in voc. *εὐαγγέλιον*—4—*metonymice designat singulas religionis Christianæ partes*, v. c. *historiam evangelicam de vitâ, factis, et fatis* J. C. Matth. xxvi. 13. Marc. xiv. 9. *Ita capitur quoque in inscriptionibus Matth. Marc. Luc. et Joh. pro libro de dictis, factis, et fatis J. C. per evangelistas conscripto.* (*e*) Introduction to the New Testament, vol. iii. part i. p. 2. (*f*) Notes to Michaelis, vol. iii. part ii. p. 5. (*g*) Notes to the Harmony of New Testament, p. 1. (*h*) Works, fol. edit. 1684. vol. ii. p. 331. (*i*) Family Expositor, vol. i. p. 93. 8vo. 1810. (*k*) Apud Elsley in loc. (*l*) Commentary in loc. (*m*) Grotius—Annotationes in V. et N. T. in compendium deductæ a Sam. Moody, 4to. 1727. (*n*) Comment. in lib. N. T. historicos, vol. ii. p. 11.

A. D. 64.

Written in  
Achaia.

2 LUKE i. 1—5.

Forasmuch as many have taken in hand to set forth in order 1 a declaration of those things which are most surely believed

decide in favour of one of these two readings.—“The beginning of the Gospel of Jesus Christ, the Son of God. John was baptizing in the wilderness, and preaching the baptism of repentance for the remission of sins. As it is written in the prophets, Behold, I send my messenger before, &c. &c. the voice of one crying in the wilderness”—or, as Campbell renders it, “The beginning of the Gospel of Jesus Christ, the Son of God—As it is written in the prophets—Behold, I send mine angel before thee, who shall prepare thy way: the voice of one crying in the wilderness, Prepare the way of the Lord; for thus came John baptizing.” I deduce no argument from the superscriptions to the Gospels, *εὐαγγέλιον κατὰ Ματθαῖον, εὐαγγέλιον κατὰ Μάρκον*, &c. because these superscriptions were not written by the Evangelists themselves, as Father Simon (o) shews from St. Chrysostom. They are, however, so ancient, that Tertullian reproves Marcion for having no title at the head of the copy of St. Luke’s Gospel, which Marcion acknowledged to be genuine.—Vide the chapter of F. Simon, and Dr. Campbell’s note on Matt. i. l. vol. ii. p. 345, of his translation of the Gospels.

2 The Harmonists have generally agreed in placing the introduction to St. Luke’s Gospel as the preface to their respective works; among whom are the five whose labours form unitedly the basis of the present Arrangement—Lightfoot, Archbishop Newcome, Michaelis, Doddridge, and Pilkington. This preface of St. Luke may be considered as demonstrating to us the very great care with which the first disciples of Christ inquired into every circumstance of the life of their Divine Master before they delivered them to the world as authenticated. It is necessary, in this part of our Arrangement, to pay some attention to this fact. Even the enemies of our Lord acknowledged Him to have been an eminent and wonderful personage. His mode of teaching, his astonishing knowledge, the sanctity of his character, the boldness of his public censures, the number of his followers, and the devoted attachment of his more immediate adherents, would have been sufficient to have excited the general attention of the people, and of their rulers. Many persons, therefore, would have been naturally led to inquire into, and collect, the various circumstances and actions of a life so extraordinary. Spurious works must have been published (such as the Gospels according to the Nazarenes, Hebrews, and Egyptians; of Nicodemus, Thomas, Matthias, and of the twelve Apostles; the Gospels of Cerinthus, Basilides, and others; all of which were rejected by the Churches without hesitation, as they were scrupulously cautious of what they admitted (p),) and it became the duty of those who possessed accurate information, and were anxious for the honour of their beloved Teacher, and for the propagation of his Gospel, to transmit to posterity an authentic history of the life and death of their crucified Lord. Such were the motives by which this Evangelist professes to have been actuated, when he wrote his Gospel to Theophilus, a convert of Antioch.

Three hypotheses have been submitted to the world to account for the very singular coincidences of language and paragraphs which abound in the first three Gospels. Of these, the chief, adopted by Dr. Townson (q), Grotius, Wetstein, Owen, Mill, Hales, Harwood, and Griesbach, is, that the Evangelists copied from each other. St. Luke, however, seems to speak of his intended work as an original history, not as a series of extracts from accredited writers. For though many circumstances

I proceed

conversing with the doctors in the temple, his baptism, &c. &c. See some admirable observations on the difference between the historian and annalist, and the necessity of exact observance of chronological order, in Bishop Marsh’s Notes to Michaelis (r). The second hypothesis is, that the Evangelists derived their information from one common source, or document; which contained those passages which so frequently occur in the three Gospels in nearly the same words. This hypothesis is adopted by Le Clerc, Lessing, Michaelis, and Eichhorn. Its chief advocate in later times has been the present learned Bishop of Peterborough (s). He supposes that St. Luke, in this preface, alludes to the common document in question, which was known by the title *Διήγησις περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, καθὼς παρέδοσαν ἡμῖν οἱ ἀπ’ ἀρχῆς αὐτόπται καὶ*

(o) Critic. History of the Text of the N. T. part i. ch. ii. p. 12. (p) Vide Gill’s Comment. in loc.—Jones’s Full and New Method of settling the Canonical Authority of the New Testament, 8vo. 3 vols. 1726. Vol. i. p. 29, &c. and vol. iii. p. 102, &c.—Rennell’s proofs of Inspiration, written in reply to the insidious work of Mr. Hone, entitled, The Apocryphal New Testament. See particularly p. vi. of Mr. Rennell’s Introduction. (q) Vide Dr. Townson’s work on the Gospels, vol. i. particularly pages 39 to 71; and, for a very satisfactory account of these hypotheses, Horne’s Critical Introduction, 2d edit. vol. iv. p. 310, &c. (r) Vol. iii. part ii. p. 12, &c. (s) Vide Marsh’s Michaelis, vol. iii. part ii. p. 186, &c. and the dissertation at the end of the same volume, on the Origin of the three first Gospels.

among us, <sup>a</sup> even as they delivered them unto us, which A.D. 64,  
<sup>b</sup> from the beginning were eyewitnesses, and ministers of the Written in  
Achaia.

a Heb. ii. 3. 1 John i. 1.

b Mark i. 1. John xv. 27.

*ὑπάρχει γεινόμενοι τοῦ λόγου*—“A narrative of those things which are most firmly believed among us, even as they, who from the beginning were eye-witnesses and ministers of the word, delivered them unto us.” The omission, however, of the article *τὴν* before *διήγησιν* is considered by Bishop Middleton (*†*) to be fatal to this supposition. His rule is, “When a title to a book is prefixed to the book itself, the article may be omitted; but when the book is mentioned, or referred to, the article should be inserted.” The hypothesis itself, although very ingenious, is attended with so many difficulties, that it is seldom adopted. The third hypothesis is that of Mr. Veysie (*u*), who supposes that many of the hearers of the discourses of Christ, and the witnesses of his actions, committed to writing an account of what they had heard and seen; and from the most authenticated of these sources the Gospels were compiled. This theory indeed seems to solve the difficulty; but Bishop Gleig (*x*), in his excellent edition of Stackhouse, prefers the more obvious and general opinion, and therefore perhaps the least discussed,—that the only common document which may be called the foundation of the four Gospels was the preaching of our Lord Himself. Lightfoot (*y*), by a singular coincidence, has given the same idea. The learned bishop quotes the valuable tract of Bishop Randolph. Bishop Gleig’s illustration of the mode in which many of our Lord’s miracles and doctrines might have been recorded, from the manner in which the extempore lectures of a Professor at Edinburgh were preserved by his pupils, is very curious, and deserves attention. “In looking up to him, as the author of our faith and mission, and to the very words in which he was wont to dictate to them, which not only yet sounded in their ears, but were also recalled by the aid of his Holy Spirit promised (John xiv. 26.) for that very purpose, they have given us three Gospels, often agreeing in words, (though not without much diversification,) and always in sense.” With this hypothesis the preface of St. Luke seems to agree. St. Luke, originally a physician, probably one of the seventy, was a native of Antioch, and, according to Bishop Pearson, a companion of St. Paul in his travels from the year 43, attending that Apostle through Phrygia, Galatia, and Mysia, to Troas (*z*). He accompanied him also to Samothrace, Neapolis, and Philippi. He was one of those who went with him, and remained with him at Jerusalem; sailed with him in the same ship from Caesarea to Rome, and continued with him during the whole of the two years’ imprisonment, with the account of which he concludes his book of the Acts of the Apostles. St. Luke, therefore, must have had abundant opportunity of conversing with the eye-witnesses and hearers of our Lord’s actions and discourses, and of making himself acquainted, from the most undeniable evidence, with every circumstance which had not passed under his own immediate observation. Perhaps, as Dr. Townson judiciously remarks, he enjoyed the additional advantage of seeing the Gospels of St. Matthew and St. Mark at Rome, the former of whom was an undoubted eye-witness. And it is probable he left that city after the release of St. Paul from his two years’ imprisonment, and went to Achaia, where he is generally supposed either to have finished or written his Gospel, and the Acts, for the use of the Gentile converts.

It is my wish to point out in these notes the peculiar propriety of the various actions recorded of our Lord, according to the several situations and circumstances in which he was placed. In order to do this, it will be sometimes necessary to shew the unimpeachable nature of the evidence on which the narrative rests. Religion is an appeal to evidence. Its truth was at first established by an appeal to the senses and judgment of the first witnesses and converts, and their testimony, with every other evidence, has been handed down for the examination and benefit of all succeeding ages.

The Gospel of St. Luke was always, from the very moment of its publication, received as inspired as well as authentic. It was published during the lives of St. John, St. Peter, and St. Paul, and was approved and sanctioned by them as inspired; and it was received as such by the Churches, in conformity to the Jewish canon, which decided on the genuineness or spuriousness of the inspired books of their own Church, by receiving him as a Prophet, who was acknowledged as such by the testimony of an established Prophet (*a*). On the same grounds, St. Luke must be considered as a true Evangelist; his Gospel being, as many suppose, dictated and approved of by an Apostle, of whose authority there can be no question. There is likewise sufficient evidence to warrant the conclusions of Whitby (*b*), that both St. Mark and St. Luke were of the number of the seventy, who had a commission from Christ to preach the Gospel not to the Jews only, but to the other nations—

(†) Treatise on the Greek Article, p. 289. (u) Vide the account of this hypothesis in Horne, vol. iv. p. 319. (x) Gleig’s Stackhouse, vol. iii. p. 105. (y) Fol. edit. vol. ii. p. 375. (z) For an account of St. Luke, see Whitby’s Preface, and the Prefaces of the commentators in general; or more particularly Lardner, Michaelis, Horne, Cave, and Bishop Tomline. (a) I have borrowed this remark from Whitby’s Preface to St. Mark’s Gospel, fol. edit. p. 257. (b) Michaelis, like other continental writers of a subsequent period, seems to pay too

A. D. 64. word<sup>3</sup>; <sup>c</sup> it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee<sup>d</sup> in order, <sup>e</sup> most excellent Theophilus, <sup>f</sup> that thou mightest know the certainty of those things, wherein thou hast been instructed.

Written in Achaia.  
c Acts xv. 19.  
e Acts i. 1.  
d Acts xi. 4.  
f John xx. 31.

## § 2 *The Divinity, Humanity, and Office of Christ.*

JOHN I. 1—19.

A. D. 97. <sup>5</sup> In the beginning <sup>g</sup> was the Word, and the Word was <sup>h</sup> with 1

Written at Ephesus.  
g Prov. viii. 22, 23. &c. Col. i. 17. 1 John i. 1. Rev. xix. 13. h Prov. viii. 30. ch. xvii. 5. 1 John i. 2.

that the Holy Ghost fell on them, among the number of the seventy, who formed a part of the hundred and twenty assembled on the day of Pentecost, and from that time they were guided by the influences of the Holy Spirit in writing or preaching the Gospel. And if the Universal Church from the first ages received this Gospel as divinely inspired on these satisfactory grounds, distance of time cannot weaken the evidences of truth, and we are required to receive it on the same testimony. The necessity of inspiration rests on the necessity of Revelation itself. Without Revelation the mercy of God to man had not been complete; and it was absolutely necessary that this Revelation should not only be divine, but that it should be clearly proved to have been so. And of the books of the New, as well as of the Old Testament, therefore, (for the inspiration of the latter is here taken for granted) we may justly say with Mr. Rennell (c), "We believe that the Holy Scripture was written by men who were under the superintendence and control of the Spirit of God; but we believe also, that, whether in writing, speaking, or acting, they were left in full possession and use of their own natural faculties. The Spirit of God directed, elevated, and purified their souls; all that was necessary He supplied, all that was erroneous He corrected. Every line, therefore, of the New Testament we believe to be stamped with unerring truth; and to be the voice of God, speaking in the language of man."

<sup>3</sup> Macknight, in the notes to his Harmony (4to. London, 1763, p. 2.) quotes Gomarus, Cameron, Capellus, Witsius, and Wolf, as referring this expression "of the Word," to Christ, one of whose titles is *Λόγος τοῦ Θεοῦ*, Apoc. i. 2. xix. 13. Archdeacon Nares has adopted the same opinion, (Nares, Veracity of the Evangelists, p. 40—43.) Should this remark be correct, it will prove, what many will consider a material point, that our Lord was distinguished by the word Logos before it was applied in the same sense by St. John. See the notes to the next section.

<sup>4</sup> These simple coincidences convince Whitby that the Theophilus here mentioned was a real personage. Lardner does not venture to decide. A passage from Josephus, quoted by Lightfoot, has escaped the attention of both these writers: "King Agrippa, removing Jesus, the son of Gamaliel, from the high priesthood, gave it to Matthias, the son of Theophilus—*ἔδωκεν αὐτῷν Μαθητῆν τῷ Θεοφιλοῦ*." Antiq. lib. xx. cap. 8.—It proves that a man of high rank among the Jews, of the name of Theophilus, was contemporary with St. Luke, and might possibly be the person whom he addressed. The supposition that he was a real person, whether at Antioch or Jerusalem, strengthens the authenticity of the narrative.

### DISSERTATION ON THE LOGOS.

<sup>5</sup> It is necessary to devote particular attention to this introduction to St. John's Gospel, as it has been made the subject of more extensive and disingenuous controversy than perhaps any other passage in the New Testament. The Preface of St. Luke has been eloquently described as "the beautiful gate of the Christian Temple, the entrance into the glorious and royal fabric of the Gospels (a);" while that of St. John may be denominated the solid and deep foundation on which it rests.

To understand the expressions of any writer, particularly when they are at all dubious, or liable to misrepresentation, we must endeavour to place ourselves in the situation of those to whom they

little attention to the authority of the earlier writers, who lived near the apostolic age. The testimony of Origen and Epiphanius, of Theophylact, Euthymius, and Nicephorus Callistus, that St. Luke was one of the seventy disciples, is not overthrown by the opposite testimony of Chrysostom and Augustine, (vide Lardner, Supplement to the Credibility, Works, 4to. vol. iii. p. 190.) For though much weight will necessarily be attached to the arguments which ingenious men discover in the internal evidence contained in the New Testament, yet many of their conjectures are uncertain, and it may be doubted if the evidence of ancient writers is not better authority. (c) Rennell's Proofs of Inspiration, p. 17. (a) Lightfoot, vol. i. p. 391.

2 God, <sup>l</sup> and the Word was God. <sup>k</sup> The same was in the beginning A. D. 97.  
3 with God. <sup>l</sup> All things were made by him; and without him was

Written at  
Ephesus.

l Phil. ii. 6. k Gen. i. 1. l Col. i. 16. Heb. i. 2. Rev. iv. 11.

were addressed. (b) Dr. Lardner fixes the date of the publication of St. John's Gospel as early as 68, and (c) Michaelis as early as 70. The weight of the evidence, however, appears greatly in favour of the much later date 96 or 97. St. John evidently speaks in his Gospel to those who were not well acquainted with many Jewish customs; as he gives various explanations of things, which would be entirely unnecessary if the persons for whom he principally wrote had been already conversant with the usages of the Jews (d). And we might have expected that one, at least, of the apostles would live after the destruction of Jerusalem, not only as a witness of the accomplishment of those prophecies he had himself heard delivered, but to sanction and confirm the doctrines set forth by the other apostles in the books of the New Testament, and to communicate his final instructions to the Church, after that fearful event. But either of these dates will be consistent with the whole, or with the greater part of the theory we are now about to consider, which will enable us more perfectly to comprehend the great object which St. John had in view, when he wrote his introduction to the Gospel. In all our inquiries into the New Testament, we must remember, that if the Jews, in consequence of their rejection of Christianity, were not always first addressed, they were so much in the minds of their countrymen the Apostles, that they must be considered as the silent tribunal, to whom the evangelical writers may be said to appeal, when they deliver any thing to the world in general, on the one system of religion, which was of equal importance both to Jews and Gentiles (e). The Jews were the chosen people of God—his eldest born—the countrymen of the Apostles—for whose salvation the Apostles were always most anxious, and to whose conversion they had devoted all the fervour and zeal of their first labours. They were the elect guardians of the ancient prophecies, and the favoured witnesses of their accomplishment. The first question, therefore, which proposes itself is, What sense would the Jewish reader attach to the account given by the Evangelist of the Logos? or, in other words, what were the sentiments of the Jews in the time of St. John concerning the Logos, and in what respects did he design either to confirm or rectify the opinions of his countrymen on that subject?

Throughout the whole of the Old Testament, from the history of the fall of man to the book of Malachi, we read of the appearance of a wonderful Personage, who is sometimes called Jehovah, sometimes the Angel Jehovah, or Jehovah Angel, or the Angel of Jehovah (f). In addition to numerous divines who have demonstrated the same thing, Dr. Allix, in his valuable, though sometimes inaccurate work on the Testimony of the Ancient Jewish Church, has proved, by a great number of references to the Targums and Talmuds of the Jews, that the general term, which was applied to the divine Personage who is called by this name in the Old Testament, was "the Word of God," מִיְהוָה. Before we can deduce, however, any argument from this remarkable circumstance, we must inquire into the authority of the several Targums and Jewish writings which give this interpretation of the above passages of Scripture. Though our Saviour, as Bishop Blomfield has well observed (g), censured on all occasions the multiplied and unauthorized traditions of the Jews, he still appealed to their own expositions of Scripture, as furnishing irrefragable arguments in proof of his divine mission. It was no new interpretation to the Jews, that it was the Word of God which was revealed in their Scriptures as the Creator of the world. By the reading of the Paraphrase, or the interpretation of the Hebrew text, written in the Chaldee language, the people were constantly taught that the Word of God was the same with God, and that by that Word all things were made.

"I conceive this Chaldee Paraphrase," says Bishop Pearson (h), "which was read in the Jewish synagogues in the time of Christ, to express the sense of the Jews of that age, as being their public

(b) Dr. Lardner's Works, 4to. vol. iii. p. 229. (c) Marsh's Michaelis, vol. iii. part. i. p. 321. (d) Horne's Crit. Introd. 2d edit. vol. iv. p. 329, and Jones on the Canon, 8vo. 1726, p. 139. (e) Vide Schoetgenius—Pref. Hor. Talm. et Heb. p. 2, when replying to the objections proposed by some against the course of study he was adopting, he says—*duo sequentia mihi a Lect. ben. concedi peto. I. Christum et omnes N. T. Scriptores Judæos fuisse, et cum Judæis conversatos, et locutos esse. II. Eos cum Judæis illo sermone, utique loquendi formulis locutos esse, quæ, tunc temporis, ab omnibus intellectæ sunt.* (f) Vide Dr. Pye Smith's valuable work on the Scripture Testimony to the Messiah. Dr. Smith prefers translating the phrase מְלִאֲכָי יְהוָה, by the latter epithet. Mr. Faber, too, in his *Horæ Mosaicæ*, vol. ii. p. 48. translates it in the same manner. Both these authorities, however, strenuously defend the divinity of the Being who was thus manifested to mankind as a messenger from Jehovah, who himself bore also that incommunicable name. The term the Angel Jehovah, or the Jehovah Angel, seems to express more accurately the meaning of the phrase: though this interpretation cannot be established by such evidence as approaches to certainty. Smith's Scripture Testimony to the Messiah, vol. i. p. 393. Faber's *Horæ Mosaicæ*, vol. ii. p. 48. 2d edit. 1818. See also Bishop Horsley's Notes on Hosea—Biblical Criticisms, vol. iv. (g) Knowledge of Jewish Tradition essential to an Interpreter of the New Testament, p. 6. (h) Pearson on the Creed, vol. ii. p. 123. Oxf. edit. not.



**A. D. 97.** not any thing made that was made. <sup>m</sup> In him was life; and <sup>n</sup> the 4  
 light was the light of men. And <sup>o</sup> the light shineth in darkness; 5  
 and the darkness comprehended it not.

Written at  
 Ephesus.  
 m ch. v. 26,  
 1 John v. 11,  
 n ch. viii. 12. & ix. 5. & xli. 35. 46. o ch. iii. 19.

interpretation of the Scripture. Wherefore, what we find common and frequent in it, we cannot but think the vulgar and general opinion of that nation. Now it is certain that this Paraphrast doth use <sup>מִימְרָא</sup>, the Word of God, for יהוה, God himself, and that especially with relation to the creation of the world. As Isaiah xlv. 12. אֲנִי עָשִׂיתִי אֶרֶץ וְאָדָם עֲלֶיהָ בְרָאִתִּי. 'I made the earth and created man upon it'—which the Chaldee translatheth אֲרָא אֶבְרַת אֶרְעָא. 'I by my Word made the earth, and created man upon it.' So also Jer. xxvii. 15. Isa. xlviii. 13. Gen. iii. 8. and many others. The action ascribed to Jehovah in the sacred text is given in the Chaldee Paraphrase to the Word."

We should be careful to distinguish between the multiplied and fanciful refinements which the Jews, from the time of the Seleucidæ, had built upon the law of Moses, and the more ancient and traditional interpretations of the prophetic parts of Scripture, the origin of which may be with probability dated from the Babylonish captivity. By the former, as our Saviour told them, they made the word of God of none effect; but the latter are no where made the object of his censure; on the contrary, both our Lord and his Apostles very frequently refer to them, as sound and legitimate expositions of God's word. St. Paul, who had been brought up at the feet of Gamaliel, scruples not to allude, in some instances covertly, in others openly, to the traditions of the elders; and in his Epistle to the Hebrews he assumes throughout, that the contents of the Rabbins upon the prophetic parts of the Bible were in the main founded upon truth (*j*).

After the return of the Jews from the Babylonish captivity, their native language had undergone a change so considerable, on account of their adoption of numerous words from the vernacular languages of the countries in which they were settled, that when the Scriptures were appointed by Ezra to be read, they were utterly unintelligible to the greater part assembled. On this account Ezra commanded the Levites to interpret the original to the people, by rendering it into Chaldee. These interpretations, or paraphrases, were originally merely oral. There is no proof that there were any collected written paraphrases, till the Targums, or Paraphrases, or Explanations, of Onkelos and Jonathan were compiled. These Targumists are supposed to have lived about the time of our Saviour: though, in the opinion of Eichhorn, the Targum of Onkelos was not completed till 300 years after that period, in consequence of the interpolations that continued to be made in it. Ten Targums are handed down to us, of which those of Onkelos and of Jonathan ben Uzziel are the most highly esteemed, and considered by the Jews as the authorized and infallible expositions of the sacred text (*k*).

These Paraphrases, then, in innumerable instances, translate the Hebrew word 'Jehovah' by 'the Word of the Lord.' Some, it is true, have maintained, that this implies a personal existence of the Word, in some sense distinct from the personal existence of the Supreme Father—That the Word of the Old Testament is the same with the Logos of the New Testament, and that this coincidence is a proof of the belief among the Jews of the pre-existence, personal operations, and Godhead, of the Messiah. Others again argue, that these words are to be regarded as a mere idiom, implying the person's self who speaks. The latest writer (*l*) on this point, after examining the different opinions at great length, comes to this general conclusion: that from the mere use of the phrase, 'the Word of the Lord,' in these paraphrases, no certain information can be deduced on the doctrine of the Jews with respect to the Messiah, during the interval of the Old and New Testament; and this opinion is further corroborated by a celebrated critic. But though such may be our conclusion with regard to the Chaldee Paraphrases, it will not follow that the Jews of the same age, or a little after, did not employ the term 'Word' with a personal reference, and that reference to the Messiah. The use of this term by Philo, and by the Christian Evangelist St. John, appears unaccountable, except on the supposition that it had grown up to the acceptance supposed; at least among the Jews who used the Greek language. Such an extension of meaning and reference, agreeably to the ordinary progress of language, would flow from the primary signification, or medium of rational communication; and thus it would be a rational designation of a Mediator between God and man. We have also another evidence, which is entitled to the greater weight, as it comes from a quarter the most hostile to the Christian religion (*m*). Celsus, whose words are recited by Origen, reproaches the Christians with absurdity and folly, for imagining that such a mean and contemned person as Jesus could be the pure and holy Word, the Son of God; and, personating a Jew, which is his manner in the construction of his work, he declares their belief that the Word was the Son of God, though they rejected the claims of Jesus to that honour.

(*j*) Vide Blomfield's 'Knowledge of Jewish Tradition essential, &c. &c.' p. 9, 10. (*k*) Smith's Messiah, vol. i. p. 400. (*l*) Archbishop Laurence. (*m*) Smith's Testimony, vol. i. pp. 409, 410.

There was a man sent from God, whose name was John. A. D. 97.  
 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that

Written at  
 Ephesus.  
 p Mal. iii. 1.  
 Matt. iii. 1. &  
 ver. 33.

The authority, however, most to be depended upon, with regard to our attempts to ascertain the opinions of the Jews concerning the Logos at the time of Christ, is that transmitted to us by the celebrated Philo, who was born at Alexandria, of Jewish parents, and was the contemporary of our Lord and his Apostles. Some years before St. John wrote his Gospel, this celebrated man, being then about sixty years of age, was sent on an embassy from Alexandria to the emperor at Rome, to lay before him a petition, praying for protection to his countrymen against the persecuting spirit of the Alexandrians. He has left on record a very curious detail of this expedition. The manner in which, after much delay and many vexatious difficulties, the embassy, when at last admitted to the long desired audience, was received by Caligula, presents us with a most singular and characteristic picture of the haughty sovereign and his courtiers. Caligula first abruptly addresses them, by inquiring if they were "the odious race" who refused to acknowledge him as their God; and, after having obliged them to follow him as objects of general ridicule and reproach, while he inspected some rooms in one of his villas, asked them, with a "grave and serious countenance, why they abstained from swine's flesh;" and, after many more sarcasms, dismissed them with this compassionate sentiment, "That those men who would not believe in him as a god, were, in his opinion, rather miserable than wicked." Jerome and Eusebius inform us, that when Philo was at Rome, he was accustomed to converse with St. Peter, and that he cultivated the society of that Apostle. Photius tells us, that he was a Christian, though he soon separated from their communion: and Dr. J. Jones has lately attempted to revive this opinion; including Josephus also among the number of primitive Christians. Eusebius further assures us, that Philo devoted himself to the study of the Scriptures, and diligently examined the truths received from his ancestors: that he had made the most profound researches into the mysteries of the Platonic system, and discovered so much knowledge of the doctrines of the Grecian philosopher, and all his abstruse notions, that it was commonly said, either "Plato Philonizes, or Philo Platonizes." By mingling the theological opinions of his countrymen with the reveries of the Platonic school, and the undoubted truths of his own Scriptures, he has given to the world, in his multifarious productions, a strange compound of truth and falsehood, from which, however, may be collected, without difficulty, the prevailing opinions of the learned Jews of that age respecting the 'Logos,' the 'Word of God,' the manifested Jehovah of the Hebrew Scriptures.

The following is a list of some of the particular terms and doctrines found in Philo, with *parallel passages* from the New Testament.

1. The Logos is the 'Son of God'—*υἱὸς Θεοῦ*. De Agric. vol. i. p. 308. De Profug. ib. p. 562. Compare Mark i. 1. Luke iv. 41. John i. 34. Acts viii. 37.
2. 'The second divinity'—*δευτέρος Θεὸς λόγος*. Fragm. vol. ii. p. 625. Comp. John i. 1. 1 Cor. i. 24.
3. 'The first begotten' of God—*Δόγος πρωτόγονος*. De Somniis, vol. i. p. 653. Comp. Heb. i. 6. Coloss. i. 15.
4. 'The image of God'—*εἰκὼν τοῦ Θεοῦ*. De Mundi Opific. vol. i. p. 6. 414. 419. 656. Comp. Coloss. 1. 15. Heb. i. 3. 2 Cor. iv. 4.
5. 'Superior to angels'—*ὑπεράνω πάντων (ἀγγέλων) λόγος Θεῖος*. De Profug. vol. i. p. 561. Comp. Heb. i. 4. 6.
6. 'Superior to all the world'—*Ὁ λόγος—ὑπεράνω παντός ἐστι*. De Leg. Allegor. vol. i. p. 121. Comp. Heb. ii. 8.
7. 'By whom the world was created'—*τὸν Θεῖον λόγον τὸν ταῦτα διακοσμήσαντα*. De Mund. Opif. vol. i. p. 4. Comp. John i. 3. 1 Cor. viii. 6. Heb. i. 2. 10.
8. The great 'substitute of God'—*ὑπαρχος τοῦ Θεοῦ*. De Agricult. vol. i. p. 308. Comp. John i. 3. and xvii. 4. Eph. iii. 9. Phil. ii. 7.
9. 'The light of the world'—*φῶς κόσμου*: and intellectual sun—*ἥλιος νοητός*. De Somniis, vol. i. p. 6. 414. 632, 633. Comp. John i. iv. 9. and viii. 12. 1 Pet. ii. 9.
10. 'Who only can see God'—*ὁ μόνος τὸν Θεὸν ἑξέσται καθορᾶν*. De Confus. Ling. vol. i. p. 418. Comp. John i. 18. and vi. 46.
11. 'Who resides in God'—*ἐν αὐτῷ μόνος κατοικήσει*. De Profug. vol. i. p. 561. Comp. John i. 18. and xiv. 11.
12. 'The most ancient of God's works, and before all things'—*πρῆσβύτατος τῶν ὅσα γέγονε*. De Confus. Ling. vol. i. p. 427. De Leg. Allegor. ib. p. 121. Comp. John i. 2. and xvii. 5. 24. 2 Tim. i. 9. Heb. i. 2.

A. D. 97. Light, but *was sent* to bear witness of that Light. <sup>9</sup> *That* 9  
was the true Light, which lighteth every man that cometh

Written at  
Ephesus.  
q ver. 4.

13. 'Esteemed the same with God'—*λόγον ὡς αὐτὸν Θεὸν κατανοῦσι*. De Somniis, vol. i. p. 656. Comp. Mark ii. 7. Rom. ix. 5. Phil. ii. 6.
14. 'The Logos is eternal'—*ἀίδιος λόγος*. De Plant. Noë, vol. i. 332. and vol. ii. p. 604. Comp. John xii. 34. 2 Tim. i. 9. and iv. 18. Heb. i. 8. Rev. x. 6.
15. 'Beholds all things'—*ὄξει ἐρέκτατος, ὡς πάντα ἐφορᾶν εἶναι ἱκανός*. De Leg. Allegor. vol. i. p. 121. Comp. Heb. iv. 12, 13. Rev. ii. 23.
16. 'He unites, supports, preserves, and perfects the world'—*ὅ τε γὰρ τοῦ ὄντος λόγος δεσμὸς ὦν τῶν ἀπάντων—συνέχει τὰ μέρη πάντα, καὶ σφίγγει—περιέχει τὰ ὅλα, καὶ πεπληρωκεν*. De Prof. vol. i. p. 562. Fragm. vol. ii. p. 655. Comp. John iii. 35. Colos. i. 17. Heb. i. 3.
17. 'Nearest to God, without any separation'—*ὁ ἐγγυτάτω μνηδὲν ὄντος μεθρίου διαστήματος*. De Profug. vol. i. p. 561. Comp. John i. 18. and x. 30. and xiv. 11. and xvii. 11.
18. 'Free from all taint of sin, voluntary 'or involuntary'—*ἀνευ τροπῆς ἐκούσιου—καὶ τῆς ἀκούσιου*. De Profug. vol. i. p. 561. Comp. John viii. 46. Heb. vii. 26. and ix. 14. 1 Pet. iv. 22.
19. 'Who presides over the imperfect and weak'—*οὗτος γὰρ ἡμῶν τῶν ἀτελῶν ἄν εἴη Θεός*. De Leg. Allegor. vol. i. p. 128. Comp. Matt. xi. 5. Luke v. 32. 1 Tim. i. 15.
20. 'The Logos, the fountain of wisdom'—*λόγον Θεὸν, ὃς σοφίας ἐστὶ πηγὴ*. De Profug. vol. i. p. 560. 566. Comp. John iv. 14. vii. 38. 1 Cor. i. 24. Colos. ii. 3.
21. 'A messenger sent from God'—*πρεσβευτῆς τοῦ ἡγεμόνος πρὸς τὸ ὑπήκοον*. Quis. Rer. Div. Hæres. vol. i. p. 501. Comp. John v. 36. viii. 29. 42. John iv. 9.
22. 'The advocate for mortal man'—*ἰκέτης μὲν ἐστὶ τοῦ θνητοῦ*. Quis. Rer. Div. Hæres. vol. i. p. 501. Comp. John xiv. 16. xvii. 20. Rom. viii. 34. Heb. viii. 25.
23. He ordered and disposed of all things'—*δίειλε καὶ δένευμε πάντα*. Ib. p. 506. Comp. Col. i. 15. 16. Heb. xi. 8.
24. 'The shepherd of God's flock'—*τὸν ὄρθον αὐτοῦ λόγον—ὃς τὴν ἐπιμέλειαν τῆς ἐιρᾶς ταύτης ἀλέγξει*. De Agricul. vol. i. p. 308. Comp. John x. 14. Heb. xiii. 20. 1 Pet. ii. 25.
25. 'Of the power and royalty of the Logos'—*ὁ τοῦ ἡγεμόνος λόγος—καὶ βασιλικὴ δύναμις αὐτοῦ*. De Profug. vol. i. p. 561. Comp. 1 Cor. xv. 25. Eph. i. 21, 22. Heb. i. 2, 3. Rev. xvii. 14.
26. 'The Logos is the physician who heals all evil'—*τὸν ἀγγέλον (ὃς ἐστὶ λόγος) ὡς πρὸς ἰατρὸν κακῶν*. De Leg. Allegor. vol. i. p. 122. Comp. Luke iv. 18. vii. 21. 1 Pet. ii. 24. James i. 21.
27. 'The Logos is the seal of God'—*ὁ δὲ ἐστὶν ἡ σφραγίς*. De Profug. vol. i. p. 547, 548. De Plant. Noë, *ibid.* p. 332. Comp. John vi. 27. Eph. i. 13. Heb. i. 3.
28. 'The sure refuge of those who seek him'—*ἐφ' ὃν πρῶτον καταφεύγειν ὠφελιμώτατον*. De Profug. *ib.* p. 560. Comp. Matt. ix. 28. 1 Pet. ii. 25.
29. 'Of heavenly food distributed by the Logos equally to all who seek it'—*τὴν οὐράνιον τροφήν ψυχῆς*. Quis. Rer. Divin. Hæres. vol. i. p. 499. Comp. Matt. v. 6. vii. 7. xiii. 10. xxiv. 14. xxvii. 19. Rom. x. 12. 18.
30. 'Of men's forsaking their sins, and obtaining spiritual freedom by the Logos'—*ἐλευθερία τῆς ψυχῆς*. De Cong. Quæer. Erud. Grat. vol. i. p. 534. De Profug. *ib.* p. 561. 563. Comp. John viii. 36. 1 Cor. vii. 22. 2 Cor. iii. 17. Gal. v. 1. 13.
31. 'Of men's being freed by the Logos from all corruption, and entitled to immortality'—*ὁ ἐιρὸς λόγος ἐτίμησε γέρας ἐκείρων δούς, κληρὸν ἀθάνατον, τὴν ἐν ἀφάρτῳ γένει τάξιν*. De Cong. Quæer. Erud. Grat. vol. i. p. 535. Comp. Rom. vii. 21. 1 Cor. xv. 52, 53. 1 Pet. i. 3, 4.
32. The Logos mentioned by Philo, not only as *υἱὸς Θεοῦ*, 'the Son of God,' but also *ἀγαπητὸν τέκνον*, 'his beloved Son.' De Leg. Allegor. vol. i. p. 129. Comp. Matt. iii. 17. Luke ix. 35. Col. i. 13. 2 Pet. i. 17.
33. 'The just man advanced by the Logos to the presence of his Creator'—*τῷ αὐτῷ λόγῳ—ἰδρῶσας πλησίον ἑαυτοῦ*. De Sacrificiis, vol. i. p. 165. Comp. John vi. 37. 44. xii. 26. xiv. 6.
34. 'The Logos the true high-priest'—*ἀρχιερεὺς, ὁ πρωτόγονος αὐτοῦ Θεῖος λόγος*. De Somniis, vol. i. p. 658. De Profug. *ib.* 562. Comp. John i. 41. viii. 46. Acts iv. 27. Heb. iv. 14. vii. 26.
35. 'The Logos in his mediatorial capacity'—*λόγος ἀρχιερεὺς μεθόριος*: of whom he says, *ἴω καὶ τὸν μετὰ σπουδῆς ἀπνευστὶ δραμόντα συντόνωσ ἐιρὸν λόγον, ἵνα σπῆ μέσον τῶν θεῖνῃ κῶτων καὶ τῶν ζῶντων*. 'I am astonished to see the holy Logos running with so much speed and earnestness, that he may stand between the living and the dead.' Quis. Rer. Divin. Hæres. vol. i. p. 501. Comp. 1 Tim. ii. 5. Heb. viii. 1. 6. ix. 11, 12, 24.

These extracts (n) contain the sum and substance of the doctrines of Philo concerning the Word.

(n) They are selected from the Abridgement of Bryant's Work on the Logos, by Dr. Adam Clarke, in his note on 1 John i. 15. Both Lightfoot and Dr. Fye Smith have given copious extracts from Philo; each has added also a summary of Philo's peculiar opinions.

10 into the world. He was in the world, and <sup>r</sup> the world was A. D. 97.  
 11 made by him, and the world knew him not. He came unto Written at  
Ephesus.  
r Heb. i. 2. & xl. 3.

Whatever the Old Testament applies to the Angel Jehovah, or Jehovah, this distinguished author applies to his Logos; and he is supposed to have expressed only the prevailing opinions of his time. Yet, if his opinions be attentively considered, many striking inconsistencies will be found in them respecting the Logos, as he frequently confounds all the personal qualities and attributes assigned to the Logos of the Old Testament, with a Logos so purely spiritual, or, as Dr. Smith calls it, so merely conceptual, that it could be capable only of being manifested to the spiritual or the intellectual part of man. We accordingly find Philo asserting that the Divine Word would not assume a visible form, or representation (*idea*), and that it was 'not to be reckoned among the objects known by sense.' An assertion which will furnish us with a solution to some of his discordant expressions, and which very satisfactorily explains the train of associations which leads him to such contradictory opinions on this subject; opinions, indeed, so strangely at variance, that the Unitarian writers have claimed Philo as a Platonist, who has transmitted no kind of evidence in favour of the generally received opinion that the Logos treated of in his works was the Messiah of the Christian and the Jew, or the Angel Jehovah of the Old Testament; while, on the other hand, the Trinitarian writers have considered him, from the age in which he lived, as the great strength and support of their cause. The inconsistency is plainly to be traced to this circumstance;—Philo, as a Jew, had imbibed all the opinions of the orthodox and learned of his own countrymen, and believed with them and their Church that the Logos was personal, and had been and could be visible, both in his person and in his actions; and he has accordingly, in some places, endowed his Logos with personal attributes. But Philo was a philosopher also, and, with the assistance of a very fertile imagination and fancy, devised the conceptual Logos; which he delineates as something resembling an abstract idea, which can be manifested only to the intellect. In various parts of his work he has blended these descriptions; and, by confusing his own associations or trains of thought, he confounds himself as well as his readers. But the book was well known in the time of St. John: and the Apostle, to correct the erroneous opinions of Philo, that the Logos was conceptual, and in order to substantiate the undoubted personality of the Logos, begins his Gospel in these simple but forcible words—'the Word was made flesh'—it was not a conceptual Logos, as the philosophers vainly imagine; it was a true and real Being, who took our nature, appeared in our flesh—He was made flesh. 'He was tangible and visible, and we beheld visibly his glory.'

The same opinion of a double signification of the Logos, a conceptual and a personal, has occurred to some of the German Scripture-critics. "In the phrase used by the Chaldee paraphrasts, most critics suppose that nothing is comprehended but a designation of the Deity: but it has been admirably demonstrated, chiefly from the Targums, by Dr. Charles Aug. Theoph. Keil (in the Essay de Doctoribus Vet. Eccl. culpâ corruptæ per Platonicas Sententias Theologiæ liberandis) that the Jews, by their Memra Jah, designed to convey the notion of a Divine Subsistence, which they held to be begotten of God, and to be in the highest sense near and like to God. The same learned writer shows that the doctrine of Philo contained the notion of a two-fold Logos, the one comprehended in the divine intellect, the other begotten of God: just as the conception in one's mind is different from the word uttered in speech."—Rosenmüller, in Joann. i. 1. The following abstract from the German Commentaries of the celebrated Dr. H. E. G. Paulus, Theological Professor in the University at Jena, is given by Dr. Kuinoel, in the Prolegomena to his Commentary on the Gospel of John. "Paulus maintains that Philo was not the author of this doctrine of the Logos as a subsistence emanating from God, most like to God, and intimately united with him; but that it was generally received, by the Jews of Alexandria, in the time of Philo. He is of opinion that it was invented by the philosophizing Jews of that city, with a view to obviate the arguments of the Gentile philosophers, who defended their popular system of a multitude of inferior deities, by affirming that the care of the material world, a particular Providence, and the government of the affairs of men, were objects too low for the majesty and purity of the Supreme Deity. He thinks that the Alexandrine Jews might the more readily adopt this opinion of the Logos being an intelligent nature, because of their own doctrine of angels and guardian spirits, and because the Jews of Palestine were in the habit of using, as expressions for the Divine Being, the phrases 'Memra of Jah,' 'Word of God,' 'Wisdom of God;' as also they personified the wisdom of God, Prov. viii. 22. Therefore, as Paulus has observed, the form of expression *ὁ Λόγος τοῦ Θεοῦ*, 'the Word of God,' was used in the age of the Evangelist John in a twofold sense.—The Jews of Palestine employed the expression merely as a periphrasis for the Deity, and very often as a personification of the power and wisdom of God. But, on the other hand, Philo, and with him many of the Alexandrine Jews, understood by 'The Word,' an intelligent subsistence, absolutely unique, an emanation from God, and next to the

A. D. 97. his own, and his own received him not. But as many as 12  
 Written at Ephesus. received him, to them gave he \* power to become the sons  
 \* Or, the right, of God, even to them that believe on his name: which 13  
 or, privilege.

Supreme God. Professor Paulus further remarks, that the Evangelist did not deliver his doctrine of 'The Word,' (as an intelligent nature emanating from God, and next to God, and that this intelligent nature had united itself with the man Jesus) because the Alexandrine Jews professed the same sentiments with respect to their *Word*; but because Christ had in express terms made almost the identical attributions of dignity and honour to himself, which those Alexandrines were accustomed to ascribe to their '*Word of God.*' Kuinoel, vol. iii. p. 80. 82. Smith's Scripture Testimony, &c. note c. to chap. vii. book ii. vol. i.

John Benedict Carpsovius, and Stephen Nye, an English clergyman, have also maintained the hypothesis of the twofold notion of the Logos in Philo's writings. The one derived from the doctrines of Plato, *Νοῦς ὁ πάγκων ἀτρώς*—denoting merely the conception formed in the divine mind, and then emanating as a model from which the earth was to be framed. The other doctrine is of a more exalted nature, and is derived from the genuine Principles of the Jewish Religion (o).

The works of Philo became so popular, that, although the writer was a Jew, and therefore obnoxious to the Roman nation, they were enrolled in the public libraries at Rome. From this circumstance we may infer, that his ideas of the Word of God, the Jehovah Angel of the Old Testament, called by Philo, in his native language of Alexandria, *λόγος τοῦ θεοῦ*, were as well known to the heathen or gentile converts, as the term *מִמְרָא יְהוָה*. 'Memrah Jah,' or 'Word,' was familiar to the Jews of Palestine: and as the same actions in the Targums, and in the works of Philo, are given to this divine Personage, which the Scripture itself ascribes to the Angel Jehovah, we may justly conclude that the Targumists and Philo intended to express the same idea, and to give to the Jehovah of the Old Testament the attributes of Godhead, assigned to the Word. Philo confused the two ideas of a personal and conceptual Logos, because he derived his opinions from the two opposite sources of Heathenism and Judaism. The Logos of the Old Testament is plainly personal, the Logos of Heathenism conceptual. The same error was committed by the Targumists; their notions of a Logos being derived from two sources—one of which was from the corrupted, the other the purer traditions of their Fathers; and so confused was the popular opinion on this point, that we may almost say it was necessary, considering the importance of the subject, that an inspired teacher should correct the prevalent errors. St. John, therefore, writing at a period when the public opinions on the subject were so unsettled, begins his Gospel by declaring to the Jews, that both the Logos of one party, and the Memrah Jah of the other, possessed the very same attributes ascribed in the Jewish Scriptures to Jehovah, or the Angel Jehovah, who the Evangelist asserts 'was in the beginning with God—that all things were made by Him, and without Him was not anything made that was made:' an article of faith which the Jews and Philo alike acknowledged.

After establishing this truth, concerning which there may be said to have been (excepting in the confounding a personal and conceptual Logos) no real difference of opinion, St. John proceeds to the application of the wonderful doctrine. He proceeds to affirm that the Jehovah of the Old Testament, the Memrah Jah of the Targumists, the Logos of Philo, when rightly explained, was the promised Messiah of the Christian Church—that he had lived among them—that he had become flesh—that they had beheld his glory, the glory as of the only-begotten of the Father, (another title given by Philo to the Logos) full of grace and truth (p).

The double signification of the word Logos unavoidably produced many heresies and divisions in the Christian Church. "The Church," says Tillemont (q), "was from the beginning disturbed with two opposite heresies, each of which produced different sects. Simon, the founder of the Gnostics, or Doctææ, held two principles, and taught that our Saviour was man in appearance only. The other

(o) See Vitringa de Synag. veteri, p. 634. I have extracted this account of the opinion of the German critics, on the twofold nature of the Logos, from Dr. Pye Smith's Testimony to the Messiah, vol. i. p. 452. (p) The propriety of the term *מִמְרָא יְהוָה* used by the Targumists, of the term *רִבְרִי יְהוָה* Psalm xxxiii. 6. (rendered by the Septuagint as in other places by the term *ὁ λόγος*, used by St. John in his preface,) and of Logos by St. John and the Platonists—(Obs. Ps. xxxiii. of the Hebrew, corresponds with Ps. xxxii. in the Sept.) appears from the connexion, or the analogy, or relation which speech bears to an act of the mind. As language may be called an embodied thought, or the manifestor of the acts of the understanding, so may the divine Personage, which bears the above names, be considered as the manifestor of the designs of Deity. Language, in another sense, may be said to be the same, the self, the same very self as thought, or any act of the mind. So may the Logos be called by the like analogy, what it is represented in Scripture, the same, the self, the same very self, as God. It must in all these cases be remembered, that we cannot comprehend God: we cannot by searching find him out. But he is revealed to finite beings through the medium of language, which is seldom able to express adequately the efforts of the human mind, when it would endeavour to understand, in this stage of being, subjects so much beyond us; to this imperfection of language may be principally ascribed much of the varieties of metaphysical opinions, both in ancient and modern times. (q) Tillemont, Mem. Ec. tom. ii. ap. Lardner, vol. iv. 4to. p. 567.

were born, not of blood, nor of the will of the flesh, nor of the  
 14 will of man, but of God. ° And the Word was made flesh, and

A. D. 97.

Written at  
 Ephesus.  
 ° Matt. i. 16.

heresy was that of the Cerinthians, who embraced Christianity in part only. These acknowledged one principle, and one God, and the reality of the human nature in Jesus Christ; but they denied his divinity, and were fond of the ceremonies of the law. Contrary as these opinions are to each other and to truth, the Cerinthians found means to unite them, and they were adopted in different forms, and with different variations by many others."

It is possible that these contending opinions had begun to agitate the Church as early as the first date assigned to St. John's Gospel. But it is more probable that they did not become sufficiently formidable to disturb its peace till towards the conclusion of the first century, when the Gospel of St. John is more generally allowed to have been written. The time when Cerinthus lived is uncertain; but the earliest date assigned to him is after the year 70, with the exception of Baronius, who speaks of him as living within some few years after our Lord's ascension. Le Clerc asserts that he flourished in the year 80; Basnage, 101. Lampe (r), from the discrepancies in the accounts of Irenæus and Epiphanius, entertains the very erroneous opinion, that the Gospel of St. John was valued by the Cerinthians; and endeavours to prove that Cerinthus was a heretic of the second century. Even this, however, does not invalidate the argument that St. John's Gospel was written to oppose the principles professed by Cerinthus; for they are said by Irenæus to have been inculcated by the Nicolaitans. Yet, as Irenæus, who asserted that St. John wrote against Cerinthus, was a disciple of Polycarp, who was personally acquainted with St. John, his testimony, which was given a hundred years after, appears most likely to be correct. The best evidence, therefore, that the scanty records of antiquity have handed down to us, corroborates the presumption that Cerinthus sowed the seeds of his principles during the life of the excellent Evangelist St. John, and, we might well suppose, that the Apostle would be most anxious to refute and repress them.

Michaelis therefore observes, with equal force and justice, that "If Irenæus had not asserted that St. John wrote his Gospel against the Gnostics, and particularly against Cerinthus, the contents of the Gospel itself would lead to this conclusion. The speeches of Christ, which St. John has recorded, are selected with a totally different view from that of the first three evangelists, who have given such as are of a moral nature; whereas those which are given by St. John are chiefly dogmatical, and relate to Christ's divinity, the doctrine of the Holy Ghost, the supernatural assistance to be communicated to the Apostles, and other subjects of a like import. In the very choice of his expressions, such as 'light,' 'life,' &c. he had in view the philosophy of the Gnostics, who used, or rather abused, these terms. That the first fourteen verses of St. John's Gospel are merely historical, and contain only a short account of Christ's history before his appearance on earth, is a supposition devoid of all probability. On the contrary, it is evident that they are purely doctrinal, and that they were introduced with a polemical view, in order to confute errors, which prevailed at that time respecting the person of Jesus Christ. Unless St. John had an adversary to combat, who made particular use of the words 'light,' and 'life,' he would not have thought it necessary, after having described the Creator of all things, to add, that 'in him was life, and the life was the light of men,' or to assert that John the Baptist 'was not that light.' The very meaning of the word 'light' would be extremely dubious, unless it were determined by its particular application in the oriental Gnosis. For without the supposition that St. John had to combat with an adversary who used this word in a particular sense, it might be applied to any divine instructor, who by his doctrines enlightened mankind. Further, the positions contained in the fourteen first verses are antitheses to positions maintained by the Gnostics, who use the words *λόγος*, *ζωή*, *φῶς*, *μονογενής*, *πλήρωμα*, &c. as technical terms of their philosophy. Lastly, the speeches of Christ, which St. John has selected, are such as confirm the positions laid down in the first chapter of his Gospel: and therefore we must conclude that his principal object throughout the whole of his Gospel was to confute the errors of the Gnostics" (s).

That we may understand the design and order of St. John's Gospel, it will be necessary to take a brief review of the tenets of Cerinthus, in opposition to which the Evangelist purposely wrote it. This will not only reflect considerable light on particular passages, but make the whole appear a complete work—regular, clear, and conclusive.

Cerinthus was by birth a Jew, who lived at the close of the first century: having studied literature and philosophy at Alexandria, he attempted at length to form a new and singular system of doctrine and discipline, by a monstrous combination of the doctrines of Jesus Christ with the opinions and errors of the Jews and Gnostics. From the latter he borrowed their *Pleroma* or fulness,

(r) Introd. Evang. Joan. vol. i. p. 67.

(s) Michaelis, vol. iii. part i. p. 280.

A. D. 97. dwelt among us, (and we beheld his glory, the glory as of the  
 only begotten of the Father,) full of grace and truth.  
 Written at  
 Ephesus.

their *Æons* or spirits, their *Demiurgus* or creator of the visible world, &c. and so modified and tempered these fictions, as to give them an air of Judaism, which must have considerably favoured the progress of his heresy. He taught, that the most high God was utterly unknown before the appearance of Christ, and dwelt in a remote heaven called *Pleroma*, with the chief spirits or *Æons*:—That this supreme God first generated an *only begotten* Son, who again begat the Word, which was inferior to the first-born:—That Christ was a still lower *æon*, though far superior to some others:—That there were two higher *æons*, distinct from Christ; one called *Life*, and the other *Light*:—That from the *æons* again proceeded inferior orders of spirits, and particularly one *Demiurgus*, who created this visible world out of eternal matter:—That this *Demiurgus* was ignorant of the supreme God, and much lower than the *æons*, which were wholly invisible:—That he was, however, the peculiar God and protector of the Israelites, and sent Moses to them: whose laws were to be of perpetual obligation:—That Jesus was a mere man, of the most illustrious sanctity and justice, the real son of Joseph and Mary:—that the *æon* Christ descended upon him in the form of a dove when he was baptized, revealed to him the unknown Father, and empowered him to work miracles:—That the *æon* Light entered John the Baptist in the same manner, and therefore that John was in some respects preferable to Christ:—That Jesus, after his union with Christ, opposed himself with vigour to the God of the Jews, at whose instigation he was seized and crucified by the Hebrew chiefs; and that when Jesus was taken captive and came to suffer, Christ ascended up on high, so that the man Jesus alone was subjected to the pains of an ignominious death; that Christ will one day return upon earth, and, renewing his former union with the man Jesus, will reign in Palestine a thousand years, during which period his disciples will enjoy the most exquisite sensual delights.

Bearing these dogmas in mind, we shall find that St. John's Gospel is divided into three parts, viz.

Part I. contains doctrines laid down in opposition to those of Cerinthus, (John i. 1—18.)

Part II. delivers the proofs of those doctrines in an historical manner, (i. 19. xx. 29.)

Part III. is a conclusion, or appendix, giving an account of the person of the writer, and of his design in writing his Gospel, (xx. 30, 31. xxi.)

Besides refuting the errors of Cerinthus and his followers, Michaelis is of opinion that St. John had also in view to confute the erroneous tenets of the Sabæans, a sect which acknowledged John the Baptist for its founder. He has adduced a variety of terms and phrases, which he has applied to the explanation of the first fourteen verses of St. John's Gospel, in such a manner as renders his conjecture not improbable. Perhaps we shall not greatly err if we conclude with Rosenmüller, that St. John had both these classes of heretics in view, and that he wrote to confute their respective tenets (t).

The Docetæ (u) taught that Christ was a man in appearance only, and not in reality. In opposition to these, St. John says in his Epistles, which were published before his Gospel, "Every spirit which confesseth not that Jesus Christ is come in the flesh is not of God;" and, in his Gospel, "The Word was made flesh." From this sect originated the Ebionites, whom Bishop Horsley has proved to have a great affinity to the Simonians: observing, with equal force and truth, "that as the ancient Ebionæan doctrine passes by a single step, the dismissal of the superangelic Being, into the modern Unitarianism, that too is traced to its source in the chimæras of the Samaritan sorcerer. And thus both the Ebionites of antiquity, and the Unitarians of our own time, are the offspring of the ancient Gnosticism" (x).

The general prevalence of these erroneous notions concerning the Logos, and the frequent mistakes of the primitive converts, who united their own philosophical opinions with the inferences deducible from Revelation, produced an ample stock of other heresies; many of which did not obtain celebrity till the church became so extended, that the greater number of any particular sect attracted public attention: and frequently the heresiarchs, or leaders themselves, were not generally distinguished till their opinions had been widely disseminated. Thus we often find the several errors they adopted had been long in existence before even the names of their principal supporters were known. Those, for instance, embraced by Cerinthus, Saturninus, the Docetæ, and Basilides, may be traced to the perversions of Jewish traditions, the reveries of Platonism, and the fancies of the half converted and speculative (y).

The Gnostics (z), among many errors on the origin and continuance of evil, anticipated with eagerness the arrival of an eminent personage, who should deliver the souls of men from the bondage

(t) Mosheim's Commentaries, vol. i. p. 337—347. Dr. Lardner's Works, 8vo. vol. ix. p. 325—327. 4to. vol. iv. p. 567—569. Michaelis, vol. iii. p. 285—302. Apud Horne's Critical Introduction, vol. ii. 1st edit. p. 466—468.

(u) Lardner's Works, 4to. vol. v. p. 375. (x) Tracts in controversy with Dr. Priestley, 3d Supplemental Disquisition, p. 495. (y) Vidal's Translation of Mosheim, cent. i. § 60. (z) Mosheim, vol. i. p. 310.

15 ° John bare witness of him, and cried, saying, This was he of A. D. 97.  
whom I spake, He that cometh after me is preferred before me : Written at  
Ephesus.

of the flesh, and rescue them from the evil Genii who governed the world. Some of these, being struck with the miracles of Christ, conceived Him to be the Being they expected. Many of his doctrines, therefore, they willingly embraced; while they refused to believe in the reality of his apparently material body. To these, or to such as these, that passage might have been addressed, "the Word was made flesh;—" He, who descended from an invisible state to deliver man from evil, was made flesh. Whether the Evangelist alluded to the Gnostics or Docetæ, we cannot positively decide.

Saturninus (a) was another philosophizing heretic, who believed in the existence of an independent, eternal, evil principle. He supposed the world to have been created by seven angels, which were the same that the people of the East believed to reside in the seven planets. One of these angels he supposed to be the ruler of the Hebrew nation, the Being that brought them up out of the land of Egypt, and whom the Jews, not having knowledge of the Supreme Being, ignorantly worshipped as God. His other reveries may be found in Mosheim.

Upon his conversion to Christianity, (if we may so denominate that monstrous combination of his own absurd, and, falsely called, philosophical opinions with Christianity,) he endeavoured to reconcile his former efforts to account for that baffling mystery, the origin and continuance of evil, with his new creed. In consequence, he supposed that there was a rebellion of these seven angels and their dependents against the Supreme Being, and that, on their involving mankind in their revolt, the Son of God descended from above, and took upon him a body, not indeed composed of depraved matter, but merely the shadow or resemblance of a body. He came to overthrow all evil, its authors and agents, and to restore man, in whom existed a divine soul, to the Supreme Being. His notions on this point, therefore, might likewise have been alluded to by St. John in the Preface to his Gospel: He who came from God, the true Logos, was made flesh, and they beheld his glory.

Carpocrates, an Alexandrian, was also a contemporary of St. John. Baronius speaks of his followers as distinguished for their opinions in the year 120—Basnage 122—Tillemont 130—Dodwell 140. He taught that the world was made by angels, much inferior to the eternal Father; that Jesus was the real son of Joseph and Mary; and he consequently denied his divinity, though he considered Christ as superhuman. In opposition to Carpocrates, St. John taught that the world was created, not by angels, but by the Logos, who was revealed to man, as the Christ, the divine personage promised by the prophets, and expected by the world.

I omit much more, that might be made applicable to this argument, concerning the Elcesaites, Valentinians, and other heretics, enumerated by Irenæus and Epiphanius, and discussed by Mosheim and Lardner, as well as the arguments of Michaelis respecting the Sabians, which is too long to extract, and too condensed to be further abridged.—Marsh's Michaelis, vol. ii. part ii. p. 288, &c.

Neither is it necessary to enter here upon the question, so warmly discussed by Bishop Horsley and Dr. Priestley, concerning the ancient Ebionites.

The sentiments of Basilides of Alexandria (b), may, in the same way, be traced to the perversion of the doctrine of the Logos. He is supposed to have forsaken the communion of the Church about the time of Trajan, or Adrian. Basnage speaks of him at the year 121. Mills says that he flourished 123—Cave 112. Clement of Alexandria tells us, that Basilides was accustomed to boast that he had been taught by a disciple of St. Peter.

Irenæus observes, that Basilides, in order to appear to have a more sublime and probable scheme than others, outstepped them all; and taught, that from the self-existent Father was born Nous, or Understanding; of Nous, Logos; of Logos, Phronesis; of Phronesis, Sophia and Dunamis; of Dunamis and Sophia, powers, principalities, and angels, that is, the superior angels, by whom the first heavens were made: from these proceeded other angels, which made all things. The first of these angels he represents as the God of the Jews, who, desiring to bring other nations under the dominion of his people, was so effectually opposed, that the Jewish nation was in danger of being totally ruined, when the self-existent and ineffable Father sent his first begotten Nous, who is also said to be Christ, for the salvation of those who believed in him. He appeared in the world as a man—taught—worked miracles—but did not suffer—for Simon of Cyrene was transformed into his likeness, and was crucified: after which Christ ascended into heaven. Basilides taught also, that men ought not to confess him who was in reality crucified, but him who came in the form of man, and was supposed to be crucified. Any reader of St. John's Gospel, who acknowledges the authority of that Evangelist, must be convinced of the errors of Basilides, as this inspired writer plainly declares, that the Logos itself was made flesh, had become a teacher of the Jews, had dwelt among them, and, as a man among men, was crucified.

(a) Mosheim, vol. ii. p. 211.

(b) Lardner, vol. iv. p. 534.

6 See page 18.



A. D. 97. for he was before me. And of his 'fulness have all we received, 16  
 Written at and grace for grace. For the law was given by Moses, but 17  
 Ephesus.  
 † Col. i. 19.

"Basilides taught," says Vitringa (c), "according to the testimony of Irenæus, (Adv. Hæres. c. 23) and Epiphanius (Hæc. 24. s. 1.) that Nous was first born from the self-existent Father—then succeeded the Logos—from the Logos, Phronesis—from Phronesis, Sophia and Dunamis—from Dunamis and Sophia, or from Power and Wisdom, proceeded Virtues, Princes, and Archangels who made the heavens."

Vitringa gives the following scheme of the opinions or theory of Basilides.

Τὸ ΑΓΕΝΝΗΤΟΝ, ὃ μόνος ἐστὶ πάντων πατήρ.

INGENITUM.

ΝΟΥΣ  
MENS.

ΛΟΓΟΣ  
RATIO.

ΦΡΟΝΗΣΙΣ  
PRUDENTIA.

ΔΥΝΑΜΙΣ καὶ ΣΟΦΙΑ  
POTENTIA ET SAPIENTIA.

ΑΡΧΑΙ, ΕΞΟΥΣΙΑΙ, ΑΓΓΕΛΟΙ,  
VIRTUTES, POTESTATES, ANGELI.

ὁ Ἀνώτερος καὶ πρῶτος ΟΥΡΑΝΟΣ,  
Summum et primum CÆLUM :

Καὶ οἱ ἑξῆς.

He then gives the annexed brief outline of the notions of Valentinnus.

ΒΥΘΟΣ	ΣΙΓΗ
PROFUNDUM,	SILENTIUM,
sive	sive
Προαρχή	"Ἐννοια
et	et
'Αρχή.	Χάρις.

ΝΟΥΣ	ΑΛΗΘΕΙΑ
MENS.	VERITAS.
Μονογενής	
et	
Πρωτογενής.	

ΛΟΓΟΣ	ΖΩΗ
RATIO.	VITA.

ΑΝΘΡΩΠΟΣ	ΕΚΚΛΗΣΙΑ
HOMO.	ECCLESIA.

18 grace and truth came by Jesus Christ. "No man hath seen <sup>A. D. 97.</sup> God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

Written at  
Ephesus.  
u 1 Tim. vi.  
16. 1 John iv. 12.

Vitringa concludes his dissertation (*d*) by summing up the precise objects for which each verse of St. John's Introduction might have been more especially written, in allusion to the heresies prevalent at the time of the writing of his Gospel. They will be found, he concludes, to overthrow all the subtilities of each of the Gnostic heresies.

I. There was one true God, without cause, or origin, or birth, or procession. In opposition to the doctrine that he sprung from *Συγή* and *Βύθος*.

II. The Son existed with the Father in the essence of the same real divinity, the second *ὑπόστασις* of Deity, which, in the language of the Scriptures, is justly called *ὁ λόγος*. Ratio, Sapientia, vel oraculum Divinitatis.

III. That this Logos was the first offspring or procession from the Father, "primam processionem patris," truly and personally existing; the Logos *ἐννυπόστατος*, the only begotten Son of the Father, who was in the beginning with the Father: in opposition to the opinion of the Gnostics, who placed between the Father and the Logos *Νοῦς* and *Ἀλήθεια*, and called the former, both 'only begotten,' and 'first begotten.'

IV. That the Logos was very God, and partaker of the perfection of the divine nature: in opposition to the sentiments of the Platonists, who represent the Logos as inferior to the most high God, and produced by him at his pleasure.

V. That all things were made by the Logos, and that he is the *Δημιουργός* of all things. Here St. John condemns the notion which distinguishes between the Demiurgus, the maker of this world, and the Logos; and which denies also that the world was made by the Logos.

VI. Without the Logos nothing was made that was made: that is, the Patriarchal and Levitical dispensations, which were enacted before the incarnation, were appointed by the Logos, the Son and Ambassador of God. This clause was written to confute that error of the Gnostics, which distinguishes between God, or the Angel, the author of the old covenant, who came from God the Father of Christ, and his son Christ, by whom the new or Christian dispensation was instituted.

VII. The Logos was the Life of Man. Against the subtily which, in the Gnostic system of divine emanations, distinguished between *ζωή*, Life, and the Logos, and made the latter inferior to the former.

VIII. That the Logos was always in the world, and from the very beginning of all things, and from the fall of man had frequently manifested himself in the Church which he had in the world; that he was the true light; that as such he had illumined his own, the members of that church; although by the greater part of the world, and by the carnal minded Jews, he was not acknowledged. The Evangelist here wrote against those who would assert, that the Son of God before his incarnation had not manifested himself, nor was known, to the world.

IX. That the Logos (which had thus manifested itself occasionally as the Angel Jehovah) became flesh: that is, assumed from his mother a human nature similar to our own, sin only excepted. Refuting those who deny that Christ, the Logos, put on real flesh; or who separate Christ from Jesus the person of the Man, the Mediator.

X. Lastly, from the fulness, (*πληρώματι*, the favourite word among the Gnostics), of this only and first begotten Son of God, all were to receive grace upon grace: that is, all, of every kind and degree, who believe in Christ, and are called in this life, to be partakers of his grace, and to the hope of his glory. Consequently that error of the Gnostics was to be rejected, which taught that the adherents of their sect only, who had been initiated into the mysteries of their philosophy, could aspire to the highest happiness of the first fulness of the Divinity; and allotting an inferior degree of happiness to the souls of all other believers.

In addition to the Jews, and the heretics of his day, the third class of persons to whom St. John addressed his Gospel, were his contemporaries among the primitive Christians. The word Logos has been supposed by many to have been used in several passages of the New Testament, in the same sense as in this passage of St. John. Luke i. 2. Acts xx. 32. Heb. iv. 12. Apoc. xix. 13. are particularly adduced (*e*). If from the writers of the New Testament we turn to the Apostolic Fathers, we shall find, that, though their testimony is express in favour of the divinity of Christ, their

(*d*) De Occasione et Scopo Prologi Evang. Joannis Apost. (*e*) Witsius comes to the same general conclusions as those adopted in this note. He says that Luke i. 2. refers to the Logos, as well as Acts xx. 32. and Heb. iv. 12. After enumerating the arguments in defence of, and against this opinion, he hesitates to decide in favour of either. "Si mea mihi hic quoque dicenda est sententia, equidem fateor tam speciosa in utramque partem argumenta videri, ut utra eligenda foret animo hæsitaverim." See the treatise of Witsius, *Περί τοῦ Λόγου*, in his *Miscellanea Sacra*, vol. ii. p. 87.

§ 8. *Birth of John the Baptist*¹.

LUKE i. 5—26.

Before the  
Vulgar Æra,  
6.  
Julian Pe-  
riod, 4708. | Temple at Jerusalem.

There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his

evidence is not deduced from the doctrine of the Logos. The reason of this might be, that St. John had in their opinion so completely decided the question, that the necessity of their resuming the argument had been superseded. The Fathers who succeeded to the Apostolic age, however, lived at a time when the discussions respecting the identity of the Messiah and the Logos required further attention; and we accordingly find that from the time of Justin Martyr to Athanasius, the works of the Fathers abound with arguments in proof of this fundamental doctrine of Christianity. The greater part of these authorities are contained in the works of Bishop Bull (*f*). I have selected a few of these to complete the list of evidences in support of the doctrine, that the Logos of St. John was the Angel Jehovah of the Jewish, as certainly as it was the Messiah of the Christian, Church.

"He who appeared to Abraham under the tree in Mamre," says Justin Martyr, in his Dialogue with Trypho, "was Christ. He was the Lord, who rained down from the Lord fire and brimstone out of heaven. He it was who appeared to Jacob in his sleep, who wrestled with him in the form of a man, who appeared to Moses in the burning bush."

Irenæus also has laid down the same doctrine as Justin, concerning Him who appeared to Moses and to Abraham. "He," says Irenæus, "who was worshipped by the prophets as the living God, He is the Logos of God who conversed with Moses, and of late reproved the Sadducees. Man had already learned, in the example of Abraham, to follow the Word of God; for this Patriarch followed the command of the Word, freely offering his dear son a sacrifice to God."

Theophilus of Antioch declares that it was the Son of God who appeared to Adam immediately after his fall, taking upon him the form of the Father, even the Lord of all (*g*).

Clemens Alexandrinus repeats the same things as Justin; and, from that time to the present, the same opinion has prevailed. The Chaldee paraphrases have asserted of the Word, the same things which the Old Testament declares of the Angel Jehovah, and which the Christian Fathers declare of Christ. 'The Word of God' was the term by which both the Jews and the Christians recognised this divine personage. Many other writers could be quoted to prove the same point, if accumulative evidence were essential to conviction in an argument of this nature.

In addition to the evidence derived from this source, we might mention the manner in which the writers of the New Testament allude to those passages in the Old Testament which refer to the Jehovah Angel (*h*). Thus Isaiah saw in a vision the glory of Jehovah in the temple. In John xii. 41. John declares that the glory which the prophet saw, was the glory of Christ; plainly affirming thereby that the Jehovah of the Old Testament, the Christ of the New, was the common God of both dispensations (*i*). St. Paul alludes to this doctrine also, when he applies to Christ the expression of David (Ps. lxxviii. 56.) "They tempted and provoked the most high God." "Neither let us

(*f*) The Defensio Fidei Nicenæ of Bishop Bull, and the other works of the same great writer, edited in one volume folio, by Dr. Grahe, are a complete collection, from which Bishop Horsley and others have drawn many of their irrefragable arguments. There is little or nothing in the improved version of the New Testament, Laus Carpenter's Unitarianism, the Doctrine of the Gospel, or in the Racovian Catechism, which has not been either answered, or anticipated, by this profoundly learned writer. The following is the title of the thesis which he lays down and defends in his first section, to which I am now alluding. "Jesum Christum, hoc est, eum qui postea Jesus Christus dictus est, ante suam *ἐνανθρώπησιν*, sive ex beatissimâ virgine secundum carnem nativitatem, in naturâ alterâ, humanâ longe excellentiori, exiitisse; sanctis viris, velut in prælium incarnationis suæ, apparuisse; Ecclesiæ, quam olim sanguine suo redempturus esset, semper præfuisse, ac prospexisse; adeoque a primordio omnem ordinem divinæ dispositionis (ut Tertullianus loquitur) pro ipsum decucurrisse: quin et ante jacta mundi fundamenta Deo Patri suo adfuisse,—perque ipsum condita fuisse hæc universa, Catholici doctores scripturæ primorum sæculorum uno omnes ore docuerunt." Defen. fid. Nic. p. 7. (*g*) So I translate τὸ πρόσωπον τοῦ πατρὸς καὶ κυρίου τῶν ὄλων, according to Granville Sharp's rule: "When two or more personal nouns of the same gender, number, and case, are connected by the copulative καὶ, if the first has the definite article, and the second, third, &c. have not, they both relate to the same person." (*h*) See particularly on this subject Scott's Christian Life—a treatise on the Angel Jehovah, at the end of his second book—Works, folio edition. See also Faber's Horæ Mosalicæ, vol. II, sect. i. cap. 2. (*i*) I have not thought it advisable to enter into the criticisms of the Unitarian writers on this and many other passages which I have referred to. We are told that in some few manuscripts the reading is θεόν, in other few κύριον. Yet the greater proportion has the usual reading χριστόν. I have been rather anxious to exhibit the ancient, universal, and, as it appears to me, the undoubted faith of the Christian and Jewish Churches, without needlessly entering into verbal criticisms, or the wilful misinterpretations of the enemies of the divinity of Christ. I do not undervalue the minutest verbal criticisms. On the contrary, we are under infinite obligations to the laborious writers who have attended to this part of theological literature; but,

wife was of the daughters of Aaron, and her name was *Elisa-* B. V. Æ. 6.  
 6 beth. And they were both righteous before God, walking in J.P. 4708.  
 Temple at Jerusalem.

tempt Christ," says St. Paul, "as some of them also tempted" (*t*). On such passages as these, and on the application by our Lord to himself of many of those phrases by which Philo and the Chaldee paraphrases were accustomed to designate the Word of God, or the Angel Jehovah, the primitive Christians founded this opinion. Their principal reasons, perhaps, in addition to these, were derived from the manner in which St. Paul, still more decidedly, applies to Christ such expressions as "the image of God," "the glory of God," "the image of the invisible God," "God manifest in the flesh." Reasoning from these and similar expressions, the primitive Christians justly concluded that the Logos of the Targumists and Philo, and the Christ of the New Testament, were the same with the Angel Jehovah of the Jewish Scriptures.

The fourth class of persons, whom St. John may be supposed to have addressed, were the unconverted heathen. Of these the more ignorant were familiar with the doctrine of the incarnation (*l*), and the Evangelist might desire, when any of them should become converts to the Christian religion, that they should have correct ideas of the incarnation of the eternal Word. The more educated of the heathen were of course well acquainted with the popular philosophy of their day (*m*), and would learn also, should they ever be brought to a knowledge of the truth, that the only real doctrine of the Logos was that which was maintained by the Christian Church, and is so satisfactorily set down by St. John in the commencement of his Gospel.

Thus does it appear, from a careful investigation of the principal authorities that can be now collected, that the Preface to St. John's Gospel is the most important passage in the whole of the New Testament. It is the passage which is the foundation of the Christian doctrine of the divinity of Christ—the point where the Jewish and Christian Churches meet and divide—the record which

after perusing with some attention much of the Unitarian controversy, I cannot but repeat my conviction, that the upholders of the Divinity of Christ have been guilty of willful misrepresentation, both of the arguments of their opponents, and of the plain text of the Christian Scriptures. (*k*) For an account of the manner in which the original ideas concerning an incarnation became perverted among the ancient nations into the vulgar and foolish stories related in the *Metamorphoses* of Ovid, and in the silly legends of the later Pagans, vide *Faber's Origin of Pagan Idolatry*. So prevalent were these notions among the Heathen, that Dr. Townson ingeniously supposes that St. Luke, who wrote his Gospel for the converted Gentiles, has avoided a word which was adopted without hesitation by the two other Evangelists. In his relation of the transfiguration, St. Matthew, who wrote for the Jews, has used the term (*Matt. xvii. 2.*) *καὶ μεταμορφώθη ἔμπροσθεν αὐτῶν*, &c. St. Mark, who wrote for the Proselytes of the Gate, who had embraced Christianity, and who were well acquainted therefore with the opinions of the Jews, and were not likely to be misled, has used the same phrase. But St. Luke, in describing the same event, has used a word which seems to have been cautiously selected—*τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον*. Townson on the Gospels, vol. i. (*l*) I have never met with any arguments which militate against the opinion I have espoused (chiefly on the authority of that once highly esteemed, but now neglected work, "Gale's Court of the Gentiles,") that Pythagoras during his travels into Chaldaea, Syria, Egypt, and Palestine, conversed with the Jews, then partly in captivity at Babylon, partly dispersed in Egypt, and partly remaining in their own land; and that he learned from them much of his discipline, and many of those opinions which gave rise, in their different variations, to the principal schools of philosophy in Greece. Gale traces the original idea of a Logos to the times of Pythagoras. Plato, the Stoics, and others, derived their notion of a Logos, which, however, in the lapse of ages, had become perverted and corrupted, from this primary source. Plato acknowledges that he received many mysteries from the ancients, which he did not understand, but expected some interpreter to unfold them. The reader who would engage in the study of the ancient metaphysicians, or speculators, or philosophers, by whatever name they are called, may derive ample entertainment in Cudworth's *Intellectual System*, Gale's *Court of the Gentiles*, and *Philosophia Generalis*, Enfield's *History of Philosophy*, and their original authorities. (*m*) It would be an easy, useful, and pleasant task to any student who has leisure, and is interested in theological studies, to convince himself of this concurrent testimony to the divinity of Christ, as the Logos of St. John, by the Targumists, the Old Testament, the Septuagint, the primitive Christian writers, and the New Testament, where it refers to our Lord; if he would put down in a tabular form the evidence of the whole five. As in this manner, on tempting the divine personage in the wilderness:

Targumists.	Hebrew Bible.	Septuagint.	New Testament.	Fathers.
Targum of Jonathan and the Targum of Jerusalem, quoted by Allix, p. 152, assert that it was "the Word" against whom Israel murmured. Vide Allix in loc.	וְדָבָר בְּאֵן דְּבָרִי Ps. cvi. 14.	Καὶ ἔπεισαν τὸν Θεὸν ἐν ἀνύσθη. Ps. cv. 14. Ps. cvi. in Hebrew.	Μηδὲ ἔπειράτωμεν τὸν Χριστόν. 1 Cor. x. 9.	Primasius, quoted by Whitby. Others could be found; but I merely put this down to illustrate my plan of drawing up a table of testimonies to the Divinity of Christ. Primasius lived in the sixth century.

B. V. Æ G. all the commandments and ordinances of the Lord blameless.  
 J. P. 4708. And they had no child, because that Elisabeth was barren, and 7  
 Temple at Jerusalem.

identifies the faith of the Mosaic Church with that of the Christian. The government of the Jewish Church was consigned by the Father to that Being who assumed the titles, and exercised the powers, and declared himself possessed of the attributes, of the most High God. Without the consent of this Being, the Jewish Church could not have been overthrown. He was accustomed repeatedly to appear. He called himself the captain of the Lord's host, (Josh. v. 14, 15, and vi. 2.) the angel in whom the name of God was, (Exod. xxiii. 21.) and to the angel, or Jehovah, are attributed all the great actions recorded of God in the Old Testament. We do not read any where in the Old or New Testament, that this Being ceased at any time to protect the Jewish nation, and its Church. The prophet Malachi, in a passage (Malach. iii. 1—6. iv. 2—6.) which has been uniformly considered by the Jewish as well as Christian commentators to refer to the Messiah, declares that this Angel Jehovah, "the Jehovah whom ye seek, shall suddenly come to his temple"—to the temple which had been rebuilt after the return from the captivity, and which was destroyed by the Roman soldiers. But we have no account whatever, neither have we any intimation in any author whatever, that the ancient manifested God of the Jews appeared in the usual manner in the second temple between the time of Malachi and the death of Herod the Great. The Christian Fathers, therefore, were unanimous in their opinion, that this prophecy was accomplished in the person of Jesus, and in him only. They believed that Christ, even Jesus of Nazareth, was the Angel of the Covenant, that he and he only, was Jehovah, the Angel Jehovah, the Logos of St. John, the Memra Jah of the Targumists, the expected and predicted Messiah of the Jewish and Christian Churches. This is the doctrine rejected by the Unitarian as irrational, by the Deist as incomprehensible, by the Jew as unscriptural—but it is the doctrine which has ever been received by the Christian Church in general with humility and faith, as its only hope, and consolation, and glory.

#### 6 ON THE ARRANGEMENT OF THESE THREE VERSES.

Though the Baptist is here mentioned, and the passage is consequently an anticipation of his testimony, the apparent reference of v. 16. to v. 14. has induced me to follow the authority of Archbishop Newcome, in preference to that of Lightfoot, Michaelis, Pilkington, and Doddridge. Verse 18 declares also, as Newcome has observed, the reason for which the Word was made flesh; that it was to manifest the Father to the world. The circumstances of the Baptist's testimony will be mentioned below. Whiston places the whole of this preface after the events recorded in St. Luke, i. ii. Mr. Hele (a) places John i. 1—6. after St. Luke's preface. He then places John i. 6—15. after Luke iii. 2. and John i. 15—19. after the account of the temptation.

#### 7 ON THE MIRACULOUS EVENTS WHICH PRECEDED THE BIRTH OF THE MESSIAH.

With the exception of Simon the Just (b), who, according to Jewish tradition, had received the last rays of the setting sun of prophecy, and completed the canon of the Old Testament, it is generally believed by the Jewish Church that Prophecy and Miracle had ceased since the time of Malachi. A learned writer (c), however, has attempted at great length to shew, that though Prophecy, properly so called, had ceased during this interval, yet extraordinary revelations were vouchsafed to some few individuals: and he instances the prediction said to have been delivered by Hillel, Schammai, and Menahem. But there is no satisfactory evidence to prove this assertion. Josephus, who repeats them, doubts their truth. Drusius supposes that the reading in Josephus is corrupt. Gorioides, Abraham Ben Dion, and even Josephus, are not quoted by Vitringa with any degree of confidence in their authority: and we have no allusion in the New Testament to any instance of the effusion of the Holy Spirit after the closing of the canon of the Old Testament. The inspired writers of the New Testament appeal only to the law and the Prophets, that is, to the Old Testament in its present form. And they appeal to the miracles and prophecies of the Apostles and their Master, as novelties in their own age, affording undeniable witness that God had at length visited his people.

After a long cessation, therefore, of miracle and prophecy, the time approaches when the first proof is to be given that the Creator of the world was still mindful of the favoured house of Israel, and of the whole human race. The spirit of prophecy revives—an angel descends from heaven: and, as if more immediately to connect the new dispensation with that which it was to supersede, this blessed messenger begins by foretelling the very same event, in the same words, which had

(a) Four Gospels Harmonized, Basingstoke, 1750, 8vo. (b) On Simon the Just, vide Prideaux Connection, vol. ii. p. 816, 8vo. edit. 1729. Lightfoot, vol. i. p. 2008; and vol. ii. p. 381; Arrangement of the Old Testament, vol. ii. p. 854, note. (c) Vitringa, in his Observ. Sacra, vol. i. b. vi. p. 294, &c.

8 they both were *now* well stricken in years. And it came to B. V. Æ. 6. pass, that while he executed the priest's office before God in J. P. 4708.

Temple at Jerusalem.

been used by Malachi in delivering the last prophecy vouchsafed to the Jewish Church. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers," Malachi iv. 5, 6. To Zechariah it is foretold: "And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just," Luke i. 17. The first prophecy of the New Testament is given in the very same language as the last of the Old Testament: thereby offering to the Jews the strongest evidence in favour of their long expected Messiah. The birth of John, the forerunner of the promised Saviour, was announced by the testimony of an angelic vision—the return of the spirit of prophecy—and the revival of miracles, in the dumbness of his father, its definite continuance, and its predicted removal. The attention of the people must have been powerfully excited by these remarkable circumstances; and the beginning of the new dispensation was distinguished by the same superhuman characteristics which had proved the divine origin of that which was now to be done away.

The number of each of the twenty-four courses of the priests was so great, that many thousands were constantly in attendance upon the service of the temple. The most solemn of the daily services was that which had been appointed by lot, in the usual manner, to Zacharias. When he entered into the holy place to burn incense, the congregation of Israel stood without in profound silence, offering up their prayers, and waiting till the priest should return, as was customary, to dismiss them with his blessing. The congregation consisted of the whole course of the Priests, whose weekly turn of attendance was now going on, and of the Levites that served under these Priests—the men of the station, as the Rabbis called them, whose office it was to present the whole congregation, by putting their hands on the heads of the sacrifice,—and of the multitude from the city, whom devotion would now have drawn to their temple, including of course the Presidents and Overseers of the temple, and others of the first rank and chief note at Jerusalem.

Lightfoot supposes, from the expression, v. 10. "the whole multitude," (*d*) that a larger crowd than usual was then assembled: that it might have been a sabbath; and upon the hypothesis, which he has attempted to defend at length, he calculates that the course of Abia served in their turn at this time, in the eighth week after the Passover, and that the lessons read in the temple were the law of the Nazarites, Numb. vi. and the conception of Samson. But this, though ingenious, must be in some degree conjectural.

When we remember the scrupulous exactness with which the Jews attended to every part of their ceremonial ritual, and the consequent sensation excited by every thing connected with their divinely appointed worship, we shall be able to represent to ourselves, in some degree, the impression produced by this event. The people, including, we may suppose, the great majority of the men of leisure, education, and eminence, either of Judea, or Jerusalem, were anxiously waiting to learn the cause of Zacharias's unusual delay. The concluding and accustomed blessing had not yet been pronounced. At length their officiating Priest presents himself at the door of the holy place. His countenance now expresses the greatest agitation, and he endeavours in vain to fulfil his unfinished duties. He is unable to give the expected blessing. The congregation, from anxious curiosity and astonishment, we may reasonably suppose, remained for some time in silent suspense—but when they found that Zacharias continued speechless, they perceived, as the Evangelist relates, "that he had seen a vision." His silence was miraculous. The circumstance would be recorded and enrolled in the archives of the temple, and preserved by the Priests of the course of Abia. As his dumbness was not a legal uncleanness, and no law of Moses prescribed the exclusion of a Priest from the temple service on that account, and as St. Luke (i. 23.) mentions, that as soon as the days of his ministration were accomplished he departed to his own house, he must have continued in office during his appointed course, and would certainly take his professional station in the temple, although incapable of performing all his ministerial functions;—thereby presenting to the Jews, in the very centre of their sanctuary, an undeniable proof of the revival of miracle, and exciting in their minds the strongest expectations of some wonderful occurrence.

As Zacharias had now become dumb, it is highly probable that he wrote down an account of the heavenly vision, which must by this means have been well known throughout Judea. The prediction of the Angel was quite consonant to the generally received opinions of the day. Elias was first to appear, and the first revelation therefore of the approaching change in the dispensations of God must have reference to his Messenger, rather than to the Messiah himself. It had been prophesied that the forerunner of Immanuel was to resemble Elias in spirit and power, in the effects of

(*d*) Πάν τὸ πλῆθος τοῦ λαοῦ.—Lightfoot, vol. i. p. 407.

B. V. Æ. 6. the order of his course, according to the custom of the priest's 9  
 J. P. 4708. office, his lot was to burn incense when he went into the temple  
 Temple at Je- of the Lord. \* And the whole multitude of the people were 10  
 rusalem. praying without at the time of incense. And there appeared 11  
 x Exod. xxx. unto him an angel of the Lord standing on the right side of  
 7. Levit. xvi. the altar of incense. And when Zacharias saw *him*, he was 12  
 17. troubled, and fear fell upon him. But the angel said unto him, 13  
 Fear not, Zacharias: for thy prayer is heard; and thy wife  
 Elisabeth shall bear thee a son, and thou shalt call his name John.  
 And thou shalt have joy and gladness; and many shall rejoice 14  
 at his birth. For he shall be great in the sight of the Lord, 15  
 and shall drink neither wine nor strong drink; and he shall be  
 filled with the Holy Ghost, even from his mother's womb.  
 y Mal. iv. 6. y And many of the children of Israel shall he turn to the Lord 16  
 their God. And he shall go before him in the spirit and power 17  
 of Elias, to turn the hearts of the fathers to the children, and  
 the disobedient \* to the wisdom of the just; to make ready a  
 • Or, by. people prepared for the Lord. And Zacharias said unto the 18  
 angel, Whereby shall I know this? for I am an old man, and  
 my wife well stricken in years. And the angel answering said 19  
 unto him, I am Gabriel, that stand in the presence of God;  
 and am sent to speak unto thee, and to shew thee these glad  
 tidings. And, behold, thou shalt be dumb, and not able to speak, 20  
 until the day that these things shall be performed, because  
 thou believest not my words, which shall be fulfilled in their  
 season. And the people waited for Zacharias, and marvelled 21  
 that he tarried so long in the temple. And when he came out, 22  
 he could not speak unto them: and they perceived that he  
 had seen a vision in the temple: for he beckoned unto them,  
 and remained speechless. And it came to pass, that, as soon 23  
 as the days of his ministration were accomplished, he departed  
 to his own house. And after those days his wife Elisabeth 24  
 conceived, and hid herself five months, saying, Thus hath the 25  
 Lord dealt with me in the days wherein he looked on *me*, to  
 take away my reproach among men.

his mission, in the austerity of his character, in the boldness of his preaching, and in his successful reform of the Jewish Church. He was to be the "Voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight; to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just."

Many things worthy of remark occur in considering the dumbness of Zacharias. It was at once a proof of the severity and of the mercy of God. Of severity, on account of his unbelief; of mercy, in rendering his punishment temporary, and in causing it to be the means of making others rejoice in the events predicted by the Angel. His condemnation and crime were most appropriate and merciful warnings to the Jewish nation, and seem almost to prefigure the general unbelief that was so soon to prevail, as well as to foreshew the approaching dumbness, or dissolution of the Levitical Priesthood.—Vide Witsius de Vitâ Johannis Baptistæ, and the opinion of Isidorus Pelusiota on the dumbness of Zacharias, there quoted: Miscell. Sacra, 4to. vol. ii. p. 500.

§ 4. *The Annunciation* <sup>8</sup>.

LUKE i. 26—39.

26 And in the sixth month the angel Gabriel was sent from God <sup>B.</sup>  
 27 unto a city of Galilee, named Nazareth, to a virgin espoused <sup>J.</sup>  
<sup>C.</sup>  
 Nazareth.

<sup>8</sup> ON THE DOCTRINE OF THE MIRACULOUS CONCEPTION.

The doctrines, both in the Old and New Testaments, would be utterly incredible, if they were not confirmed by the most unquestionable and convincing evidence: and if they were not also so interwoven together that they must all be received, or all be rejected. They are so involved with the history of the world, that the latter alternative is impossible to a rational mind; and the various absurdities and inconsistent conclusions to which men have been uniformly betrayed, when they have endeavoured to believe one part of the system of Revelation, and to reject another, are almost sufficient reasons of themselves to compel us to receive the whole of what is revealed to us. The doctrine of the miraculous conception, which contains so much that contradicts experience, and seems at first sight so incredible, is founded upon evidence the most complete and satisfactory. It is intimately blended with the whole system of Revelation. The fabric would not be complete without it. It is supported by the general interpretation of the first promise, and is repeated and corroborated by the ancient prophets of the Old, and the positive assertions of the writers of the New Testament.

In what manner mind acts upon body, and body upon mind, we are totally ignorant. We know only from daily experience, that the will gives an impulse to pleasure to the limbs and body. We know also, by observation, that the mind of an individual, which thus controls or directs the body, is often biassed in the very same manner as the mind of his progenitor. One earthly bias, or tendency, seems to be impressed upon the human race, which compels or induces one generation of men to be like the generation which preceded them. Man, since the fall of Adam has never, with any one exception, been born with a spiritual bias:—the innate tendency which always shows itself is uniformly directed towards earthly, or natural, or merely animal objects; that is, to objects which have their origin, connexion, progress, and end, in this life only. This bias, or tendency, is what Divines call original sin. It is that disposition (e) which is born with us; which was entailed upon us by our first parents, and has reduced us to a state little superior to the animal creation below us. When originally created, the mind of man was not thus biassed to earth. The spiritual prevailed over the inferior, or carnal nature. The fall was the triumph of the animal nature of man; and to restore the human race to its original spirituality, is the great object of that one religion, which has been gradually revealed to mankind, under its three forms, the Patriarchal, Levitical, and Christian dispensations.

When man had fallen, we read that "Adam begat a son in his own likeness, after his image;" whereas Adam had been formed "in the image of God." The son of Adam was born therefore after a different image from that in which his father was originally created. The first man Adam had been created spiritual; but he became earthly. His sons, and his sons' sons, and all their descendants, from that moment even to this day, partook of a nature, earthly, inferior, and animal. The fallen man Adam ever did, and ever will, produce creatures of a similar nature to himself (f). "That which is born of the flesh is flesh."

Such being the law of animal life, impressed upon matter by the will of the Supreme Being, it becomes evident that no creature can be free from the inferior nature in which he is begotten. "Behold I was shapen in iniquity, and in sin did my mother conceive me," Ps. li. 5. No mere man can be exempt from the laws of his kind. If then a long succession of prophecies foretold that a Being should come into the world to perform certain works, which necessarily implied perfection, and therefore an exemption from the universal law of human nature, our reason tells us that his birth must take place in some peculiar or miraculous manner, differing from that which is entailed

(e) The infection of our nature, the *φρόνημα σαρκός*, spoken of in the ninth Article of the Church of England.  
 (f) "Moses acquaints us that Adam begat Seth in his own likeness, AFTER HIS IMAGE, GEN. v. 3. can it be supposed that an accurate writer as Moses is, when he had said, that God created man, in his own likeness AFTER HIS IMAGE, GEN. i. 26, 27, and here says, that Adam begat Seth in HIS OWN LIKENESS AFTER HIS IMAGE, did not set this expression in opposition to the other? Nothing else appears from the words being so exactly repeated. He must therefore design to acquaint us that Adam, having lost the image and likeness of God, could not for that reason beget Seth after the image and likeness in which himself had been created; but in his own likeness after his image, a miserable mortal man like himself, an heir of his toil, care, sorrow, and death." Extracted from a manuscript letter from the first Lord Viscount Barrington (author of the Essay on the Dispensations,) to the celebrated Dr. Lardner. See also on the same subject Jones's Figurative Language of Scripture.



B. V.  $\text{Æ. 5.}$  to a man whose name was Joseph, of the house of David; and J.P. 4709. the virgin's name was Mary. And the angel came in unto her, 28 Nazareth.

on the imperfect beings round him: or, in other words,—an immaculate conception was the only mode in which a sinless or spiritual Being could be born into a sinful or animal world, without partaking of its common nature.

If it be said, that our Lord partook of this inferior nature as the Son of the Virgin, as much as if he were the offspring also of Joseph: we answer,—In the same way as Adam, when he was created in the image of God, and therefore sinless, received from the hands of his Maker a body formed from the dust of the ground, so likewise did the second Adam receive from the Virgin an earthly body, as free from sin as that with which the first Adam sprang from the ground, yet, like that, subjected to all the weakness, infirmities, and sufferings of humanity. When we can comprehend in what manner the inanimate dust became an organized being at the first creation, we shall be able to comprehend the mystery of the creation of the second Adam. But we may as reasonably disbelieve the one as the other, if our understanding must comprehend the difficulty before we receive it. The whole doctrine of creation is one of the truths which baffles the intellect of man. We must, in this stage of our being, be contented to believe, and to be ignorant. If we will believe only what we can comprehend, we must believe nothing but mathematical demonstrations.

The declarations of Scripture, from the very beginning, assert, that “the seed of the woman shall bruise the serpent's head.” It is evident that this term, “the seed of the woman,” cannot be applied to mankind in general. It must refer to a Being to whom it could be applied in some peculiar sense: and the ingenuity of man has never yet devised a mode in which this passage can be properly applied to any of the human race, unless in that manner in which the believers in divine Revelation have applied it to the promised deliverer, the second Adam. The first Adam was called the Son of God, because he was created in the image of God, in a way different from his descendants. Christ also is called *the* Son of God, on account of his miraculous conception. Both were created spiritual beings; and the true worshippers of God, in various parts of Scripture, are called by the same name, in an inferior sense, because they aspire to the recovery of that superior nature which the first Adam lost, but which the second restored.

The ancient Jews were decided, and, so far as we can ascertain from their remaining books, were unanimous in their opinion, that the divine Person who was appointed to deliver man, should be the seed of the woman in some manner differing from mere men. This they principally learned from two passages in their prophets, which have consequently been much discussed; these are Isa. vii. 14, and Jer. xxxi. 22, both of which require attention.

When the invasion of Rezin and Pekah had reduced the Israelites to extremity, their king, Ahaz, who in the days of his prosperity had sacrificed and burnt incense to the gods of the surrounding nations, in the groves and in the high places of their worship, and consequently had paid little attention or respect to the prophet, now, in this period of distress and calamity, applies for relief to Isaiah. The Prophet assures him that he shall be delivered from the two kings; but that, within sixty-five years, the ten tribes should be carried away captive, (Isa. vii. 9.) The king is incredulous, doubting, perhaps, the inspiration of the prophet; who requests the king to require any miraculous proof he pleases that the prophecy he had delivered should be accomplished. The king refuses to do so; when Isaiah immediately declares “The Lord himself shall give you a sign—Behold a Virgin, (or more properly, ‘the Virgin,’ וְעַלְמָה, with the emphatic ו) shall conceive and bear a son.” He tells him that the name of this son should be Immanuel; and, before he was of sufficient age to discern between good and evil, the country shall be delivered from its invaders. The Virgin in question is supposed, by Abrabanel, and other Jewish writers, to denote Mahershalahashbaz, whom Isaiah married soon after. By others the word וְעַלְמָה is rendered *damself*, instead of *virgin*, and is

not appe

interpretation; for they give us no account of a child born at that time who either received the name of Immanuel, or a name that would bear the same signification.

If the prophecy had ended at the 16th verse of the seventh chapter, it might perhaps bear a literal interpretation. But it seems to have been forgotten by those who would thus limit its signification, that it is only a part of one prophetic discourse which is completed at ver. 4. chap. x. and includes that still more eminent prophecy, rendered in our translation, “Unto us a Child is born,

(g) Scripture Testimony to the Messiah, vol. i p. 271; but this supposition is founded on the idea that some error has crept into the account in the sacred text of Hezekiah's age, 2 Kings xvi. 2. 2 Chron. xxviii. 1.—and it is scarcely admissible to build the right interpretation of one part of Scripture on the possible error of another.

and said <sup>9</sup>, Hail, *thou that art*\* highly favoured, the Lord *is* B. V. Æ. 5.  
 29 with thee: blessed *art* thou among women. And when she <sup>J. P. 4709.</sup>  
 saw *him*, she was troubled at his saying, and cast in her mind <sup>Nazareth.</sup>  
 \* Or, *graciously accepted*, or, *much graced*. See v. 30.

unto us a Son is given; the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God." The object then of the Prophet in pronouncing the words, "a Virgin shall conceive," &c. must be collected from the scope of the whole discourse. If it be thoroughly examined it will appear, like other prophetic discourses, to make the present distress and predicted deliverance serve as a figure of some more distant and more glorious event. No king of Israel could be justly styled the Wonderful—Counsellor—the mighty God, (which latter epithet is rendered, by a learned critic (*h*), God, the mighty man)—the Everlasting Father—the Prince of Peace. This prophecy from necessity must be, as it always has been, both by Jewish (*i*) and Christian writers, referred to the Messiah, and as such is quoted by St. Matthew in his Gospel,

I shall close this part of the present note with a statement of Dr. Kennicott's hypothesis.

He conceives that "the text contains *two* distinct prophecies; each literal, and each to be understood in one sense only; the first relating to Christ, the second to Isaiah's son." The one is contained in ver. 13, 14, and 15; and the other in ver. 16. Dr. K. paraphrases them thus:

"I. Fear not, O house of David, the fate threatened you: God is mindful of his promise to your Father, and will fulfil the same in a very wonderful manner: Behold! a virgin (rather, *the* virgin, the only one thus circumstanced) shall conceive, and bear a son; which son shall therefore be, what no other has been or shall be, the seed of the woman, here styled THE VIRGIN: and this son shall be called (*i. e.* in Scripture language "shall be") "IMMANUEL, God with us;" but this great Person, this God visible amongst men, introduced into the world thus, in a manner that is without example, shall be truly man: he shall be born an infant, and as an infant shall he be brought up: for butter and honey (rather milk and honey) shall he eat; he shall be fed with the common food of infants, which in the East was milk mixed with honey, till he shall know (not that he may know, as if such food was to be the cause of such knowledge, but) till he shall grow up to know how to refuse the evil and choose the good.

"II. *But before THIS child* (pointing to his own son) *shall know to refuse the evil and choose the good; the land that thou abhorrest, shall be forsaken of both her kings.*

"\_\_\_\_\_ הנער should be rendered, THIS child:—a son of Isaiah, Shearjashub; whom God had commanded the prophet to take with him; but of whom no use was made, unless in the application of these words; whom Isaiah might now hold in his arm; and to whom therefore he might point with his hand when he addressed himself to Ahaz, and said, But before this child shall grow up to discern good from evil; the land, that thou abhorrest, shall be forsaken of both her kings.

"The child's name is evidently prophetic: for it signifies, *a remnant*, or *the remainder*, shall return. This prophecy was soon after fulfilled. And therefore this son, whose name had been so consolatory the year before, was with the utmost propriety brought forth now, and made the subject of a second prophecy—namely, that before that child, then in the second year of his age, should be able to distinguish natural good from evil, before he should be about four or five years old; the lands of Syria and Israel, spoken of here as one kingdom, on account of their present union and confederacy, should be forsaken of both their kings: which, though at that time highly improbable, came to pass about two years after; when those two kings, who had in vain attempted to conquer Jerusalem, were themselves destroyed, each in his own country." Kennicott's Sermon on Isa. vii. 13—16. Oxf. 1765.

The celebrated prophecy of Micah (ch. v. 2), which St. Matthew likewise, as his countrymen

(*h*) Horsley's Biblical Criticisms, vol. ii. p. 65. (*i*) "Quoniam puer datus est"—Targum: "Dixit propheta ad domum David: Puer natus est nobis," &c. &c. "Deus potens vivens in secula משיחא, Messias, cujus temporibus pax multa erit." Debarim rabba, sect. i. fol. 249. 4. In Sanhedrin, fol. 94. 1. "Deum constituissse Hiskiam facere Messiam, quæ quidem fabulosa sunt, sed tamen nobis in tantum utilia, quia ostendunt, Judæos in lectione horum verborum de Messia cogitasse." Schoetgenius, vol. ii. p. 160. It cannot be necessary to refer to Christian writers. But see Kidder's Demonstration of the Messiah, part ii. p. 97. 1726. folio. (*k*) The quotation in St. Matthew agrees almost word for word with the Hebrew:—

Matt. i. 23.—"Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει, καὶ ἰσρ. vii. 14.  
 τέξεται υἱόν, καὶ καλέσονται τὸ ὄνομα αὐτοῦ הנה העלמה הרה יולדת בן וקראת שמו עמנואל  
 'EMMANOYIAH.

but varies from the Septuagint, from which the New Testament writers so often quote, in two words only—Matt ἕξει—Sept. λήψεται—Matt. καλέσονται—Sept. καλέσειε.

9 See page 26.

B. V. Æ. 5. what manner of salutation this should be. And the angel said 30 J. P. 4709. unto her, Fear not, Mary: for thou hast found favour with God. Nazareth.

would approve (*l*), applies to Christ, was written twenty years after the event by which this prophecy of Isaiah (Isai. vii. 14—16), &c. was occasioned. Both Dr. Hales (*m*) and Bishop Lowth (*n*) are of opinion, that Micah in this passage alludes to the former passage previously delivered by Isaiah. "Micah," says Bishop Lowth, "having delivered that remarkable prophecy which determines the place of the birth of the Messiah, the Ruler of God's people, whose goings forth have been of old, from everlasting, adds, that nevertheless God would deliver them up to their enemies, till she who is to bear a child brings forth." Archbishop Newcome also confirms the authorized version (*o*).

The uncommon expression also, "the holy offspring," Luke i. 35. seems to be especially adapted to denote that the child would be produced in a way different from the generation of the rest of mankind. On the appellation, *Son of the Most High*, Kuinoel observes, "that it seems to be used to signify that Christ was procreated by an immediate divine intervention: in which sense Adam also is called the Son of God (*p*)."

The next prophecy which our present subject leads us to consider, is given by Jeremiah (xxxi. 22). "The Lord hath created a new thing in the earth, a woman hath compassed a man." That new "creation of a man is therefore new, and therefore a creation, because wrought in a woman only, without a man, compassing a man; which interpretation is ancient, literal, and clear (*q*)."

(*l*) Since the application of this passage to the Christian Messiah, the Jews have been accustomed to refer the words to other circumstances, than their ancestors had done. "Noli Lector (says Schoetgen, vol. ii. p. 213,) hanc diversitatem mirari—I consider myself as possibly addressing some of the sons of Israel in these notes, and I omit therefore the next clause of the quotation)—Hic autem Marcus Marinus, Censor a Pontifice constitutus, textus ad confirmationem religionis valentes corrumpit. In loco Sanhedrin (fol. 98. 2. had been just quoted) signum castrationis, lacuna scilicet, ubi vox חרשׁעוּר, impium ommissa est, aperte conspiciunt: in loco autem priore longe plura deesse videntur. Dixit R. Giddell. Quare autem Hillel excipiat a consortio istius beatitudinis? Quia dixit: nullum amplius Messiam Israelii expectandum esse." (Glossa; Quia Iiskias fugerit Messias, et de ipso dixit: Propheta Ezeck. xxix. 21. et Micha v. 3.) Meuschen N. T. ex Talmude illust. 4to. Leipsic, 1736. p. 30. (*m*) Hales' Analysis of Chronology, vol. ii. p. 462, 463. (*n*) Lowth's Isaiah, notes, 4to edit. p. 64. (*o*) Newcome's Minor Prophets, in loc. (*p*) Comment. in Libros. Hist. N. T. vol. ii. p. 271. Apud Smith's Scripture Testimony to Mess. vol. ii. p. 48. (*q*) Pearson on the Creed, Oxford edit. 8vo. vol. i. p. 270. and vol. ii. p. 48. "It is not to be denied," he observes, "that the proper signification of סבב is circumdare, oringere. R. Judah has observed but one interpretation of the verb, and Kimchi says that all the words which come from the root סבב, signify compassing, or circuition. Those words therefore (Jerem. xxxi. 22. נקבה תסבב נבר must literally import no less than that a woman shall encompass or enclose a man; which, with the addition of a new creation, may well bear the interpretation of a miraculous conception. On this account the Jews applied the passage determinately to the Messiah. This appears in Berashith Rabba Parash. 89. where, shewing that God doth heal, with that, with which he would del, he saith, as he punished Israel in a virgin, so would he also heal. By the testimony of R. Huna, in the name of R. Idi, and R. Josuah, the son of Levi. And again in Midrash Tillim, upon the 1st verse Psalm, R. Huna, in the name of R. Idi, speaking of the sufferings of the Messiah, saith, וזה נלך לטה, Iste est rex Messias: that when his hour is come God shall say, וכן הוא אומר אלי בבראתי היום לברתי: "I must create him with a new creation;" "and so (by virtue of that new creation) he saith, this day have I begotten thee." From whence it appareth that this sense is of itself literally clear, and that the ancient Rabbins did understand it of the Messiah; whence it follows that the later interpretations are but to avoid the truth which we profess, that "Jesus was born of a virgin, and therefore is the Christ." Vide also Schoetgenius, vol. ii. p. 99. Locum general: 50. 2. In Solar. Genes. fol. 13. col. 52. apud Schoetgen, vol. ii. p. 202, the words נקבה תסבב נבר are applied to the Church. "Die sexto applicat se uxor (Ecclesia) ut praesto sit marito suo (Deo) qui vocatur justus, eque die Sabbathi mensam instruat. Et hoc ipsum est, quod Scriptura innuit, dicens: (Creat Dominus). Et hoc fit temporibus Messiae, quae sunt dies sextus." Dr. Hayney, in his new translation of the prophecies of Jeremiah, renders the phrase "a woman shall put to the rout a strong man," and defends this interpretation by observing that the words (even if סבב be translated to encompass), can only mean to contain or comprehend in the womb; and as this is not a wonderful thing, he concludes the passage has some other meaning. But the fact is, that this encompassing in the womb being called a wonderful thing, has been referred on that very account to the miraculous conception. He supposes the woman to be the Jewish Church, which should put to rout all its powerful enemies. The word סבב in Hiphil, or Pihil, may certainly signify to cause to turn about, i. e. to repulse. But this was by no means a thing so unusual, that it should be called a new thing in the earth; for the Church of Israel had repeatedly overpowered its enemies, or been delivered from them in a most wonderful manner. The interposition of Providence for this cause was by no means a new thing in the earth. The sense of "repulsed," or "put to the rout," also is very forced, and without sufficient authority. Blayney's Jeremiah, 4to. 1784, Oxford, p. 56, and notes 194. Calvin, an author always entitled to our most impartial attention, comparing the passage with Isa. xliiii. 19. interprets it to signify the triumph of the Jews over the Chaldeans. By "the woman," he understands the Jews; by the "man," the Chaldeans; and by the "compassing," the triumph of the Jews over these, their enemies. Luther once maintained the same opinion. This interpretation, however, is entirely overthrow by the recollection of the fact, that neither the Chaldeans, nor the Persians, nor the Medes, were ever conquered by the Jews, who were freely released from their captivity. Not only does this fact overthrow the interpretation given by this eminent man, but the word נקבה is never used figuratively. Pfeiffer adds many very curious interpretations of the passage. Vide Pfeiffer Dubia vexata, p. 760. The passage is interpreted by Christian divines to refer to the miraculous conception. The "woman" is the mother of Christ. The "man" encompassed (אל נבוך of Isaiah ix. 5.) is the Messiah; the "encompassing" is the en-

31 \* And, behold, thou shalt conceive in thy womb, and bring B. V. Æ. 5.  
32 forth a son, and shalt call his name JESUS. He shall be J. P. 4709.

z Isa. vii. 14. Matt. i. 21. Nazareth.

the opinion of one of our most eminent divines, who proceeds to demonstrate, from the rabbinical and talmudical writers, that the ancient Jews gave the same interpretation to this passage, and referred it to the miraculous conception of the expected Messiah.

The greater part of the events which are predicted in the Old Testament are shadowed forth by types, or partial, intended resemblances to the event prefigured. The miraculous conception also is repeatedly typified in the Old Testament. Various women, Anna the wife of Elkanah, Sarah the wife of Abraham, the wife of Manoaah, and others, as well as Elisabeth the wife of Zacharias, are recorded to have brought forth children after their old age had begun. These events seem to have been designed to afford the Church of God, which expected a Messiah who should be in a peculiar sense the seed of the woman, a certain and miraculous proof, that, as nothing was impossible with God, he would in his own time give them the promised Messiah; of whose birth, the births of the children of these women were but types.

That the doctrine of the miraculous conception of the Messiah is laid down in the New Testament, as well as the Old, the Christian reader does not require to be informed. The account is contained in the commencing chapters of the Gospels of St. Matthew and St. Luke, and is to be found in every version and manuscript of the New Testament extant. As these chapters maintain the divinity of Christ, by asserting the fact of his miraculous birth, they have been attacked with a variety of theoretical arguments by the Socinian writers, as well as by all, whether Deists or nominal Christians, who would reduce the Gospel to a good and valuable system of morality; and represent the promised Messiah as merely the blameless man, the exemplary teacher, and possibly a superior prophet (r).

closure of the promised infant created in the womb. The "new thing in the earth" is the creation of the infant by supernatural power; a circumstance unusual, unknown, unthought, and unheard of before. That this is the meaning of the passage is gathered from the context, the former and latter passages connected with it referring to the Messiah. This intelligence only could give complete comfort to the pious Jews at the period when they were thus distressed. They were assured not only that they should return to their cities, but that the ancient promise should be accomplished, and the seed of the woman be born. Three arguments have been adduced by some against this mode of interpreting the passage. The first is that נקבה is the epithet applied only to the female sex in general, and not to any individual; more especially that the term is by no means applicable to a virgin. To this it is answered, that the word is applied to an individual in the following passages: Gen. i. 27. and v. 2; Levit. iii. 1. and 6; and ix. 28 and 32; xxvii. 4; Num. xxxi. 15; and that it is not unusual to use the same word in opposition to זכר, an individual of the other sex. And, in Leviticus xii. 15. the word נקבה is applied to a female infant, newly born. The second argument is, that the word נכר is never used to denote a newly born male infant. The Targum of Oukelos, however, on Gen. iv. 1. uses the word in this sense, and it is also so applied in Isa. iv. 5. "unto us a child is born," &c. &c. אל נכר. The third argument is, that סבב never refers to conception. The word, however, signifies in general "to enclose," "to surround;" and its use, in the present instance is sufficiently enforced and applicable. Vide Pfeiffer *Dubia vextata*, p. 760—762, and his references.

(r) I will notice but one objection which has lately been again brought forward against the doctrine of the immaculate conception, as it has frequently been urged by the Socinian writers, and is so admirably answered by a gentleman to whose valuable work I am much indebted. In his "Calm Inquiry into the Scripture Doctrine of the Person of Christ," Mr. Bclsham observes, "if the relation given of the miraculous conception were true, it is utterly unaccountable that these extraordinary events should have been wholly omitted by Mark and John, and that there should not have been a single allusion to them in the New Testament, and particularly that in John's history, Jesus should be so frequently spoken of as the son of Joseph and Mary, without any comment, or the least hint that this statement was erroneous."—"This objection," says Dr. P. Smith, "is plausible: but we ask a fair attention to the following considerations. The fact in question was of the most private and delicate nature possible, and, as to human attestation it rested solely on the word of Mary herself, the person most deeply interested. Joseph's mind was satisfied with regard to her honour and veracity, by a divine vision, which, in whatever way it was evinced to him to be no delusion, was still a private and personal affair. But this was not the kind of facts to which the first teachers of Christianity were in the habit of appealing. The miracles on which they rested their claims were such as had multiplied witnesses to attest them, and generally enemies not less than friends. Here then, we see a reason why Jesus and his disciples did not refer to this circumstance, so peculiar, and necessarily private. The account in Matthew had probably been transmitted through the family of Joseph and Mary; and that in Luke, through the family or intimates of Zacharias and Elisabeth; a supposition which furnishes a reason why the two narratives contain so little matter in common. It is objected also that this doctrine, is not alluded to in the other books of the New Testament. The same reason will account for the absence of reference to this miracle in the epistolary writings of the New Testament, if that absence be admitted to the fullest extent: for there is, at least, one passage which appears to carry an implication of the fact. The writer of the Epistle to the Hebrews, in explaining the symbolical representations by which it pleased the Holy Spirit, under the former dispensation, to prefigure the blessings of Christianity, seems to put the interior sanctuary, or "holy of holies," as the sign of the heavenly state; and the outer tabernacle as that of "the flesh," or human nature of the Messiah. As the Aaronical high-priest, on the great anniversary of expiation, was first to officiate in the tabernacle, offering the sacrifices and sprinkling the blood of symbolical pardon and purification, and then was to advance, through that tabernacle, into the most holy place, the representation of the divine presence; so Christ, our "Great High Priest," and "Minister of the sanctuary and of the true tabernacle,"—entered into the sanctuary—through the greater and more perfect tabernacle,—his own blood." Now, of *this* tabernacle it is declared that "the Lord pitched it, and not man:" that it was "not made with hands, that is, not of this creation." The expression in Scripture, "not made with hands," denotes that which is effected by the immediate power of

B. V. Æ. 5. great, and shall be called the Son of the Highest: and the Lord  
 J. P. 4709. God shall give unto him the throne of his father David: \* and 33  
 Nazareth. he shall reign over the house of Jacob for ever; and of his  
 a Dan. vii. 14. kingdom there shall be no end. Then said Mary unto the 34  
 Mic. iv. 7. angel, How shall this be, seeing I know not a man? And the 35  
 angel answered and said unto her, The Holy Ghost shall come  
 upon thee, and the power of the Highest shall overshadow thee;

On the same authority which induced the first ages to receive these chapters as authentic and genuine, Christians in all ages have made the doctrine of the miraculous conception an article of their faith. They have believed in Him "who was conceived by the Holy Ghost, and born of the Virgin Mary." See the whole of the admirable third article of Pearson on the Creed.

#### 9 ON THE SALUTATION OF MARY.

The learned Joseph Mede remarks on the salutation of the angel, "Hail thou that art highly favoured," *χαίρει κεχαριστωμένη*—that it must be rendered, not, as Dr. Hammond and the Vulgate represent it, "Hail thou that art full of grace," but in the same sense in which the house of Levi was highly favoured above the rest of the tribes of Israel. The word *קדש* (*holy*) does not always mean "holy in life," but "holy to the Lord," which implies a relative holiness, and as the word *קדש*, which sometimes is considered a synonym of *קדש*, is used in the same twofold sense, he concludes the salutation of the angel ought so to be understood in this place. The sermon in which Mede expresses this opinion, is upon Deut. xxxiii. 8.—"Let thy Urim and thy Thummim be with thy holy one." The Hebrew is *קדשתיך*, which Junius expounds, "with thy favoured one;" not *ἀνδρὶ ὁσίῳ σου*, as the Septuagint, but *κεχαριστωμένη σου*. "The word," says Lightfoot (vol. i. p. 411, fol. edit.), "is used by the Greek scholiast to express *קדש עב*, *μετὰ κεχαριστωμένου χαριστωθήση*, Ps. xviii. 25. in the sense of *χάρις*, mercy or favour, as Ephes. i. 6. *ἐχαρίτωσεν ἡμᾶς*." The salutation of the angel means, therefore, "Hail thou that art the especially elected and favoured of the Most High, to attain to that honour which the Jewish virgins, and the Jewish mothers, have so long desired—thou shalt be the mother of the Messiah." For an account of the peculiar manner in which the Jewish women desired offspring, in the hope that they might be the mother of the promised Messiah, vide Allix's Reflections on the Books of Moses. Mede's Works, fol. edit. London, 1677, p. 181. Lightfoot, vol. i. fol. edit. p. 411. See also Kuinoel and Rosenmüller in loc.

God, without the intervention of any inferior agency. It, therefore, in the case before us, intimates that the fleshly tabernacle of our Lord's humanity was formed, not in the ordinary way of nature, but by the immediate exercise of Omnipotence." Smith's Scripture Testimony to the Messiah, vol. ii. p. 17—19. Many modern interpreters, it is true, understand "the tabernacle" in these passages as signifying the heavenly st. te. Yet these writers make "the sanctuary" also to signify the same object; thus confounding two very distinct images. The propriety of the figures, the argument of the connexion, and the frequent use of *σκήνος* and *σκιώματα* to denote the human body, 2 Cor. v. 1—4, 2 Pet. i. 13, 14, (and this use of at least *σκήνος* is common in Greek writers: see Wetstein on 2 Cor. v. 1, and Schleusner's Lex.) satisfy me of the justness of the interpretation of Calvin, Grotius, James Cappel, Dr. Owen, &c. It is no objection that in Heb. x. 20, "the veil" is the symbol of the Messiah's human nature: for the veil, as one of the boundaries of the tabernacle, in a natural sense belonged to it; and the passage relates to our Lord's death; so that the veil is very fitly introduced, marking the transition out of life into another state. The text was partially quoted above, for the sake of presenting alone the clauses on which the argument rests. It is proper here to insert it at length. The reader will observe the apposition of "the tabernacle" and "the blood." "But Christ having presented himself, a High-Priest of the blessings to come, through the greater and more perfect tabernacle, not made with hands (that is, not of this creation,) and not through the blood of goats and calves, but through his own blood, entered once, (i. e. once for ever, never to be repeated,) into the sanctuary, having acquired eternal redemption." Grotius's note is so judicious and satisfactory, that it deserves to be inserted. "The design of the writer is to declare that Christ entered the highest heavens, through his sufferings and death. To keep up the comparison with the high-priest under the law, his object is to declare that Christ entered through his body and blood; for the body is very properly put by metonymy for bodily sufferings; and it is common in all languages to use the term blood to denote death, as death follows upon any very copious effusion of blood. Yet he does not express the body by its proper word, but uses a symbolical description suitable for carrying on the comparison. The Hebrews were accustomed to call the body a tabernacle; and from them the disciples of Pythagoras deduced the expression. In particular the body of Christ is called a temple, on account of the indwelling divine energy: John ii. 21. Here, this body is said to be "not made with hands," and the writer explains his meaning by adding, "that is, not of this creation," understanding by creation the usual order of nature; as the Jews apply the Talmudical term *Beriah* ("creation," "any thing created"): for the body of Christ was conceived in a supernatural manner. In this sense he properly employs the term not made with hands, because in the Hebrew idiom *עשה* is said to be made with hands, which, if rendered in its natural sense, would imply that the body of Christ was made by human hands, which is not the case.

Smith's Messiah, vol. ii. p. 29, 30. Archbishop Magee on the Atonement. Horsley's Tracts. Works of Bishop Bull. Smith's Christian Life. Archbishop Laurence. Veysie. Rennell. Narcs. Layman's Vindication of the Disputed Chapters of St. Matthew and St. Luke. Notes of Scott; Gill; Mant and D'Oyly. Wardlaw's Socinian Controversy. Dr. P. Smith's Sermon on the Atonement.

therefore also that holy thing which shall be born of thee shall  
 36 be called the Son of God. And, behold, thy cousin Elisabeth, B. V. Æ. 5.  
J. P. 4709.  
 she hath also conceived a son in her old age: and this is the Nazareth.  
 37 sixth month with her, who was called barren. For with God  
 39 nothing shall be impossible. And Mary said, Behold the  
 handmaid of the Lord; be it unto me according to thy word.  
 And the angel departed from her.

§ 5. *Interview between Mary and Elisabeth.*

LUKE i. 39—57.

39 And Mary arose in those days, and went into the hill country Hebron.  
 40 with haste, into a city of Judah<sup>10</sup>; and entered into the house  
 41 of Zacharias, and saluted Elisabeth. And it came to pass,  
 that, when Elisabeth heard the salutation of Mary, the babe  
 leaped in her womb<sup>11</sup>; and Elisabeth was filled with the Holy

<sup>10</sup> There is very little doubt that Hebron was the city here spoken of. In Joshua xxi. 13. we read that Hebron, with her suburbs, was given to the children of Aaron the priest, and in ver. 11. of the same chapter, and in chap. xi. 21. it is described as a city in the hill country of Judah. After the return from the captivity of Babylon, the priests were anxious to take up their abode in their appointed heritage. Hebron is celebrated for many events. Here Abraham received the promise of the miraculous birth of Christ. Here circumcision was probably first instituted (many being of opinion that it was known before the time of Abraham); here Abraham had his first land, and David his first crown. John was born at Hebron, and here he first appointed and administered the ordinance of baptism (a).

The Talmudists (b) inform us of a very singular custom in the temple service, which had a reference to Hebron. Before the morning sacrifice was offered, the President of the Temple was used to say every morning, "Go and see whether it be time to kill the sacrifice." If it was time, the answer was, "It is light." Those in the court replied, "Is the light come so far, that thine eyes may see Hebron?"

How far this tradition may be received I do not venture to decide; it is certain that Hebron was always regarded with particular attention by the people of Israel, and, if this tradition be correct, it must have been typical of some predicted and expected event. What place, then, in the land of Israel could have been so appropriate for the true light first to dawn before the perfect Sacrifice could be offered, as the city of Hebron? Here John the Baptist was born; and here the rays of truth first shone, when, through the inspiration of the Holy Ghost, the appointed Saviour was hailed for the first time near this place, as the Lamb of God, the true Sacrifice, who should take away the sins of the world.

Can these remarkable and wonderful events be regarded only as coincidences? To me they appear to point out the beautiful connexion and harmony in minute points of the two dispensations, and to prove that nothing has come to pass, but what was ordained of old.

If the account of Josephus (Bell. Jud. lib. 5. c. 7.) may be depended upon, Hebron was not only celebrated for the great events which had there taken place, but was renowned for its antiquity, and considered of more ancient date than Memphis in Egypt. Jerome and Eusebius likewise mention that there still remained at Mamre, near Hebron, the oak under which Abraham entertained his angelic visitors; and that the surrounding Gentiles held it in great veneration.

<sup>11</sup> The native Jew who reads in St. Luke's Gospel this expression, would be reminded of a tradition of their fathers, that when the Israelites came to the red sea, the children in the womb leaped for joy.

: ואפילו ואיכון עיברין במעי אמהן חיי, ומשבחן ל"ב : "imo etiam embryones, qui in utero matris erant, viderunt id, et Deum S. B. celebrarunt." Possibly it was in allusion to this tradition that the phrase is here used. Elisabeth may be supposed to express the greatness of her joy at the sight of her cousin, which so agitated her as to produce this effect. Elisabeth compared her happiness, in

(a) See Witsius de Vita Joh. Bapt. Misc. Sacra, vol. ii. p. 495. (b) Lightfoot's Chorographical Century, Works, folio, vol. ii. p. 46.

B. V. Æ. 5. Ghost : and she spake out with a loud voice, and said, Blessed 42  
 J. P. 4709. *art* thou among women, and blessed *is* the fruit of thy womb.

Hebron.

And whence *is* this to me, that the mother of my Lord should 43  
 come to me? For, lo, as soon as the voice of thy salutation 44  
 sounded in mine ears, the babe leaped in my womb for joy.

\* Or, which  
 believed that  
 there.

And blessed *is* she \* that believed: for there shall be a per- 45  
 formance of those things which were told her from the Lord.

And Mary said<sup>12</sup>, My soul doth magnify the Lord, 46

And my spirit hath rejoiced in God my Saviour. 47

For he hath regarded the low estate of his handmaiden : for, 48  
 behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things ; and 49  
 holy *is* his name.

And his mercy *is* on them that fear him from generation to 50  
 generation.

b Isa. ii. 9.

c Ps. xxxiii.

10.

d 1 Sam. ii. 6.

<sup>b</sup> He hath shewed strength with his arm ; <sup>c</sup> he hath scattered 51  
 the proud in the imagination of their hearts.

<sup>d</sup> He hath put down the mighty from *their* seats, and exalted 52  
 them of low degree.

e Ps. xxxiv.

10.

<sup>e</sup> He hath filled the hungry with good things ; and the rich 53  
 he hath sent empty away.

f Jer. xxxi. 3.

20.

He hath holpen his servant Israel, <sup>f</sup> in remembrance of *his* 54  
 mercy ;

g Gen. xvii.

19. Ps. cxxxii.

11.

<sup>g</sup> As he spake to our fathers, to Abraham, and to his seed for 55  
 ever.

And Mary abode with her about three months, and returned 56  
 to her own house.

### § 6. *The Birth and Naming of John the Baptist.*

LUKE i. 57, to the end.

Now Elisabeth's full time came that she should be 57  
 delivered ; and she brought forth a son. And her neigh- 58  
 bours and her cousins heard how the Lord had shewed great  
 mercy upon her ; and they rejoiced with her. And it came 59  
 to pass, that on the eighth day they came to circumcise  
 the child ; and they called him *Zacharias*, after the name of

beholding the mother of the expected Messiah, to that of her countrymen when they saw before  
 them, for the first time, the earnest of their long wished for deliverance from Egypt. Fol. 25. col. 99.  
 apud Zohar Exod. fol. 32. col. 91. apud Schoetgen. Hor. Heb. vol. i. p. 257.

<sup>12</sup> This speech of Mary is evidently the offspring of a mind thoroughly imbued with the language  
 and sentiments of the ancient Scriptures. A learned modern author has selected the original of this  
 verse as an instance of the adoption in the New Testament of the parallel couplet, so usual in the  
 Old Testament. It certainly may be considered as one collateral proof that the New Testament is  
 from the same spirit of inspiration as the Old, that these singular parallelisms and forms of compo-  
 sition are found in each. In the present instance, however, and no doubt in the great majority of  
 others, the composition of the speech appears to have been evidently unstudied. The effusion of  
 those who were actually inspired did not require any laboured arrangement, according to the laws  
 of studied composition. Bishop Jebb's Sacred Literature, p. 210.

- 60 his father. And his mother answered and said, Not *so* ; but B. V. Æ. 5.  
 61 he shall be called John. And they said unto her, There is J.P. 4709.  
 62 none of thy kindred that is called by this name. And they Hebron.  
 63 made signs to his father, how he would have him called. And  
 he asked for a writing table, and wrote, saying, His name is  
 64 John. And they marvelled all. And his mouth was opened  
 immediately, and his tongue *loosed*, and he spake, and praised  
 65 God. And fear came on all that dwelt round about them : and  
 all these \* sayings were noised abroad throughout all the hill \* Or, things.  
 66 country of Judæa. And all they that heard *them* laid *them* up  
 in their hearts, saying, What manner of child shall this be !  
 And the hand of the Lord was with him.  
 67 And his father Zacharias was filled with the Holy Ghost,  
 and prophesied, saying,  
 68 Blessed *be* the Lord God of Israel ; for he hath visited and  
 redeemed his people,  
 69 <sup>h</sup> And hath raised up an horn of salvation for us in the house h Ps. cxxxii.  
 of his servant David ; 17.  
 70 <sup>i</sup> As he spake by the mouth of his holy prophets, which have i Jer. xxxiii.  
 been since the world began : 6. xxx. 10.  
 71 That we should be saved from our enemies, and from the  
 hand of all that hate us ;  
 72 To perform the mercy *promised* to our fathers, and to remem-  
 ber his holy covenant ;  
 73 <sup>k</sup> The oath which he sware to our father Abraham, k Gen. xxii.  
 74 That he would grant unto us, that we being delivered out of 16.  
 the hand of our enemies might serve him without fear<sup>13</sup>,  
 75 In holiness and righteousness before him, all the days of our  
 life.  
 76 And thou, child, shalt be called the prophet of the Highest :  
 for thou shalt go before the face of the Lord to prepare his  
 ways ;  
 77 To give knowledge of salvation unto his people † by the re- † Or, for  
 mission of their sins,

<sup>13</sup> The Jews divide the worship of God into that which is offered מֵאַהֲבָה "from love," and that which is offered מִיִּרְאָה "from fear." In allusion to which distinction, St. Paul, one of the most learned Jews of his time, uses the expression Rom. viii. 15. πνεῦμα δουλείας. In the Old Testament dispensation the laws of Moses were delivered under circumstances calculated to excite the strongest fear and apprehension—the most rigid obedience was required; and the people were anxiously alarmed lest any thing should be done by them, whereby they might become polluted, and incur the anger of their God. This law was a yoke which neither they, nor their fathers, were able to bear. But in the law which was now to be ushered in by the Messiah, Zacharias announces, in this sublime prophecy, the introduction of a new worship; not from slavish fear, but from pure love to God, which is inconsistent with, and casteth out, fear. He was singing the death song of the Jewish Church. He prophesied the overthrow of the system of ceremonies, rites, and all their burthensome minutiae; and the establishment in their place of a holy and perfect system, wherein God should be served and honoured as with the love and worship of children. Both this, and the phrases (ver. 79.), as well as others, can only be fully understood by keeping in view the opinions of the Jews, in the days of our Lord and his Apostles. Vide Schoetgen. vol. i. p. 261. and Faber's Horæ Mosaicæ, on the Prophecy of Zacharias.



B. V. Æ. 5.  
J.P. 4709.

Hebron.

\* Or, *bowels of the mercy.*

† Or, *sun rising, or, branch.*

Numb. xxiv.

17. Isa. xi. 1.

Zech. iii. 8.

Mal. iv. 2.

Through the \* tender mercy of our God; whereby the † day-78 spring from on high hath visited us,

To give light to them that sit in darkness and *in* the shadow 79 of death, to guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in 80 the deserts till the day of his shewing unto Israel.

### § 7. *An Angel appears to Joseph.*

MATT. i. 18, to the end.

Nazareth.  
1 Luke i. 17.

Now the <sup>1</sup> birth of Jesus Christ was on this wise: When as 18 his mother Mary was espoused to Joseph, before they came together <sup>14</sup>, she was found with child of the Holy Ghost. Then 19 Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream <sup>15</sup>, saying, Joseph, thou son

<sup>14</sup> It was the custom among the Jews to allow some interval between the יתירה, “the espousals and the nuptials,” and הכנסה, “the bringing of the espoused into the husband’s house.” See Deut. xx. 7. The words (v. 18.) *πρην ἢ συναλθεῖν αὐτοῦς*, may apply to either of these. The object of the law was to satisfy the husband of his wife’s chastity. In this probationary period, after her return from her cousin Elisabeth, we are told that the Virgin Mary was found with child.

Had the Virgin been espoused, under these circumstances, to any other than a just and humane man, such as Joseph, she would in all probability have been immediately exposed, with inconsiderate rashness, to public scorn and derision: but, as it was, we find that she was treated with kindness and indulgence, and that Joseph listened to her defence. Her vindication, we may infer from the narrative, was received by her espoused husband with much surprise and incredulity; but we may suppose that he was too well acquainted with the prophecies of his Scriptures, to doubt the possibility of this event. In addition to which, he must have been informed of the object of Mary’s journey into the hill country, of the vision, and consequent events in the temple. He pondered, he hesitated—he knew not what to decide—still hoping that his unsuspected and beloved spouse was in truth the elected and favoured Virgin Mother of the Holy One of Israel. But while he thought on these things, and at last resolved (perhaps from fear of ridicule) to put her away privily, Behold the angel of the Lord appeared unto him in a dream, and at once dispelled all his doubt and fears, by revealing the gracious designs of Providence, and assuring him of the innocence of his spotless wife.

### <sup>15</sup> ON PROPHETIC DREAMS.

The occasion seems to call for the next merciful intervention of divine power that was vouchsafed, at the dawning of the day of the Messiah. The approach of the kingdom of the Messiah had been already announced by the appearance of angels, and the return of the spirit of prophecy to two of the kindred of Mary, and now likewise to herself. It is more than probable that Joseph knew this; but, as he was still unconvinced, a peculiar demonstration was given to him, in the revival of prophetic dreams: another way in which God had formerly made known his will to mankind.

In the ancient and purer times of patriarchism, as well as in the earlier ages of Judaism, the Deity frequently revealed his will in this manner, both to his own people, and to some individuals of other nations. Not only were Joseph, Abraham, and Jacob, thus favoured; but Laban, Abimelech, Pharaoh, and even Nebuchadnezzar, received similar communications from on high. This, with every other miraculous evidence of God’s superintendence over the Jewish Church, had been now long discontinued; and the Jews, who placed the greatest dependence on dreams, and had even formed rules and a regular system for their interpretation, had particularly regretted the want of this medium of divine communication.

The revival, therefore, of this ancient mode of revealing the will of God must have convinced the pious Joseph that the anxiously anticipated event, the birth of the Messiah, was near; and that his

of David, fear not to take unto thee Mary thy wife : for that B. V. Æ. 5.  
 21 which is conceived in her is of the Holy Ghost. <sup>m</sup> And she J.P. 4709  
 shall bring forth a son, and thou shalt call his name JESUS : Nazareth.  
 22 for he shall save his people from their sins <sup>10</sup>. Now all this was Luke i. 31

betrothed spouse, who was of the family of David, from whom the Messiah was to descend, was certainly the virgin upon whom the honour of his birth was to be conferred. Under all the circumstances of the Incarnation, it appears that the Virgin was espoused to one who was more likely than any other to secure her from scorn—to protect her in danger—to relate the truth to the believing Jews; and, by affirming that another distinct branch of evidence had been afforded him, to strengthen the conviction, that would now begin to obtain some influence, that God had visited his people.

Philo, in his tract *περὶ τοῦ θεοπέμπτους εἶναι οὐνείρους*, has described at length the difference between prophetic and monitory dreams.

His first sort of divine dreams he thus defines, *τὸ μὲν πρῶτον ἦν ἀρχόντος τῆς κινήσεως Θεοῦ, καὶ ὑπηκούουτος ἀοράτως τὰ ἡμῖν μὲν ἀδηλα, γνώριμα δὲ ἑαυτῷ*. The first kind was when God himself did begin the motion in the fancy, and secretly whispered such things as are unknown indeed to us, but perfectly known to Himself. Of this sort were the patriarch Joseph's dreams.

The second kind was this, *τῆς ἡμετέρας διανοίας τῇ τῶν ὅλων συγκινομένης ψυχῇ, καὶ θεοφορήτου μανίας ἀναπιμπλαμένης*. When our rational faculty, being moved together with the soul of the world, and filled with a divinely-inspired fury, doth predict those things that are to come. In this definition he permiteth his heathen philosophy to supersede his better theology. The God of his fathers was the Lord of the world, not the soul of the world. Though He fills all space, He rules all space. One mode of communicating his will to man, is well described; if, for "soul of the world," we read, "the influences of the Supreme Being."

The third is thus laid down—*Συνιστάται δὲ τὸ τρίτον εἶδος, ὅπταν ἐν τοῖς ὕπνοις ἐξ ἑαυτῆς ἡ ψυχὴ κινουμένη, καὶ ἀναδινοῦσα ἑαυτήν, κορυβαντιᾷ καὶ ἐυθουσιῶσα, δυνάμει προγνωστικῇ τὰ μέλλοντα θεσπίζει*.—i. e. the third kind is, when in sleep the soul being moved of itself, and agitating itself, is in a kind of rapturous rage, and in a divine fury doth foretel future things by a prophetic faculty.

These things are also contrary to present experience, but they are not contrary to philosophy. An event or action which has actually taken place convinces our reason by means of our senses, that the event was real; so did the miraculous impressions of prophetic dreams, or visions, distinguish themselves from the sensations, occasioned only by the common circumstances of life, in such a manner that the prophet or person favoured with them could not mistake the effect of the extraordinary impulse for any common feeling arising from ordinary situations and events. Ideas, it is true, are usually suggested by the senses only; but why should we not believe that the Father of spirits can affect our mind with images and ideas, produced by other agency than that of the senses? Smith on Prophecy, vol. iv. Watson's Tracts, p. 306. Vide Lightfoot, vol. ii. p. 243. Calmet's Dict. Art. Dreams. Witsius Miscell. Sacra, vol. i. p. 27. de insomniis, and p. 289, de Prophetis, in Evang. laudatis.

<sup>16</sup> It may be observed here, how uniformly the idea of a spiritual Messiah is preserved. Joseph, in common with his countrymen, may justly be supposed to have entertained the opinion that a temporal Messiah was coming to deliver his people from the Romans; the angel informs him that He should be called Jesus, (from *ἰσῶ*, to save,) for He should save them from their sins. He should save them not merely from the consequences of their sins by his atonement, but from the dominion of their sins by his gift of the Holy Spirit, to lead them both into obedience and truth. We must not hope to be delivered hereafter from the consequences of evil, unless we are at present delivered from its power.

The name Jesus, say Castalio and Osiander, Heb. *יהושע*, may possibly signify "the man Jehovah," or Jehovah incarnate, God in human nature. It is compounded of *יהוה* and *ישו*: the letter *ש* being interposed from the latter word, the two others *י* and *ה* being rejected as serviles, and therefore added or rejected at pleasure. This name is given at full length by Moses to the Angel Jehovah who conducted the Israelites through the wilderness, "The Lord is a man of war," *יהוה איש מלחמה*. The same name is given likewise at length in the exclamation of Eve, in which she expressed a hope that her son was the promised deliverer *יהוה אתי יהוה אתי*.

The angel commands that the name Jesus be given to the Messiah, "because he shall save his people from their sins." The Angel Jehovah led his people through the wilderness, and saved them from their enemies, and from the hands of all who hated them. Christ was to do the same. The analogy between the enemies of Israel and the enemies of the soul of man is complete. Christ in the former instance was the Saviour of his people from their temporal enemies. He was now to be re-

B. V. E. 5. done, that it might be fulfilled which was spoken of the Lord  
 J. P. 4709. by the prophet<sup>17</sup>, saying, "Behold, a virgin shall be with child, 23  
 Nazareth. and shall bring forth a son, and \* they shall call his name  
 n Isai. vii. 14. Emmanuel, which being interpreted is, God with us. Then 24  
 \* Or, his name shall be called. Joseph being raised from sleep did as the angel of the Lord  
 had bidden him, and took unto him his wife: and knew her 25  
 not till she had brought forth her firstborn son: and he called  
 his name JESUS.

§ 8. *Birth of Christ at Bethlehem.*

LUKE ii. 1—8.

Bethlehem. And it came to pass in those days, that there went out a 1  
 decree from Cæsar Augustus, that all the world should be  
 \* Or, enrolled. \* taxed<sup>18</sup>. (And this taxing was first made<sup>19</sup> when Cyrenius 2

vealed as their Saviour from their more dangerous and inveterate adversaries, Death, Satan, and the evil of their own nature.

Pfeiffer is of opinion, with the generality of commentators, that the name must be derived from *נצור*, 'to save;' he rejects, therefore, the above derivation; which is given with little variation from Osiander, Reuchlin, and Sebastianus Castalio. See the whole Dissertation de nomine Jesu—Pfeifferi Dubia vexata, p. 1154, particularly Th. 6 to 18 inclusive.

I have placed the appearance of the Angel to Joseph after Mary's return from the house of Elisabeth, as she came back from Hebron before the birth of John, three months after the annunciation of the Messiah. On her arrival at her own house, when her pregnancy became evident, the fears and suspicions of Joseph, we may justly suppose, were excited. Before that period he could have no reason for suspicion. Lightfoot, vol. i. p. 421.

<sup>17</sup> The Christian may believe that this passage refers to the Messiah on the authority of St. Matthew; and the Jew may likewise believe it, on the authority of the ancient Targumists, who, with their countrymen in general, were accustomed to refer these expressions of their early prophets to the expected Messiah. To overthrow the force of the prediction they have, however, in later days, made use of arguments which their ancestors would have disdained. Vide Kidder's Demons. of Mess. p. iii. p. 90, &c. &c. &c.

<sup>18</sup> Another proof was now to be afforded to the whole Jewish nation, that the time of the Messiah had arrived. The Father of the Patriarchs had long prophesied that the sceptre was not to depart from Judah, nor a lawgiver from between his feet, until Shiloh, "the sent," the Messiah (*a*) come (Gen. xlix. 10). The people, though they had long been subjected to the Romans, had been hitherto more immediately under the control of their high priests, and of the family of Herod, who called himself a Jew, though he was of the race of Edom; they were now reduced to a mere province; they were commanded by a Heathen, a stranger and a foreigner, to enrol their families in the public registers; to take the oath of fidelity, and, probably, to pay tribute to him as their sovereign and ruler (*b*). What could have been a stronger argument and appeal to every individual Jew, that the sceptre had entirely departed, and that Shiloh was to be immediately expected, than this individual taxation, or badge of subjection?

<sup>19</sup> The word *πρώτη* must be construed in the same sense of priority as to time; it bears this

(*a*) The Targum of Onkelos gives this interpretation—"Non recedet שולמן עביר שלטן, faciens potentiam ex domo Juda, יסורא, et scriba ex nepotibus ejus in æternum, donec veniat Messias;" and the Targum of Jonathan, "Non cessabunt reges, et præsidet ex domo Juda, et scribæ, docentes legem ex semine ejus, usque ad tempus, donec veniat Messias;" and the Jerusalem Targum gives the same interpretation. See also a large number of authorities from the early Jewish writers, all to the same effect, in Schoetgenius Horæ Hebraicæ, vol. ii. p. 492, &c. On the Sceptre of Judah, see the dissertation of Schoetgenius de Schiloh Dominatore; and a curious and most ingenious dissertation by Bishop Warburton, who thus interprets the prophecy—"The Theocracy shall continue over the Jews, until Christ come to take possession of his Father's kingdom." Divine Legation, vol. iv. p. 245—266. "Quod nomen habet Messias? Qui sunt de domo שילון R. Schilæ seu scholastici ejus, dixerunt שילון Schilo esse nomen ejus: quis dicitur Gen. xlix. 10. Usquedum veniet Schilo." Meuschen N. T. ex Talmude, p. 30, and 902. See also Leslie's Case of the Jews, Dublin, 1755, p. 6. (*b*) About this time Augustus, as is related by Josephus, ordered the oath of fidelity to be taken to him, as the superior and sovereign of the land. In that oath, Herod was considered as secondary to the Emperor, and the people were not required to give him their personal allegiance. It is possible that the enrolment ordered by Augustus was the same as the ἀπογραφή of St. Luke. See the next note.

3 was governor of Syria<sup>20</sup>.) And all went to be taxed, every  
 4 one into his own city. And Joseph also went up from Galilee,  
 out of the city of Nazareth, into Judæa, unto<sup>o</sup> the city of  
 David, which is called Bethlehem; (because he was of the  
 5 house and lineage of David:) to be taxed with Mary his  
 6 espoused wife, being great with child<sup>21</sup>. And so it was, that,  
 while they were there, the days were accomplished that she  
 7 should be delivered. And she brought forth her firstborn son,

J. P. 4709.  
 B. V. Æ. 5.  
 Bethlehem.  
 o John vii. 42.

sense in some, though not many, instances. It is much better thus to render the passage, than to adopt any conjectural emendation; whether *πρὸ τῆς*, with Whitby, or *πρώτη πρὸ τῆς*, with Michaelis, which his translator so decidedly condemns; or than Mr. Benson's, which is very ingenious, but unsupported by the only authority which ought to induce us to receive any alteration of the vulgar text of the New Testament, the authority of manuscripts. It is certainly a very slight alteration, but it must be rejected, in the absence of other proof.

He would read *αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἢ (ἀπογραφὴ ἢ ἐγένετο) ἡγεμονεύοντος τῆς*, &c. &c. inserting only the single letter *ἢ*, between *ἐγένετο* and *ἡγεμονεύοντος*—and thus render the passage, "This taxing took place before that, which took place, when Cyrenius was governor of Syria."

The suggestion of Mr. Benson, that the decree for the taxing, or *ἀπογραφὴ*, of St. Luke, was the same with the taking the oath of allegiance to Augustus, mentioned by Josephus, is well supported; and, if his hypothesis did not require an alteration of the sacred text, which is not warranted by the requisite authorities, might be received without hesitation. See the next note on the solution of the difficulty in this verse. Vide Benson's Chronology of the Life of Christ.

<sup>20</sup> It has been asserted that this verse contradicts some well supported facts in history. Cyrenius, it is said, was not Governor of Syria till eleven years after this enrolment. At the time of Christ's birth Saturninus and Volumnius were Presidents of that country.

The following is a correct statement of the fact, according to the best authorities who have carefully studied the subject. Herod, some few years before his death, had been misrepresented to Augustus. The Roman emperor, to punish his imputed crime, ordered that Judea should be reduced to a Roman province, and a register be taken of every person's age, dignity, employment, family, and office. When this decree was first promulgated Cyrenius was only a Roman senator, and collector of the imperial revenue. Its execution was postponed, through the influence of Nicholas of Damascus, who was sent by Herod to Rome, to vindicate his conduct to Augustus; and it was only carried into effect eleven years afterwards, when Cyrenius had been advanced from the inferior dignity of collector of the public tribute to the office of Governor of Syria.

The difficulty, therefore, respecting the words in the original will disappear, when the passage is considered in reference to this statement. Dr. Lardner, who is followed by Dr. Paley, proposes a solution, which has now been generally adopted. "This was the first enrolment of Cyrenius, who, though a Roman Senator only, when it was decreed, was Governor of Syria, and is known among the Jews by that title." When St. Luke wrote the Gospel, Cyrenius was known by his latter title. Lardner's Works, 4to. p. 136, &c. Paley's Evidences, vol. ii. 177. Hales's Anal. vol. ii. p. 705, &c.

<sup>21</sup> There does not appear to have been any necessity, from the nature of the tax, for the personal attendance of Mary at Bethlehem. When we consider her situation, it is not improbable she might have been induced to have accompanied her husband to insure his protection, and to preserve herself from the insult or contumely of her unbelieving neighbours, to which she might have been already exposed. To avoid reproach, or derision, she might have encountered fatigue and inconvenience. However this may be, it shews us the manner in which the prophecies of the Old Testament were accomplished by circumstances apparently accidental. No mortal wisdom could have foreseen the journey of Joseph to Bethlehem, and the consequent fulfilment of that prediction of Micah, which the Jews had long referred to, as an undoubted prophecy of the birth-place of Christ. When Herod called the Priests together, to demand of them "Where Christ should be born?" they assured him it was at Bethlehem, from the prophecy of Micah (Mic. v. 2). This authority, however satisfactory to a Christian, is not, I have heard, sufficient for the modern Jew, who is more inclined to depend on the testimony of his ancient Rabbis. I refer him to Joma, f. 10. 1. apud Meuschen N. T. ex Talmude, p. 19. (in p. 28. it is only a repetition of the same reference,) and the Targum on Micah, מְרִירָה יִפֶּק מְשִׁיחָא, מְרִירָה יִפֶּק מְשִׁיחָא, "Ex te ante me prodibit Messias, ut faciat potentiam super Israel." Apud Schoetgen. vol. i. p. 3.

J. P. 4709. and wrapped him in swaddling clothes, and laid him in a manger;  
 B. V. Æ. 5. because there was no room for them in the inn.  
 Bethlehem.

§ 9. *The Genealogies of Christ* <sup>22</sup>.

MATT. i. 1.

p Luke iii. 23. The book of the <sup>d</sup> generation of Jesus Christ, the son of David, 1  
 the son of Abraham.

<sup>22</sup> ON THE GENEALOGIES OF ST. MATTHEW AND ST. LUKE.

The apparent discrepancies between the Genealogies of St. Matthew and St. Luke, contained in this section, have given rise to much discussion. The enrolment ordered by Augustus must have compelled every family to review their tables of pedigree, which were always preserved among the Jews with more than usual attention: we may therefore justly conclude that if any error had crept into the pedigree of Joseph and Mary, it would then have been rectified. In addition to this, we may observe, that St. Matthew and St. Luke published their Gospels at a time when the general tables of pedigree were still preserved, and when every genealogical table which professed to trace the descent of one who claimed to be the expected Messiah would be inspected with the most scrupulous and jealous anxiety. Yet we do not read that any objection to the accuracy of the Evangelists was raised by their contemporaries. Satisfactory solutions of the apparent differences have been given by Archbishop Newcome, Grotius, Whitby, South, Julius Africanus, and others, as well as Lightfoot, whose opinion on this point is generally the most approved. This learned divine supposes that St. Matthew wrote his Gospel more particularly for the Jews: he therefore proves Christ to be their Messiah, the heir of the throne of David, by legal descent from Abraham and David. But St. Luke, addressing himself to the Gentiles, to whom the promise had been given before the Levitical Dispensation, proves the same Christ to be the predicted seed of the woman, the son of Adam, the son of God.

From perusing the various schemes of the theologians who have discussed this point, we may, however, come to these general conclusions:

From Abraham to David the genealogies of St. Matthew and St. Luke coincide.

It is commonly agreed that Matthew gives the legal, and not the natural, pedigree of Joseph.

Matthew traces the descendants of David through Solomon to Jechonias; in whom the descendants of Solomon became extinct.

The legal successor of Jechonias was Salathiel; who was descended from David through his son Nathan.

Hence Salathiel appears in Matthew as the son of Jechonias; though he was really the son of Neri, as stated by Luke.

Zorobabel had two sons, Abiud and Rhesa.

Whether the line of Abiud became extinct in Matthan is disputed.

It is agreed that from Heli upwards, in Luke's genealogy, the *natural* succession is given.

It is disputed whether Joseph was Heli's actual son, or his legal son, or his son-in-law.

According to Julius Africanus (apud Euseb.) Joseph was the actual son of Jacob, and the grandson of Matthan. An opinion adopted by Whitby.

According to Grotius, Joseph was the actual son of Heli, and the legal successor of Jacob. This makes Luke's genealogy the natural pedigree of Joseph throughout.

Lightfoot supposes that Joseph was the son-in-law of Heli, his wife Mary being the daughter of Heli.

All seem to agree that both Joseph and Mary were lineally descended from Zorobabel.

Therefore from Zorobabel upwards their natural pedigrees, as given by Luke, coincide.

Whether the pedigree from Zorobabel downwards, in Luke, be that of Joseph or Mary, is uncertain.

Whether the pedigree in Matthew from Zorobabel downwards, be the *real*, or the *legal* descent of Joseph, is uncertain.

Dr. Adam Clarke, in his Commentary, has devoted much attention to this subject, and his conclusions appear so satisfactory, that I shall here lay them before the reader.

1. "Being (as was supposed) the son of Joseph." This phrase is used by Herodotus, to signify one who was only *reputed* to be the son of a particular person, *τούτου παῖς νομιζεται*, "He was supposed to be this man's son."

2. Much learned labour has been used to reconcile this genealogy with that of St. Matthew, chap.

LUKE iii. 23, to the end.

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being (as was supposed) the son of Joseph, which was *the son of*

i. and there are several ways of doing it : the following, which appears to me to be the best, is also the most simple and easy.

3. Matthew, in descending from Abraham to Joseph the spouse of the blessed Virgin, speaks of sons properly such by way of natural generation : Abraham begat Isaac, and Isaac begat Jacob, &c. But Luke, in ascending from the Saviour of the world to God himself, speaks of sons either properly or improperly such ; on that account he uses an indeterminate mode of expression, which may be applied to sons putatively or really such. "And Jesus began to be about thirty years of age, being as was supposed the son of Joseph—of Heli—of Matthat," &c. This receives considerable support from Raphelius's method of reading the original, *ὄν (ὡς ἐνομίζετο υἱὸς Ἰωσήφ) τοῦ Ἥλι,* "being, (when reputed the son of Joseph) the son of Heli," &c. That St. Luke does not always speak of sons properly such, is evident from the first and last person whom he names : Jesus Christ was only the supposed son of Joseph, because Joseph was the husband of his mother Mary ; and Adam, who is said to be the son of God, was such only by creation. After this observation, it is next necessary to consider that, in the genealogy described by St. Luke, there are two sons-in-law, instead of two sons.

4. As the Hebrews never permitted the names of women to enter into their genealogical tables, whenever a family happened to end with a daughter, instead of naming her in the genealogy, they inserted her husband as the son of him, who was, in reality, but his father-in-law. This import, Bishop Pearce has fully shown, *νομίζεσθαι* bears, in a variety of places. Jesus was "considered according to law," or "allowed custom," to be the son of Joseph, as he was of Heli.

5. The two sons-in-law who are to be noticed in this genealogy are Joseph the son-in-law of Heli, whose own father was Jacob, Matt. i. 16. ; and Salathiel, the son-in-law of Neri, whose own father was Jechonias, 1 Chron. iii. 17, and Matt. i. 12 : this remark alone is sufficient to remove every difficulty. Thus, it appears, that Joseph, the son of Jacob, according to St. Matthew, was son-in-law of Heli, according to St. Luke. And Salathiel, son of Jechonias, according to the former, was son-in-law of Neri, according to the latter.

6. Mary, therefore, appears to have been the daughter of Heli, so called by abbreviation for Heliachim, which is the same in Hebrew as Joachim.

7. Joseph son of Jacob, and Mary daughter of Heli, were of the same family : both came from Zorobabel ; Joseph from Abiud, his eldest son, Matt. i. 13. and Mary by Rhesa, the youngest. See ver. 27.

8. Salathiel and Zorobabel, from whom St. Matthew and St. Luke cause Christ to proceed, were themselves descended from Solomon in a right line : and though St. Luke says that Salathiel was the son of Neri, who was descended from Nathan, Solomon's eldest brother, 1 Chron. iii. 5. this is only to be understood of his having espoused Nathan's daughter ; and that Neri dying probably without male issue, the two branches of the family of David, that of Nathan and Solomon, were both united in the person of Zorobabel, by the marriage of Salathiel, chief of the regal family of Solomon, with the daughter of Neri, chief and heretrix of the family of Nathan. So that Jesus, the son of Mary, re-united in Himself all the blood, privileges, and rights, of the whole family of David, in consequence of which He is emphatically called, 'the Son of David.' It is worthy of remark, that Matthew, who wrote principally for the Jews, carries his genealogy to Abraham, through whom the promise of the Messiah was given to the Jews ; but St. Luke, who wrote for the Gentiles, extends his genealogy to Adam, to whom the promise of the Saviour was in behalf of all his posterity.

v. 36. The insertion of the word Cainan has occasioned much difficulty ; as Cainan, the son of Arphaxad, and father of Sala, is not found in any other Scripture genealogy. The best solution, because it does not violate the text, is that Cainan was a surname of Sala, and that the names should be read together, thus—the son of Heber—the son of Sala Cainan—the son of Arphaxad.

The opinion of Africanus, long received by the Church, as the only legitimate mode of reconciling these difficulties, is as follows :—

The names of kindred among the Jews were reckoned in two ways.

1. According to nature, as in the case of natural generation. 2. According to law ; as, when a man died childless, his brother was obliged to take his wife, and the issue of that marriage was accounted to the deceased brother. In this genealogy some succeeded their fathers as natural sons, but others succeeded who bore their names only. Thus neither of the Gospels is false : the one reckoning the pedigree by the natural, the other by the legal line. The race both of Solomon and Nathan is so interwoven by those second marriages, which raised up issue in the name of a deceased brother, that some appear to have two fathers—him, whose natural issue they were, though they did

Heli, which was *the son of Matthat*, which was *the son of Levi*, 24 which was *the son of Melchi*, which was *the son of Janna*, which

not bear his name; and him, to whom, having died childless, the children of his wife and brother were accounted for a seed, assuming his name.

If we reckon the generations according to Matthew, from David by Solomon, Matthan will be found the third from the end, who begat Jacob, the father of Joseph; but if we reckon according to Luke, from Nathan the son of David, then the *third* person from the end will be Melchi, whose son was Heli, the father of Joseph; for Joseph was the son of Heli, the son of Melchi. Matthan and Melchi having successively married the same wife, the latter begat children, who were brethren by the mother. Matthan, descending from Solomon, begat Jacob of Estha. After the death of Matthan, Melchi, who descended from Nathan, being of *the same tribe, but of another race*, took his widow to wife, and begat Heli: thus Jacob and Heli were brethren by the mother. Heli dying without issue, Jacob married his widow, and begat Joseph, who, by law, was accounted the son of Heli; because the law required the seed to be raised up to the deceased brother. Matthew therefore says, very properly, *Jacob begat Joseph*, but Luke says Joseph was the son of Heli; and, it is worthy of remark, that St. Luke does not use the term *begot* or *begetting*, but traces this genealogy by *putative*, and not by *natural* sons.

The late learned Dr. Barrett has studied this difficult subject with the deepest attention, and by a new line of argument has reconciled the apparent discrepancies of the two genealogies. After examining the hypothesis of Africanus, he rejects it on the principle that it refers wholly to the descent of *Joseph* from David, without proving that the son of *Mary* was the son of David.

Dr. Barrett then states his own solution, viz. that *Matthew* relates the genealogy of *Joseph*, and *Luke* that of *Mary*. Hence it appears probable, that, after Matthew had given his genealogy to the world, another should be added by Luke, to prove that Christ was fully descended from David, not only by his supposed father Joseph, but by his *real* mother Mary. Those who agree in this opinion may be divided into two classes. 1. Those who affirm, that the families of Solomon and Nathan met in Salathiel and Zorobabel, and afterwards divaricated, till reunited in the marriage of Joseph and Mary. 2. Those who assert that Salathiel and Zorobabel were distinct individuals, and that no union took place between the families previous to the marriage of Joseph and Mary. To the latter opinion he objects, as being contradictory to the divine promise, 2 Sam. vii. 7—12—16. for, according to this hypothesis, neither Mary nor Christ was descended from David by Solomon. He therefore proposes to support the other hypothesis, and to clear away its difficulties. As Irenæus, Africanus, and Ambrosius, assert that Luke has some names interpolated; to detect this error, Dr. Barrett divides the genealogy into four classes: 1. From God to Abraham. 2. From Abraham to David. 3. From David to Salathiel. 4. From Salathiel to Christ. He examines these at length, and concludes there have been some interpolations, omissions, and transpositions. To give a satisfactory view of this subject, he introduces a synopsis of the principal various readings of MSS. Versions, &c. on Luke ii. 24—31.

From this collation of authorities, after correcting the omissions and interpolations, he concludes with Irenæus, that these generations should be laid down in the following order. 1. Jesus. 2. Joseph, (or Mary, the daughter of Heli.) 3. Heli, the grandfather of Christ. 4. Matthat. 5. Levi. 6. Melchi. 7. Janna. 8. Joseph. 9. Matthias. 10. Amos. 11. Naum. 12. Esli. 13. Nagge. 14. Semel. 15. Joseph. 16. Juda. 17. Joanna. 18. Rhesa. 19. Zorobabel. 20. Salathiel. 21. Neri. 22. Melchi. 23. Addi. 24. Cosam. 25. Elmodam. 26. Er. 27. Jose. 28. Eliezer. 29. Jorim. 30. Matthat. 31. Levi. 32. Simeon. 33. Juda. 34. Joseph. 35. Jonan. 36. Eliakim. 37. Mattatha. 38. Nathan. 39. David. 40. Jesse. 41. Obed. 42. Booz. 43. Salmon. 44. Naasson. 45. Aminadab. 46. Aram. 47. Esrom. 48. Pharez. 49. Juda. 50. Jacob. 51. Isaac. 52. Abraham. 53. Terah. 54. Nahor. 55. Serug. 56. Ragau. 57. Peleg. 58. Eber. 59. Sala. 60. Canaan. 61. Arphaxad. 62. Shem. 63. Noah. 64. Lamech. 65. Methusaleh. 66. Enoch. 67. Jared. 68. Mahalaleel. 69. Canaan. 70. Enos. 71. Seth. 72. Adam.

From the generations thus laid down, there will be found fifty-one names between Christ and Abraham, excluding the latter, which agrees both with Africanus and Ambrosius. Now let thirty years be reckoned to each generation between Christ and David, Salathiel will then appear to have been born anno 570 before Christ, which will be found near the truth; and David 1140. David was in fact born 1085 B. C. whence there appears an error of fifty-five years, or about the twentieth part of the time, in so many generations. But according to the received text of Luke, Salathiel must be born B. C. 630, and David 1260; this would be an error of 175 years, or a fifth part of the whole interval.

Dr. Barrow endeavours to solve the principal difficulty by adopting the genealogy of David, as delivered 1 Chron. iii. In this chapter, and in the Book of Kings, the whole is laid down in the

25 was the son of Joseph, which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the

most accurate manner, till the reign of Jechonias, after which he supposes some errors have been admitted into the text, on account of many inconsistencies, chronological difficulties, and various readings, which he enumerates.

From these considerations it appears, that those who are mentioned 1 Chron. iii. 18. were neither the sons of Jechoniah, nor of Salathiel, and consequently were the sons of Zerubbabel, as he has satisfactorily proved—that Pedaiah, or Peraiah, is the same who, in verse 21, is called Rephaiah, who is mentioned Nehemiah iii. 9. and that Jechamiah is the same as Joachim, who, according to Esdras v. 5. was the son of Zerubbabel. Both these names, Pedaiah or Peraiah, and Jechamiah, occur 1 Chron. iii. 18. consequently a verse is transposed; a thing not unfrequent in the sacred writings. He therefore contends that the text of 1 Chron. iii. 18—22. should be read in the following order:

Verse 18. And the sons of Salathiel, Zerubbabel, and Shimei; and the sons of Zerubbabel, Meshullam, Hannaniah, and Shelomith their sister.

Ver. 19. Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab hesed.

Ver. 20. And Malchiram, and Rephaiah, and Shenar, Jechamiah, Hoshamah, and Nedabiah; six.

Ver. 21. And the sons of Hananiah, Pelatiah, and Jesaiah; the sons of Rephaiah; Arnan his son; Obadiah his son; Shechaniah his son; (reading, according to Houbigant, בבו, beno, for בני, beni.)

Ver. 22. The sons of Shecaniah; Shemaiah: the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat; six.

He then shews the propriety of substituting בבו, beno, his son, for בני, for beni, sons, in ver. 21. supposing the latter to be corrupted.

Dr. Barrett, having thus far made his way plain, proceeds to lay down a Table of the regal line, taken from 1 Chron. iii. placing on each side the genealogies given by St. Matthew and St. Luke, that the general agreement may be more easily discerned.

Matt. i.	1 Chron. iii.	Luke iii.
Salathiel.	Salathiel.	Salathiel.
Zerubbabel.	Zerubbabel.	Zerubbabel.
First generation omitted.	Rephaiah.	Rhesa.
Another generation omitted.	Arnan, or Onon.	Joanna, or Jonan.
Abiud.	Obadiah.	Juda.
Eliakim.	Shechaniah.	Joseph, or Josech.
A third generation omitted.	Shemiah.	Semei.
	No corresponding generation.	Mattathias.
	No corresponding generation.	Maath.
Fourth generation omitted.	Neariah.	Nagge.
Azor, who is also	Azrikam, who is Elioenai.	Esli, from whom descended Mary.
From the above descends Joseph, who espoused Mary.	Joamam or Joanam.	Naum, or Anum.

Dr. Barrett then proceeds to lay down the following propositions.

I. That Salathiel in Matthew is the same with Salathiel in 1 Chron. iii. both being descended from David through the same ancestors; both lived at the same time, viz. of the captivity; and both were born of the same father.

II. That Salathiel in Luke is the same with Salathiel in 1 Chron. iii. 17. the same as in Matthew i. and consequently that Mary the mother of Jesus, descending from Salathiel in Luke, descends lineally from David by Solomon; a matter of vast consequence according to the opinion of Calvin, who asserts "if Christ was not descended from Solomon, he cannot be the Messiah." Taking for granted, then, that Salathiel in Matthew is the same with Salathiel in 1 Chron., Dr. Barrett deduces the following consequences from his hypothesis.

1. Zerubbabel in 1 Chron. is the same with Zerubbabel in Luke: as they agree in name, time, and in having the same father.

2. Rephaiah in 1 Chron. is the same with Rhesa in Luke, where a notable coincidence occurs in the names.



*son of Esli, which was the son of Nagge, which was the son of 26 Maath, which was the son of Mattathias, which was the son of*

3. *Arnan* in 1 Chron. is the same with *Joanna* in Luke ; which appears probable from the great diversity of forms in which the name is written in ancient MSS.

4. *Obadiah* in 1 Chron. is the same with *Juda* in Luke. In this name may be found that of *Abiud*, mentioned Matt. i. 13. who is the third from *Zerubbabel* ; whence it is evident, that in St. Matthew two generations are omitted. The MSS. in St. Luke also vary considerably in the name ; some write it *Iwada*, which answers to the Hebrew *Joida*, or even עבדיה, *Obadiah* ; the same as *Iddo*, who returned with *Zerubbabel*.

5. *Shechaniah* in 1 Chron. is the same with *Joseph*, or *Osech*, between which names there is a considerable similitude.

6. *Shemaiah* in 1 Chron. is the same with *Semei* in Luke. In this place the names perfectly agree. Thus, through six successive generations in the same line, the names either perfectly agree, or are manifestly similar ; each preserving the same order. Hence it may be legitimately concluded, that the preceding hypothesis is perfectly correct ; and that *Salathiel* in Luke is the same with *Salathiel* 1 Chron. iii. especially when we consider that the time which elapsed between David and Christ was nearly bisected by the captivity ; so that the number of generations between them was divided into almost two equal parts by *Salathiel*. The two generations which occur after *Semei*, in Luke, after *Mattathias* and *Maath*, of which no trace is found, 1 Chron. iii. are rejected from the text of Luke as interpolations. Immediately after *Shemaiah*, the writer of 1 Chron. iii. subjoins *Neariah*, in which Dr. Barrett supposes he has found the person called *Nagge* in Luke iii. 25. as the names in the original languages do not materially differ.

In some following observations Dr. Barrett thinks that the family of *Salathiel* divided into two branches, one of which is traced by Matthew, the other by Luke. It is therefore not surprising that the genealogies of the two Evangelists should differ from this period. The *Esli* mentioned by Luke had a son called *Naum*, or *Anum* ; among the sons of *Elioenai*, mentioned in 1 Chron. iii. was *Joamam*, or *Joanan*—names which considerably resemble those recorded by St. Luke.

Having thus fixed the genealogy, by proving that *Salathiel* in Matthew and Luke is the same with *Salathiel* in 1 Chron. iii. 17. he proceeds to inquire whether chronology will support him in the times of these generations.

From examining the chronology, it appears that there is no place for the *supposititious* *Pedaiah*, and that *Naum* begat *Amos* B.C. 290, himself being fifty years old. After *Amos* let thirty years be computed for each generation, or an hundred years for three, the dates will then appear thus :

MATTHEW.	LUKE.	A. A. C.
Azor born B. C. 380 .....	Elioenai, or Esli born.....	380
A generation omitted .....	Naum .....	340
Another generation omitted ..	Amos.....	290
Sadoc .....	Mattathias .....	260
Achim.....	Joseph.....	230
Eliud .....	Janna.....	200
Eleazar .....	Melchi.....	165
Matthan.....	Levi.....	130
Jacob.....	Matthat.....	100
Joseph, the husband of Mary ..	Heli .....	65
	Mary, mother of Christ .....	25

Dr. Barrett then inquires, whether by the proposition it appears that *Salathiel* in Luke and *Salathiel* in 1 Chron. are the same person, provided the generations be traced up to David ; he acknowledges the difficulties of the inquiry, and that the utmost to be expected is, to shew the invalidity of the arguments against it.

Matthew states that *Jechonias* was the father of *Salathiel* : but Luke says, that *Neri* was his father ; this may be reconciled by supposing that *Neri* was the maternal grandfather of *Salathiel*, and hence, according to the custom of the Hebrews, put down for his father. The truth of this hypothesis is next examined.

It is a received opinion of the Jews, that *Susanna* was the wife of *Jechonias*, and mother of *Salathiel* ; which is confirmed by Biblioth. Clement. Vatic. tom. i. p. 290. and she was undoubtedly

Semei, which was *the son of Joseph*, which was *the son of Juda*,  
27 which was *the son of Joanna*, which was *the son of Rhesa*, which

nearly allied to the throne, from the magnificence in which she lived. (See the account in the Septuagint version of Daniel, compared with 2 Sam. xv. 1. 1 Kings i. 5.)

The learned Doctor next inquires into the genealogy of Neri, whom he supposes to be the same with Neariah, mentioned so frequently by Jeremiah, and who was the father of Baruch and Seraiah. Baruch was certainly of an illustrious family, as we learn from Josephus, who calls him the son of Neri; which Dr. Barrett establishes by several considerations, shewing that Baruch, and consequently Neariah, sprang from Nathan the son of David.

As nothing is related of the ancestors of Neariah, he again recurs to conjectures, which are chiefly the following: Maaseiah, or Melchi, the father of Neariah, was probably the same mentioned in 2 Chron. xxxiv. 8. as governor of the city. It is also probable that *Simeon*, the son of *Juda*, mentioned Luke iii. 30. is the same person called Maaseiah, the son of Adaiah, in 2 Chron. xxiii. 1. The two names being written with the same letters, and differing scarcely except in situation. It is well known to all biblical critics, that the names of the Old Testament have been much corrupted, not only in different translations, but in different copies of the original.

Admitting the above hypothesis, Dr. Barrett shews that the family of Nathan was concealed in an obscure situation, till the greater part of the family of Solomon was destroyed by the treachery of Athaliah; when *Maaseiah*, or *Simeon*, moved with pity towards his relative *Joash*, by the assistance of *Jehoiada*, removed Athaliah out of the way, and set *Joash* upon the throne; from which time the dignity of the family increased, till the line of Solomon becoming extinct, *Jechonias*, his only remaining heir, took to wife *Susanna* the daughter of *Neariah*. Supposing this hypothesis to be true, Dr. Barrett thus constructs his genealogical table, beginning at the division of the line of Solomon, omitting *Melea* and *Mainan* as interpolations.

1	Solomon.	1	Nathan.
2	Rehoboam	2	Mattatha
3	Abiah	3	Eliakim
4	Asa	4	Jonan
5	Jehosaphat	5	Joseph
6	Jehoram	6	Judah, or Adaiah
7	Ahaziah	7	Simeon, or Maaseias
8	Joash	8	Levi
9	Amaziah	9	Matthat
10	Uzziah	10	Jorim
11	Jotham	11	Eliazar
12	Ahaz	12	Jose
13	Hezekiah	13	Er
14	Manasses	14	Elmodam
15	Amon	15	Cosam
16	Josias	16	Addi
17	Jehoiakim	17	Melchi, or Maaseias
18	Jehoiachin, or Jechonias	18	Neri
		19	Susanna.

In treating of the ancestors of *Mary*, and the consanguinity between her and *Joseph*, Dr. Barrett shows that the *Virgin* was not (as was formerly supposed) descended from the tribe of *Levi*, but from the family of *David*; and brings several additional arguments to prove that *St. Luke* traces the genealogy of *Mary*, and *St. Matthew* that of *Joseph*.

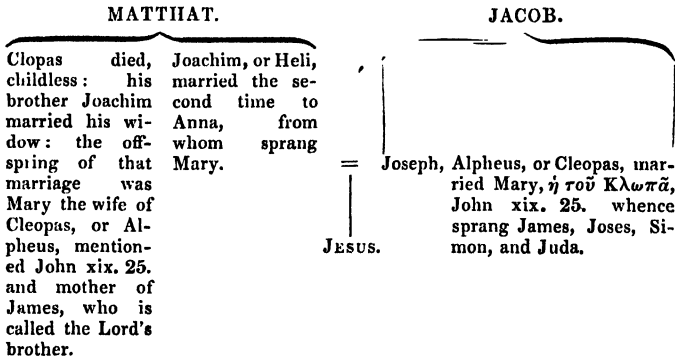
According to the universal voice of antiquity, the father and mother of the *Virgin* were called *Joachim* and *Anna*. Dr. Barrett thinks it indisputable that *Joachim* is the same name with *Heli*, Luke iii. 23. or *Eliakim*, 2 Chron. xxxvi. 4. which is rendered probable by the *Virgin* being called by some Jewish writers, *Mary*, the daughter of *Heli*. Thus it may be taken for granted, that *Heli* was the father of *Mary*, and maternal grandfather of *Christ*, and that he is considered by *St. Luke* as the real father of *Christ*. He next considers the family of *Anna*, the mother of *Mary*. It is generally agreed that the father of *Anna* was named *Matthan*, and he is supposed by some to have been a priest—and as the daughters of the priests might intermarry with any tribe, it accounts for *Mary's* being the cousin of *Elisabeth* (who was really of the tribe of *Levi*), though her father *Joachim*, or *Heli*, was a descendant of the tribe of *Judah*.

was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri, which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er, which was *the son* of Jose, 29 which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim, which was *the son* of Melea, which was *the son* of 31 Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David, which was *the son* of Jesse, 32 which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson, which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda, which was *the son* of Jacob, which was *the son* of Isaac, 34 which was *the son* of Abraham, which was *the son* of Thara,

Dr. Barrett next proceeds to the family of Joachim; but in this examination he finds very few documents to guide his inquiries. It however seems probable that James, Josés, Simon, and Judas, mentioned in Matt. xiii. 55. and Luke vi. 3. as the *brethren of our Lord*, were in reality his *cousins*, being the sons of *Mary*, the wife of Alpheus, and sister to the Virgin.

Concerning *Cleopas*, or *Klopas*, there are various opinions; but the conjecture of Calmet seems the most probable, that Cleopas was the husband of that *Mary* who was sister to the blessed Virgin, and father of *James* the less.

Dr. Barrett thinks that these apparently discordant systems may be harmonized into the following scheme:



Having thus investigated this difficult question, Dr. Barrett concludes by observing, that his principal object was to prove, by the agreement of the Evangelists, that Christ descended from David by the line of Solomon.

To effect this he has formed a genealogical table of the family of David, according to the principal genealogical tables given in the Old Testament; and to this test, supported by fair criticism and the comparing of MSS. he brings the table of descent given by St. Matthew and St. Luke, and finding that they both agree with his conclusions, he of course infers that they necessarily agree with each other. From their mutual agreement with the line of descents collected from the Old Testament, without any other collateral evidence, he further infers, that the genealogies of St. Matthew and St. Luke are genuine, authentic, and accurate.

Vide Dr. Adam Clarke's Comment. on Luke iii. (from whose abridgment of Dr. Barrett's work the above is compiled), Whitby, and the commentators.

35 which was *the son of Nachor, which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of*  
 37 *Lamech, which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Male-*  
 38 *leel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God*<sup>23</sup>.

## MATT. i. 2—18.

2 <sup>r</sup> Abraham begat Isaac; and <sup>s</sup> Isaac begat Jacob; and <sup>t</sup> Jacob  
 3 begat Judas and his brethren; and <sup>u</sup> Judas begat Phares and  
 Zara of Thamar; and <sup>x</sup> Phares begat Esrom; and Esrom begat  
 4 Aram; and Aram begat Aminadab; and Aminadab begat Naas-  
 5 son; and Naasson begat Salmon; and Salmon begat Booz of  
 Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;  
 6 and <sup>y</sup> Jesse begat David the king; and <sup>z</sup> David the king begat  
 7 Solomon of her *that had been the wife of Urias*; and <sup>a</sup> Solomon  
 begat Roboam; and Roboam begat Abia; and Abia begat Asa;  
 8 and Asa begat Josaphat; and Josaphat begat Joram; and Joram  
 9 begat Ozias; and Ozias begat Joatham; and Joatham begat  
 10 Achaz; and Achaz begat Ezekias; and <sup>b</sup> Ezekias begat Manas-  
 ses; and Manasses begat Amon; and Amon begat Josias; and  
 11 <sup>\*</sup> Josias begat Jechonias and his brethren, about the time  
<sup>r</sup> Gen. xxi. 2,  
<sup>s</sup> Gen. xxv. 26.  
<sup>t</sup> Gen. xxix.  
<sup>u</sup> Gen.  
<sup>x</sup> Ruth iv. 18,  
<sup>y</sup> 1 Sam. xvi.  
<sup>z</sup> 2 Sam. xii.  
<sup>a</sup> 1 Chron. iii.  
<sup>b</sup> 2 Kings xxx.  
<sup>c</sup> 1 Chron.  
<sup>d</sup> 1 Chron.  
<sup>e</sup> Some read,  
*Jostias begat*  
*Jakim, and Jakim begat Jechonias.*

<sup>23</sup> It is not necessary to enter into the investigation of the question whether these two chapters of St. Luke are genuine; for the whole Gospels rest upon the same evidence: that is, they are now found in every manuscript and version extant, and were always received as authentic from the commencement of the Christian æra. A class of writers, however, falsely assuming the name of Christians, have framed to themselves many arguments against the truths contained in these and the two first chapters of St. Matthew; and having persuaded themselves that the doctrines they contain are indefensible, they proceed to attack the authenticity of the chapters which assert them. Their principal reason for this conduct is, that a heretic, named Marcion, used a copy of St. Luke's Gospel, in which these chapters were omitted. The whole question has been fully and most impartially examined by Dr. Loeffler, and the conclusions of his careful investigation are these:

1. The Gospel used by Marcion was anonymous.
2. The four Gospels were all alike rejected by Marcion, who maintained the authenticity of his own anonymous Gospel, in place of these inspired compositions.
3. His followers assert that Christ himself, and St. Paul, were the authors of Marcion's Gospel.
4. Irenæus, Tertullian, and Epiphanius, had no reason for regarding Marcion's Gospel as an altered edition of St. Luke's; their assertion is mere conjecture (*a*), resting on absurd and frivolous allegations. The great difference of the two Gospels is inconsistent with this supposition.
5. No reasonable motive can be assigned, which could have induced Marcion to use a garbled copy of St. Luke's Gospel; the motives assigned by the Fathers being inconsistent and self-destructive. It is supposed, therefore, that he adopted some apocryphal composition, combining much of the matter given by St. Luke with his own ideas of theology and revelation.

Vide J. P. Smith's Testimony to the Messiah, vol. ii. p. 13, 14.—Vindication of the two first chapters of St. Matthew and St. Luke, by a Layman.—See also Dr. Nares, Archbishop Laurence, and Mr. Rennell, on the Socinian New Testament.

c See I Chron.  
iii. 15, 16.

they were carried away to Babylon: and after they were<sup>12</sup> brought to Babylon, ° Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abihud; and Abihud<sup>13</sup> begat Eliakim; and Eliakim begat Azor; and Azor begat<sup>14</sup> Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and<sup>15</sup> Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, <sup>16</sup> of whom was born Jesus, who is called Christ.

So all the generations from Abraham to David *are* fourteen<sup>17</sup> generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations<sup>24</sup>.

§ 10. *The Angels appear unto the Shepherds*<sup>25</sup>.

LUKE ii. 8—21.

J.P. 4709. And there were in the same country shepherds abiding in 8  
B. V. Æ. 5. the field, keeping \* watch over their flock by night. And, 10, 9  
Fields near Bethlehem. \* Or, the night watches.

<sup>24</sup> In the first fourteen generations, the people of Israel were under prophets—in the second, under kings—in the third, under the Asmonæan priests. The first fourteen brought their kingdom to glory, under the reign of David; the second to misery, in the captivity of Babylon; and the third to glory again, under the Messiahship of Christ. The first division begins with Abraham, who received the promise; and ends with David, who received it again with greater clearness. The second begins with the building of the temple, and ends with its destruction. The third opens with a deliverance from temporal enemies, and return from captivity, and terminates in their spiritual delivery from every enemy by Christ; to whom each successive generation pointed as the Prophet—King—and Priest of his People.—See also Lightfoot, vol. i. p. 418.

<sup>25</sup> This too might have been expected, that, when the Messiah was born, some visible expression of angelic joy and sympathy would be demonstrated at the mercy of God displayed towards the human race. To the angels of heaven the system of Redemption is represented as a subject of surprise and astonishment. In the cherubic emblems the angels are drawn as bending over the ark: and, in allusion to the cause of this position, we are expressly told “which things the angels desire to look into (a).”

The address of the angel is formed with peculiar allusion to the plan of redemption. “Behold I bring you,” who are Jews, the favoured sons of Abraham, of Isaac, and of Jacob, the chosen people of God—I bring you “tidings of great joy.” But this great joy shall not be confined to you—it “shall be to all the nations;” for the desire of all nations is come—the Christ—the Messiah is born. Although the Saviour of all mankind, he is more especially your Saviour. “Unto you is born,” this very day, in a city of your former king, the “Saviour, which is Christ the Lord;” or more properly Messiah, the Jehovah angel, of your fathers.

At every step of our progress into the magnificent world of the Christian Revelation, we meet with new proofs of one wise scheme of Almighty Providence in accomplishing the salvation of man—“Lord, what is man that thou art mindful of him, or the son of man, that thou so regardest him!” When the long promised Christ is born, the universe seems to be agitated. The age of miracles, of prophecy, of supernatural vision, of angelic appearances returns. But to whom does the Almighty vouchsafe to reveal himself? not to Augustus at Rome, not to Herod at Jerusalem: not to the philosopher who depended on his reason, or the Pharisee who relied on his traditions, and forgot the spirit of his Scriptures. At the creation of the world the sons of God had shouted for joy, (Job xxxviii. 7): at the reconciliation of the world, the joyful tidings were to be given to all people, and the sons of God again descend as the delighted and exulting messengers. They appear to the shepherds in the field, to the humble, the poor, and the unprejudiced. The world is buried in sleep, and unconcerned, though God himself was present—the shepherds, removed from all tem-

(a) I Pet. i. 12. εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακρίψαι.

the angel of the Lord came upon them, and the glory of the  
 10 Lord shone round about them: and they were sore afraid. And J.  
B. V. Æ. 5.  
Bethlehem.  
 the angel said unto them, Fear not: for, behold, I bring you  
 11 good tidings of great joy, which shall be to all people. For  
 unto you is born this day in the city of David a Saviour, which  
 12 is Christ the Lord. And this *shall be* a sign unto you; Ye  
 shall find the babe wrapped in swaddling clothes, lying in a  
 13 manger. And suddenly there was with the angel a multitude  
 14 of the heavenly host, praising God, and saying, Glory to God  
 15 in the highest, and on earth peace, good will toward men. And  
 it came to pass, as the angels were gone away from them into  
 heaven, the shepherds said one to another, Let us now go even  
 unto Bethlehem, and see this thing which is come to pass, which  
 16 the Lord hath made known unto us. And they came with  
 haste, and found Mary, and Joseph, and the babe lying in a  
 17 manger. And when they had seen *it*, they made known abroad  
 18 the saying which was told them concerning this child. And  
 all they that heard *it* wondered at those things which were told  
 19 them by the shepherds. But Mary kept all these things, and  
 20 pondered *them* in her heart. And the shepherds returned,  
 glorifying and praising God for all the things that they had  
 heard and seen, as it was told unto them.

§ 11. *The Circumcision*<sup>26</sup>.

LUKE ii. 21.

21 <sup>d</sup> And when eight days were accomplished for the circum- Temple of Je-  
rusalem.  
d Gen. xvii. 12.

poral distinctions, are awake, watchful, and obedient; and receive the good tidings of great joy, listening to the song of the heavenly host, saying, "Glory to God in the highest, and on earth peace, good-will toward men." The glory of the Shechinah, the visible manifestation of the presence of God, is now beheld for the first time during many centuries (*b*), and the heavenly multitude were the attendants of our blessed Lord when he left the glory of his Father, to enter on the scene of his humiliation and suffering, for which his mortal body was now prepared. The Logos, or the divine nature, might at this time perhaps have united itself to the body ordained to receive it. It might now only have left the glory in which it had tabernacled in heaven. That which was within the womb of the Virgin was human only: a human body, and a human soul. It was perfect man. That which was divine might have been only united to the body in this state, when the perfect child was born. Then the perfect God became united to the perfect man, "of a reasonable soul, and human flesh subsisting."

Dr. Lardner, in his treatise, "Whether the Logos supplied the place of a human soul in the body of Christ?" confounds the twofold nature.

<sup>26</sup> The Messiah, being now born into the world as a man, became subject to the law of Moses, that he might fulfil all righteousness, and thereby be able, as the perfect sacrifice, to redeem those who had violated that law. At the usual time, therefore, and with the ceremonies appointed for the Jews, he received the name which designated him as a man in all respects like unto us, sin only excepted. The name Christ, or the anointed, was given him from above. He was now called Jesus, the Saviour, who in the likeness of sinful flesh was born to obey, and to atone. By the

(*b*) The expression in the original *δόξα Κυρίου περιέλαμψεν αὐτοὺς*, is the same as the Hebrew כְּבוֹד יְיָ, the Shechinah, or emblem or token of the presence of the divine Majesty, which appeared so often to the Patriarchs, in the earlier ages of the world. Bechal in Legem, fol. 100. 1. Apparitio Majestatis divinæ in Scripturâ dicitur כְּבוֹד יְיָ, GLORIA DOMINI, stilo vero sapientum Shechinah: et huc pertinent loca Exod. xxiv. 16. and Ps. lxxxv. 10. Schoeegen. Horæ Hebraicæ, vol. i. p. 542. and p. 261. Jakut Rubeni, fol. 2.

J. P. 4709. cising of the child, his name was called °JESUS, which was so  
 B. V. Æ. 5. named of the angel before he was conceived in the womb.

Temple of Jeru-  
 salem.  
 e Matt. i. 21.

§ 12. *The Purification—Presentation of Christ in the Temple, where he is acknowledged by Simeon and Anna.*

LUKE ii. 22—40.

And when the days of her purification according to the law 22 of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (as it is written in the law of the 23 Lord, † Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to ‡ that which 24 is said in the law of the Lord, A pair of turtledoves, or two young pigeons 27. And, behold, there was a man in Jerusalem, 25 whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy 26 Ghost, that he should not see death, before he had seen the Lord's Christ 28. And he came by the Spirit into the temple: 27

circumcision also he was taken, as a man, into covenant with his Father, whose glory he had so lately left.

27 Whiston, contrary to the united opinions of Lightfoot, Doddridge, Newcome, Lardner, Michaelis, Pilkington, and others, has placed the offering of the Magi before the purification. If he had assigned sufficient reasons for this difference, it had been entitled to more attention: but it is certain that if the reputed parents of Christ had had the power, they would have had with it the most anxious wish to conform, with the utmost scrupulousness, to the law on this occasion; had the Magi, therefore, presented their gifts before the purification, Joseph and Mary would doubtless have offered a lamb, instead of the sacrifice of the poorest of people, a pair of turtledoves, or two young pigeons.

28 The prophecy of Simeon, who is supposed by Lightfoot to have been the father of the celebrated teacher Gamaliel, completes the evidence in favour of the Messiahship of Christ, derived from the return of the spirit of prophecy. It is not certain whether Anna spake by the spirit of prophecy; or only expressed her conviction of the truth, from hearing and studying the evidences already afforded to the reflecting and pious, in proof of the claims of our Lord. The glory of the second temple now appeared in it for the first time. The miraculous power of his Holy Father attended his entrance there; and, though an infant, he was openly acknowledged by the inspired effusions of the most eminent among the Jews for learning, piety, and obedience to the law. The most satisfactory and irresistible evidence was given, on all occasions, to those who really waited, in joyful expectation, for that Saviour who would give redemption to Israel, and to deliver them, according to their own ideas, from the power of the Romans. For among the Jews, the human and divine character and actions of the expected Saviour were much blended (a). Every testimony which had satisfied and confirmed their fathers in the faith had now been vouchsafed to them: the spirit of prophecy—the vision of angels—the return of miracles and of dreams. If greater evidence than this had been afforded—if the more public and stupendous miracles afterwards wrought by our blessed Saviour had taken place at this time, the silent and tranquil obedience of our Lord would have been interrupted, before the time, by the homage, the wonder, the persecuting hatred and jealousy, of the Jewish people. The time was not yet fully come, when his divinity and power were to be publicly manifested. Before he preached to others, he became perfect himself. The root was planted in the dry ground of retired

(a) "I apprehend," says Bishop Blomfield, "that the true state of the case may be this—The Jews knew from their Scriptures that the promised Messiah was to be of the race of David; they knew also that he was the Son of God, the same Being who had guarded them in the wilderness, and who had descended in the Schechinah. That these two qualifications should be at one and the same time united in the same person, was perhaps a doctrine of which they found it difficult to give a satisfactory account. They probably expected that the Messiah would not manifest his divine character, till he should have fulfilled all the particulars predicted of him, as the Son of David, and his kingdom should be fully established. This notion will perhaps solve some difficulties, which present themselves after considering the treatises of Allix and Wilson." Knowledge of Jewish Tradition essential, &c. p. 35, note.

and when the parents brought in the child Jesus, to do for him  
 28 after the custom of the law, then took he him up in his arms, J. P. 4709.  
B. V. Æ. 5.  
 and blessed God, and said, Temple of Je-  
rusalem.  
 29 Lord, now lettest thou thy servant depart in peace, accord-  
 ing to thy word:  
 30 For mine eyes have seen thy salvation.  
 31 Which thou hast prepared before the face of all people ;  
 32 A light to lighten the Gentiles, and the glory of thy people  
 Israel.  
 33 And Joseph and his mother marvelled at those things which  
 34 were spoken of him. And Simeon blessed them, and said unto  
 Mary his mother, Behold, this *child* is set for the <sup>h</sup> fall and h Isa. viii. 14.  
Rom. ix. 32.  
 rising again of many in Israel <sup>29</sup>; and for a sign which shall be  
 35 spoken against. (Yea, a sword shall pierce through thy own  
 soul also,) that the thoughts of many hearts may be revealed.  
 36 And there was one Anna, a prophetess, the daughter of Phae-  
 nuel, of the tribe of Aser: she was of a great age, and had lived  
 37 with an husband seven years from her virginity; and she *was*  
 a widow of about fourscore and four years, which departed not  
 from the temple, but served *God* with fastings and prayers  
 38 night and day. And she coming in that instant gave thanks  
 likewise unto the Lord, and spake of him to all them that looked  
 39 for redemption in \* Jerusalem. And when they had performed \* Or, *Israel*.  
 all things according to the law of the Lord, they returned into  
 Galilee, to their own city Nazareth.

§ 13. *The Offering of the Magi* <sup>30</sup>.

MATT. ii. 1—13.

1 Now when <sup>1</sup> Jesus was born in Bethlehem of Judæa in the Bethlehem.  
i Luke ii. 4, 6,  
7.

and obscure life, and from this unkindly soil it became the tree of life, yielding its fruits for "the healing of the nations."

<sup>29</sup> One consolation the house of Israel may derive from the testimony of the prophet Simeon: The child of whom he spake was set for the fall and rising again of many in Israel. It is not necessary to confine the meaning of the words to the primary reception or rejection of our Saviour by the Jews of that age. Christ is set both for the fall and rising again of the whole house of Israel. The time may not perhaps be far distant when the veil shall be taken from their eyes, and, in acknowledging a spiritual Messiah, they will no longer either expect, or desire, a mere temporal deliverer. Then will they restore the temple on Mount Sion, and all the nations of the world will again resort to Jerusalem, the joy of the whole earth. "Glorious things shall be spoken of thee, thou city of God."

<sup>30</sup> "The Holy Family, (says Archbishop Newcome (a),) return from Jerusalem to Bethlehem, and not to Nazareth; to which they did not retire till after their retreat from Egypt. Mary, who attentively considered every circumstance relating to her son, might prefer Bethlehem, from Micah v. 2. and from the remembrance of the angelic vision." But on this point there is much difference of opinion. Pilkington supposes (b), that they returned from Jerusalem into Galilee, to their own city, and not to Bethlehem. Pilkington's dissertation is curious, but the subject is not of sufficient importance to occupy further attention. The curious reader may peruse it at leisure. It seems natural to suppose, that if Joseph and Mary went from Bethlehem to Jerusalem, solely to perform the religious ceremony prescribed by the law, of presenting the child Jesus at the Temple, they would

(a) Notes to Harmony, fol. edit. p. 4.

(b) See Pilkington's second Preliminary Dissertation.



J. P. 4709. days of Herod the king, behold, there came wise men from the  
 B. V. Æ. 5. east to Jerusalem, saying, Where is he that is born King of 2  
 Bethlehem. the Jews? for we have seen his star in the east, and are come  
 to worship him. When Herod the king had heard *these things*, 3  
 Jerusalem. he was troubled, and all Jerusalem with him<sup>31</sup>. And when he 4  
 had gathered all the Chief Priests and Scribes of the people to-  
 gether, he demanded of them where Christ should be born. And 5  
 they said unto him, In Bethlehem of Judæa: for thus it is  
 k Mic. v. 2. written by the prophet, <sup>k</sup> And thou Bethlehem, *in* the land of 6  
 John vii. 42. Juda, art not the least among the princes of Juda: for out of  
 • Or, feed. thee shall come a Governor, that shall \* rule my people Israel<sup>32</sup>.  
 Then Herod, when he had privily called the wise men, en- 7  
 quired of them diligently what time the star appeared. And 8  
 he sent them to Bethlehem, and said, Go and search diligently  
 for the young child; and when ye have found *him*, bring me  
 word again, that I may come and worship him also. When 9  
 they had heard the king, they departed; and, lo, the star, which  
 they saw in the east, went before them, till it came and stood  
 over where the young child was<sup>33</sup>. When they saw the star, 10  
 they rejoiced with exceeding great joy.

as certainly return again to Bethlehem, as a man would return to his own house, if he left it merely to go to a place of worship. The concurrent testimony of antiquity also, which is never to be despised, as well as the letter of Scripture, Matt. ii. 9, 10, 11. are unfavourable to Pilkington's theory.

<sup>31</sup> The Jews believed that the glorious reign of the Messiah should commence with a long series of calamitous events; which accounts for the agitation that the intelligence of his birth occasioned in Herod, and "all Jerusalem with him." These expected visitations are enumerated, from the ancient traditions of the Jews, at great length by Schoetgenius (*Horæ Hebraicæ*, vol. ii. p. 512, &c. &c.); who, after relating many afflictions of a moral and religious nature, which would not have affected the mind of a man of Herod's character, mentions that the Jews, in addition to these evils, anticipated—"Many wars"—(*Breschith Rabba*, sect. 42, fol. 41. i. "Dixit R. Eleasar filius Abina: si videris regna contra se invicem insurgentia, לרננו של משיח, צפּוּ, tunc attende, et aspice ad pedem Messia: ")—"Earthquakes"—(*Sohar. Exod.* fol. 3. col. u. ex versione Sommeri, p. 81.)—"Revolts and insurrections of the better citizens"—(*Sohar. Numen.* fol. 102. col. 407.)—"Scarcity of corn and provisions"—(*Sota*, fol. 49. 2; and *Pesikta Sotarta*, fol. 58. 1.)—"Poverty"—(*Sanhedrin*, fol. 97. 2.)—"Plague"—(*Pesikta rabbathi*, fol. 2. 1. and 28. 3.) with others. It is curious to notice these traditions, as they all unite to prove that many causes might have combined to render both Herod and all Jerusalem agitated at the announcement of the Magi. These coincidences also tend to demonstrate the utter impossibility, that the histories given us by the Evangelists can be otherwise than the authentic and genuine documents, which they are believed to be by the Church of Christ.

<sup>32</sup> Pirke Eliezer, c. 3. applies this passage to the Messiah—יְמִינֵי מִשְׁחָהּ, "His goings forth have been from the beginning," that is, עַד שְׁלֵמַת כְּרִימַת חֵעֶלֶם, "When the world was not yet founded;" and the Targum on Micah v. 1. the passage referred to by St. Matthew—מִנְּךָ קִרְמֵי יוֹנֵם מִשְׁחָהּ, "From thee, before me, shall go forth the Messiah."—Schoetgen. vol. i. p. 3. I quote this passage to show that the Jewish teachers interpreted this passage of Micah in the same manner as the Evangelist St. Matthew: it is probable, therefore, that the Evangelist in this, as in other instances, referred to the Prophet in the manner usually adopted by his contemporaries. He appealed to them on their own principles.

### <sup>33</sup> ON THE VISIT OF THE MAGI.

Yet one additional evidence, that the Messiah had come, seemed to have been equally necessary with the others, and *that* also was granted. He was promised to the Gentiles; and the Great Prophet had long since predicted, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. lx. 3. The brightness of the rising of the morning star of the Gospel we have already seen. The rays of reviving prophecy, miracle, and angelic appearance, began to penetrate the dark night that had now overspread the Jewish Church. Yet the Heathen world was in a state of still grosser

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and wor- J. P. 4709.  
B. V. Æ. 5.  
Bethlehem.

darkness. The light was to beam upon it also in its meridian splendour; we might anticipate, therefore, that one ray of his earlier glory would descend on the Gentile world. This was accomplished in the visit of the Magi to Bethlehem.

That large tract of country extending from Mesopotamia on the north, Arabia on the south, and Persia on the east, was occupied in the earlier ages of the world by populous and powerful tribes, all of whom, according to their authentic and traditional history, professed the same religion, and were distinguished for their reverence of fire, which they considered as the most perfect representation of the Deity, and the worship of which was the most ancient form of idolatry. The philosophers and learned men of this region were called Magi; and it is not improbable, that, as the whole territory originally professed the religion of the one true God, their adoration of the sun proceeded from their considering that body as a permanent Shechinah, or emblem of the Shechinah. The incipient error, from whatever source it originated, gradually sunk into a grosser idolatry, and mingled much superstition with the traditional knowledge of a purer religion. Abraham himself, according to Maimonides, was educated in the Sabian faith (see Josh. xxiv. 2.) which he was afterwards considered to have purified and reformed. Its doctrines were generally received and propagated, and were supposed to have originated in Chaldea: they were afterwards adopted in Persia and Egypt, where they became extremely polluted and debased.

The Egyptians in a subsequent age abused their knowledge, and professed to dive into futurity by astrology and other arts of divination; and from this illicit application of the Sabian doctrines arose the term Magi, or Magician, when used in its opprobrious sense. The evidence of history (Mr. Franks (a) remarks,) traces the Goetic arts to Egypt, as their birth-place, of which country were the first magicians mentioned in history.

But it can be equally made evident by the testimony of a variety of profane authors, that the most ancient signification of this word was applied, as a term of distinction, to the philosophers and wise men of a much earlier age. "By the word Magus," says Hesychius (b), "the Persians understand a sacred person, a professor of theology, and a priest; and Suidas (c) tells us, that, among the Persians, the Magi are those who devote themselves to philosophy, and to the worship of the Deity." Dion, Chrysostom, and Porphyry, assert the same: and many more authorities might be enumerated in confirmation of this opinion.

The principal object to which the Magi, or the Chaldean, or eastern philosophers in general, devoted their attention, was the study of astronomy. When the Israelites came out of Egypt, Balaam, the last prophet under the patriarchal dispensation, was summoned by the king of Moab, from Petorah, to curse them. Many suppose that Balaam, from his knowledge of astronomy, was himself a Magus: it is certain that he was much esteemed in that part of the country, where the Magians were so much celebrated. This prophet, it is well known, predicted, "there shall come a star out of Jacob, and a sceptre shall arise out of Israel." As astronomy was the favourite pursuit of the day, this promised star, from generation to generation, would be anxiously looked for and expected. The prophecy itself was, without any exception, the most peculiar, and most important, which had been given to the world. It was uttered at the most eventful period in the annals of the postdiluvian ages, on the establishment of the Levitical dispensation, and the overthrow of the Patriarchal; and it might therefore have been received by the Gentiles as a prediction of their restoration to the favour of their common Father: Christ being uniformly spoken of as the light of the Gentiles, who should bring all nations under his splendid dominion. Elated with these hopes, at the appearance of the long desired star, we may suppose the wise men hastened to Jerusalem to make their eager inquiries respecting the newly-born Deliverer, to whom their traditions or purer knowledge had ascribed the name of "King of the Jews."

By this confident inquiry, these strangers became witnesses to the Jews of the coming of Christ, and, drawing from the Scribes a testimony respecting his birth-place, might themselves receive an additional confirmation of his Messiahship. That they considered the infant as a royal child, was evident from the gifts which they presented to him. It was the custom of the East uniformly to make presents according to the condition in life of the person to whom they were offered. If they had judged from appearance only, a citron, a rose, or any the least gift, would have been sufficient for the infant of the poor Mary. But, mean as his appearance was, they treated Him as a royal child; and even after they had discovered the poverty of his parents, they presented Him with pre-

(a) Franks' excellent prize dissertation on the Magi, 8vo. Camb. (b) Hesych. voc. *Μάγον*—*Μάγον*, *θεοσεβῆ* *καὶ θεολόγον*, *καὶ ἱερέα*, *οἱ Πέρσαι οὕτως λέγουσιν*—ap. Bryant's Analysis of Ancient Mythology, 8vo. vol. II. p. 403. (c) Apud Bryant, ut supra.

J. P. 4709. shipped him: and when they had opened their treasures, they B. V. E. 5. \* presented unto him gifts; gold, and frankincense, and myrrh.

\* Or, offered.

sents of the richest kind, gold, frankincense, and myrrh, such as the Queen of Sheba presented to Solomon in his glory (*d*). At Bethlehem, the place of his nativity, He was acknowledged king both by Jew and Gentile, and in both instances by means of a miraculous revelation. The wall of partition was now about to be destroyed.

Bishop Warburton (*e*) has shown that prophetic writing may be defined, a speaking hieroglyphic. Emblems and hieroglyphics had long been used before alphabetic writing; and the phrases which originated from these emblems are the foundation of all that beautiful and metaphorical style which we still admire, as the ornament and strength of a language. The word star, he proceeds to demonstrate, does not merely signify "a sovereign," or "ruler," but "a God."

The metaphor of a "septre," he observes, was common and popular to denote a "ruler;" but the "star," though it also signified in the prophetic writings (*f*) a "temporal prince or ruler," yet had in it a secret and hidden meaning likewise; a "star" in the Egyptian hieroglyphics denoted "God." Thus, in Amos v. 25, 26. we read, "Ye have borne the star of your God;" that is, "the image of your God." Hence we conclude that the metaphor of a "star," used by Balaam, was of that abstruse and mysterious kind, that it is so to be understood, and, consequently, that it related only in the mysterious sense to Christ, the eternal Son of God.

Such is the testimony of this eminent writer; and that the Jews applied this emblematical prediction to their Messiah, needs no proof. That the Magians remembered the traditions of their fathers, is less certain; yet even on this point we have some degree of evidence collected from the remaining documents of that remote period. We are informed, that when an individual put himself at the head of a tumultuary insurrection, he obtained many followers by assuming an epithet derived from the expected appearance of a long predicted star (*g*). The idea, therefore, must have been very prevalent and very popular, otherwise it would not have been adopted by an impostor.

There is much difficulty with respect to the question, "What the star in the east may have been?" Lightfoot (*h*) supposes it was the light or glory of the Schechinah, which shone round the shepherds, when the angel brought them tidings of Christ's birth, which, seen at a distance, assumed the appearance of a star—others suppose that it was a comet—others, a meteor—which is by far the most probable opinion, as it solves the phenomena, and is most consistent with the scriptural account. The circumstances related of many singular meteors also serve to confirm this solution (*i*).

Whatever, then, may have been the source of the knowledge which induced the Magi to travel from the East to Jerusalem; whether they were instructed by the traditions of their fathers, handed down to them from the times of Balaam; or directed by the traditional knowledge of their ancestors, received perhaps from Daniel and his countrymen; or acquired from the perusal of the Hebrew Scriptures during the captivity—whether that which guided them were a meteor, a comet, or a star, the wisdom and harmony of the dispensation of God is equally manifest: Christ was promised as the Saviour and Deliverer of all nations, and proofs of his descent into this world, to fulfil his high mission, were given to the pious Jew, and also to the Gentile. To both were declarations made, while he was yet an infant, of his high official character. The Magi (*k*), as well as the shepherds, were brought by divine direction to pay their homage to him, not as to one who had yet to earn the dignity ascribed to him, but who was already invested with it. In the poverty and seclusion of his humble condition, he received unequivocal proofs of their belief in his exalted, and, probably, in his divine nature. Such testimonies as these we can only attribute to the Deity; imposture or collusion on his part, during a state of infancy, was a physical impossibility: and it certainly appears impossible to reconcile such evidences with the supposed mere humanity of Christ.

It has been supposed by some, that the Magi were proselytes to the Jewish religion—and by others, that they were of the descendants of the ten tribes. Dr. Doddridge justly calls this latter opinion "a wild hypothesis."

The various opinions which have been, at different times, proposed to the world, respecting the place from whence the Magi came, may be found in Calmet, Art. Magi, and in Franks' prize Essay on the Magi. The more generally received opinion is that of Sir Norton Knatchbull (*l*), that they came from that part of Arabia which was contiguous to Judæa. Bryant's conclusions respecting the situation of Pethor agree very well with the result of Sir N. Knatchbull's arguments (*m*).

(*d*) Harmer's Observations, Clarke's edit. vol. ii. obs. 9. Pfeifferi Dubia vexata Exotic. N. T. Loc. 3. p. 887. (*e*) Divine Legation, b. 4. sect. 4. vol. iii. p. 181. (*f*) ἄστηρ παρ Αἰγυπτίους γραφόμενος ΘΕΟΝ σημαίνει. Horapollon Hierog. lib. 2. cap. 1. (ג) כוכבא ב"ה. (*h*) Harmony, vol. i. p. 205. 437, 438; and vol. ii. Horæ Hebr. et Palm. p. 109. (*i*) Vide Meteorology, Encyc. Brit. ch. v. No. 77. (*k*) Franks' Essay, p. 95, 96. (*l*) Sir Norton's Knatchbull's Annotations on Difficult Texts, p. 6, on Matt ii. 16. (*m*) There are three renderings of the original phrase—"We of the east have seen his star."—"We have seen his star in the east."—"We have seen his star at its rising."

12 And being warned<sup>34</sup> of God in a dream that they should not return to Herod, they departed into their own country another way. J.P. 4709.  
B. V. Æ. 5.  
Bethlehem.

§ 14. *The Flight into Egypt.*

MATT. ii. 13, 14, 15.

13 And when they were departed, behold, the angel of the Lord <sup>Egypt.</sup> appareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt<sup>35</sup>, and be there until I bring thee word: for Herod will seek the young  
14 child to destroy him. When he arose, he took the young child  
15 and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, <sup>1 Hos. xi. 1.</sup> Out of Egypt have I called my son<sup>36</sup>.

I have not here discussed the question respecting the time when the eastern sages came to Jerusalem: Lightfoot supposes it was one or two years after the nativity of our Lord: Archbishop Newcome thinks that it was near the end of our Lord's first year. Mr. Benson, in his "System of the Chronology of the Life of Christ" (whose hypothesis is here adopted), has examined the subject with much care, and appears to have decided the controversy, that the Magi came from the thirtieth to the forty-second day after the birth of Jesus (*n*).

The Jewish tradition informs us, that it was always expected that a star should appear at the time of the coming of the Messiah. Thus we read in one place of the much esteemed Zohar (*o*)—"The King Messiah shall be revealed in the land of Galilee, and to a star in the east," &c. &c. and again (*p*)—"When the Messiah shall be revealed, there shall rise up in the east a certain star flaming with various colours." Other traditions might be quoted.

<sup>31</sup> *Χρηματισθέντες*. This expression seems to imply that the Magi were honoured with a renewal of divine visions, such as had been, in earlier ages, imparted to Laban, Abimelech, Balaam, and Nebuchadnezzar. Vide Schleusner in voc. *χρηματίζω*—*χρηματίζομαι*, "oraculum, vel responsum divinum accipio." See Luke ii. 26. Acts x. 22. Heb. viii. 5. with other instances there cited.

<sup>35</sup> The expenses of the journey of Joseph and Mary, who were too poor to pay even for the lamb required by the law of Moses, we may justly suppose were defrayed from the offerings of the wise men: their future exigencies, by the over-ruling providence of God, would be equally supplied. Lightfoot quotes, on this point, the Babylonian Gemara, which states that the Jewish families, assembled at this time in Egypt, were so numerous, that the artificers sate by themselves in their companies—the silversmiths—the braziers—the weavers, &c. &c. so that if a poor stranger came into the city, he might know his own fellow-workmen, and betake himself to them, and thence receive sustenance for himself and family. Lightfoot, vol. ii. Works, fol. p. 111.

<sup>36</sup> The Evangelist here seems to apply the passage in Hosca xi. 1. in a very peculiar manner to our Lord. This text is generally included among those prophecies which have a double signification. It was referred in its primary sense to God's deliverance of the children of Israel from Egypt: but in its secondary and figurative sense it is applied to Christ. "A type is fulfilled," says Dr. Whitby in loc. "when that is done in the antitype, which is done in the type." Israel, as a type of Christ, is called in the Old Testament, 'My son, my first-born,' Exod. iv. 22.—to fulfil the types, therefore, as well as the prophecies, it seems that our Lord should have gone down into Egypt. This country may be considered as a type of the world,—that 'great city, which is spiritually called Sodom and Egypt,' Rev. xi. 8. All the Patriarchs successively went down into Egypt for protection and support; till at length the Israelites, the spiritual people of God, 'were called from Egypt,' by the power of their divinely appointed Lawgiver and Deliverer. Egypt and Israel may also be considered as types of the twofold character of man, the natural and the spiritual. The natural man is fed on the bread of Egypt alone: he has no hope, nor fear, nor thought beyond this life, its advantages, wealth, and honours. The spiritual man, by the grace and power of God, is so delivered and called out of Egypt, or from the bondage and vanities of this life, that he keeps him-

(*n*) Vide Lightfoot's Harm. Newcome, note, p. 4. Benson's Chronology, and the references in Ekley. (*o*) Zohar in Gen. fol. 74. 3. Apud Gill in loc. (*p*) Zohar in Exod. fol. 3. 4.

J. P. 4709.  
B. V. Æ. 5.  
Bethlehem.

§ 15. *Slaughter of the Children at Bethlehem.*

MATT. ii.—16, 17, 18.

Then Herod, when he saw that he was mocked of the wise 16 men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem<sup>37</sup>, and in all the coasts thereof,

self unspotted from the world; and lives not by the bread of Egypt alone, "but by every word which proceedeth out of the mouth of God."

Under the Levitical dispensation, all connexion and intimacy was prohibited between the Israelites and the Egyptians; and every transgression of this prohibition, which seemed to imply a desire to trust to human wisdom and power, in preference to that which was spiritual and from above, was uniformly attended with failure, or calamity. (See also Warburton's *Divine Legation, on the Connexion between Israel and Egypt.*) St. Matthew, under the influence of the Spirit of God, appears to apply the passage of Hosea to the Messiah according to this sense. Christ in his human nature, as our representative, went down into Egypt, to be nourished there; and, like Israel of old, was called out of it by a divine interposition.

He was baptized in the river Jordan;—tried in the wilderness forty days;—and, after the crucifixion of the flesh, attained the promised land, the Heavenly Canaan.

The Israelites were baptized in the Red Sea, tried in the wilderness forty years, and because they did not crucify the flesh with its affections and lusts, forfeited the promised land, the typical Canaan. Numb. vi. 4, 5, 6. 33, 34. and Numb. xiv. 27, 29, &c.

Midrash Tehillim, Ps. ii. 7. has these remarkable words, "I will publish a decree:"—this decree has been published in the law, in the Prophets, and in the Hagiographa. In the law, "Israel is my first-born," Exod. iv. 22. In the Prophets, "Behold my servant shall deal prudently," Isa. lii. 13. In the Hagiographa, "The Lord said unto my Lord." All which passages the Jews refer to the Messiah; and St. Matthew, even if he had not spoken by inspiration, would have been justified, according to the custom of his countrymen, in applying the passage in question to the Messiah.

<sup>37</sup> Because Josephus has omitted to notice the massacre of the infants in Bethlehem, which is related in Matt. ii. 16. the evangelical narrative has been pronounced a 'fabrication! and a tale that carries its own refutation with it.' This assertion was first made, we believe, by Voltaire, whose disregard for truth, especially in matters connected with the sacred history, is sufficiently notorious. But the evidence for the reality of the fact, and consequently for the veracity of Matthew, is too strong to be subverted by any bold and unsupported assertions.

For, in the *first* place, the whole character which Josephus ascribes to Herod, is the most evident confirmation of the barbarous deed mentioned by the Evangelist.

*Secondly*, The Gospel of Matthew was published about the year of our Lord 38, at which time there doubtless were persons living, who could, and, from the hostility then manifested against the Christian faith, who would, have contradicted his assertion, if it had been false or erroneous: their silence is a tacit proof, that the Evangelist has stated the fact correctly.

But, *thirdly*, the reality of the fact itself, (though mentioned in his usual scoffing manner) was not denied by the philosopher Celsus, one of the bitterest enemies of Christianity, who lived towards the close of the second century, and who would most unquestionably have denied it if he could (a).

*Fourthly*, Matthew's narrative is confirmed by Macrobius, a Heathen author, who lived about the end of the fourth century, and who mentions this massacre in the following terms:—"Augustus having been informed that Herod had ordered a son of his own to be killed, among the male infants about two years old, whom he had put to death in Syria, said, It is better to be Herod's hog than his son (b)." Now although Macrobius is far too modern to be produced as a valid evidence in this matter, unsupported by other circumstances, and although his story is magnified by an erroneous circumstance, yet the passage cited from him serves to prove how universally notorious was the murder of the children in Bethlehem, which was perpetrated by the order of Herod.

(a) See the passages in Lardner's Works, vol. iv. p. 122, 4to. (b) Macrobius. Saturn. lib. ii. c. 4. The emperor, according to this writer, seems to have played upon the Greek words, *βῆ*, a hog, and *ὠν*, a son; the point of the saying perhaps consists in this, that Herod, professing Judaism, was by his religion prohibited from killing swine, or having any thing to do with their flesh; and therefore that his hog would have been safe where his son lost his life. Macrobius states this massacre to have been perpetrated in Syria, because Judea was at that time part of the province of Syria. Gilpin and Dr. Clarke, on Matt. ii. 16. The massacre of the infants is likewise noticed in a rabbinical work, called Toldoth Jesu, in the following passage—"And the king gave orders for putting to death every infant to be found in Bethlehem; and the king's messengers killed every infant according to the royal order." Dr. G. Sharp's first Defence of Christianity, &c. p. 40.

from two years old and under, according to the time which he had diligently enquired of the wise men<sup>38</sup>.

J.P. 4709.  
B. V. E. 5.

17 Then was fulfilled that which was spoken by <sup>m</sup> Jeremy the  
18 prophet, saying, In Rama was there a voice heard, lamentation,  
and weeping, and great mourning, Rachel weeping for her  
children, and would not be comforted, because they are not.

Bethlehem.  
m Jer. xxxi,  
15.

*Fifthly*, With regard to the silence of Josephus, we may further remark, that no historian, nor even annalist, can be expected to record every event that occurs within the period of which he writes.

*Sixthly*, Contemporary historians do not relate the same facts. Suetonius tells us many things which Tacitus has omitted, and Dion Cassius supplies the deficiency of both.

*Seventhly*, It is unreasonable to make the silence of the Jewish historian an objection to the credibility of the sacred writer, while there is equal and even superior reason, to confide in the fidelity of the latter.

*Eighthly*, Herod would naturally be supposed to take such precautions as he might think necessary, without being scrupulous concerning the means.

*Ninthly*, Voltaire, either from ignorance or dishonesty, asserts that fourteen thousand children must have lost their lives in this massacre. If this were true, the silence of Josephus would be a very important objection to the veracity of St. Matthew's narrative; and with this view the assertion is made by Voltaire, who every where shews himself an inveterate enemy of revealed, and not unfrequently of natural, religion. But as the children whom Herod caused to be put to death (probably by assassins whom he kept in his pay) were only males, of two years old and under, it is obvious, according to Voltaire's statement, that more children must have been born annually in the village of Bethlehem, than there are either in Paris or London. Further, as Bethlehem was a very small place, scarcely two thousand persons existed in it, and in its dependent district; consequently, in the massacre, not more than fifty at most could be slain. In the life of such a tyrant as Herod, this was, comparatively, so trifling an act of cruelty, that it was but of small consequence in the history of his sanguinary government.

*Lastly*, As the male infants that were to be slain could easily be ascertained from the public tables of birth, or genealogies, that circumstance will account for the reputed parents of our Saviour fleeing into Egypt, rather than into any city of Judea (c).

Any of these arguments would be sufficient to vindicate the Evangelist's narrative; but, altogether they form a cloud of witnesses, abundantly sufficient to overbalance the negative evidence attempted to be drawn from the silence of Josephus.

<sup>38</sup> Ἀπὸ διεσθῆς καὶ καρτέρω. Sir Norton Knatchbull, in his Annotations on difficult Texts, has endeavoured to prove that it is not necessary to suppose, from these words, that Herod killed all the children in Bethlehem who had completed, but those only who had just begun their second year, or who had just ended their first year. The Hebrew expression would have been בן שנתיים, filius duorum annorum. P. 6. Cambridge, 8vo. edit. 1693.

(c) Lardner's Credibility, part i. book ii. ch. ii. sect. 1. p. 180—185. 4to. Volboth causæ cur Josephus cædem puerorum Bethloniticorum, Matt. ii. 16. narratam silentio præterierit, 4to. Gottingen, 1788, as analyzed in the Monthly Review (O. S.) vol. lxx. p. 617. Schützli Archæologia Hebraica, p. 52, 53. Vide Horne's Critical Introduction, 2d edit. vol. i. p. 653—4. Among the Barrington papers, I find an unpublished letter of Dr. Lardner to Lord Barrington, in which the learned writer argues at length, with his usual judgment and accuracy, against depending on the authority of Macrobius, in the following passage:—"I the less regarded it (the passage in Macrobius,) because the objection relating to the slaughter of the infants, taken from the silence of Josephus, appeared to me of no moment. When we have but one history of the affairs of a country, and that history a brief one, the omission of some particular event is no difficulty. Josephus was a firm Jew, and there was therefore a particular reason for passing over this event; because he could not mention it without giving the Christian cause a very great advantage. To write that Herod, at the latter end of his reign, had put to death all the infants at Bethlehem, under two years of age, on occasion of a report spread that the king of the Jews had been lately born there, would have greatly gratified the Christians, whom Josephus hated; since it was well known that about thirty years after the slaughter, and the latter end of Herod's reign, Jesus, (who was said to be born at Bethlehem,) being then about thirty years of age, styled himself king of the Jews, and did many things, to say no more in proof of it." Dr. Lardner then proceeds to discuss at some length the time and occasion of Augustus's jest. That no argument against this part of the Gospel narrative can be derived from the silence of Josephus, is ably shewn also by Bishop Warburton, who mentions several very important omissions of this writer. See his Divine Legislation of Moses, vol. iv. p. 281, 282. A German writer has written a whole treatise on the wilful omissions of Josephus. He makes them, if I remember rightly, sixty-two in number. The remark of Michaelis, that historians generally know little of the events of the thirty years immediately preceding them, and that on this account it was probable that Josephus had not heard of the slaughter of the Innocents, does not appear sufficient to account for his silence. It seems utterly impossible that Josephus could have been ignorant of this event. His silence was more likely to have been in this instance, as in others, wilful and interested.

J.P. 4711.  
B. V. E. 3.

§ 16 *Joseph returns from Egypt.*

MATT. ii. 19, to the end. LUKE ii. 40.

But when Herod was dead, behold; an angel of the Lord 19  
 Egypt. appeareth in a dream to Joseph in Egypt, saying, Arise, and 20  
 take the young child and his mother, and go into the land of  
 Israel: for they are dead which sought the young child's life<sup>39</sup>.  
 And he arose, and took the young child and his mother, and 21  
 came into the land of Israel. But when he heard that Archelaus 22  
 did reign in Judæa in the room of his father Herod, he was  
 afraid to go thither<sup>40</sup>: notwithstanding, being warned of God  
 in a dream, he turned aside into the parts of Galilee: and he 23  
 Nazareth. came and dwelt in a city called Nazareth: that it might be  
 fulfilled which was spoken by the prophets, He shall be called  
 a Nazarene<sup>41</sup>. And the child grew, and waxed strong Luke ii. 40.  
 in spirit, filled with wisdom: and the grace of God was upon  
 him.

§ 17. *History of Christ at the age of twelve years*<sup>42</sup>.

LUKE ii. 41, to the end.

J.P. 4720.  
V. E. 7.

Jerusalem.  
n Deut. xvi. 1.

Now his parents went to Jerusalem every year at the 41  
 feast of the Passover. And when he was twelve years old, 42  
 they went up to Jerusalem after the custom of the feast.

<sup>39</sup> Mr. Mann conjectures that Antipater, who was the heir apparent to the crown of Herod, when Christ was born, was one of the principal advisers of the massacre at Bethlehem. He had already procured the death of his two elder brothers, to prepare his way to the succession. His alarm would be as great as that of his father, when he heard that a king of the Jews was born. As this Antipater was executed only five days before Herod died, both might be referred to in the words of the angel—"They are dead which sought the young child's life." The very same words are applied to Moses, under similar circumstances, Exod. iv. 19. Vide Doddridge's Family Expositor, 8vo. edit. vol. i. p. 86.

<sup>40</sup> The reign of Archelaus commenced inauspiciously; for, after the death of Herod, before he could leave the kingdom to obtain the confirmation of his father's will from the emperor at Rome, the Jews behaved themselves so tumultuously in the temple, in consequence of his having refused them some demands, that this king ordered his soldiers to attack them, on which occasion upwards of 3000 were slain. It was, probably, from his knowledge of this circumstance, and a general apprehension of the cruelty of the character of Archelaus, that Joseph was afraid to return to his own country.

<sup>41</sup> St. Matthew seems, in this passage, to apply as it were in a collective sense all the prophecies in the Old Testament that refer to the abject and low condition in which the Messiah should appear. Nazareth, whither Christ was now conducted, was the most contemned part of the Holy Land, agreeing well with that prediction—"He was despised and rejected of men."—"The Evangelist," says Lightfoot, "does not quote one prophet, (τὸ ῥηθὲν διὰ τῶν Προφητῶν) but all. All the prophets do teach the vile and abject condition of Christ; but none that his condition should be out of Nazareth. Christ seems destined to that abject place, to fulfil in a general sense these prophecies." This seems to be the best interpretation of the passage; preferable to those which represent St. Matthew as playing upon the words נצר, and מר. Vide Lightfoot. Heb. and Talm. Exerc. vol. ii. p. 112.

<sup>42</sup> The canons of the Jewish law required parents to instruct their children in their intended trade at twelve years of age. It is probable, therefore, that this also was the period when they began to comply with the law, Exod. xxxiv. 23. which required all the male children to present themselves at Jerusalem three times every year. As the Jews were accustomed to go up in (συντο-

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his  
 44 mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him  
 45 among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.  
 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them,  
 47 and asking them questions. And all that heard him were

J. P. 4720.  
 V. Æ. 7.  
 Jerusalem.

δαῖς, Heb. ארוך,) "caravans," in parties composed of great numbers, it cannot excite surprise that the Holy Child Jesus was not at first missed by Joseph and Mary. They found him, Lightfoot attempts to prove, in the hall, or room adjacent to that of the Sanhedrim, proposing and answering questions, as the Jewish youths were permitted to do, to the doctors of the law. There were in the temple, I. The great Sanhedrim in the room Gazith, consisting of seventy-one members, with the "nasi," or prince, or president, at their head; and the father of the court, the "Ab beth den" on his right hand.—II. Twenty-three judges in the gate of the court of Israel.—III. Twenty-three judges in the gate of the court of the Gentiles. Sanhedr. cap. xi. hal. 2. In each of these it was permitted to ask questions concerning the law. Instances are given in Lightfoot, from Hieros. Taanith, fol. 67—4. R. Gamaliel said to a disciple, "To morrow, in the consistory, do thou come forth and question me on this matter." There was often a full audience of many people (a).

The brief narrative of the Evangelist, which confines itself to the simple statement of facts, without either detail or embellishment, ought not to prevent us from considering the very peculiar circumstances in which the "Glory of the second temple" appeared in the house of his heavenly Father. He had now arrived at that age when the Jews were accustomed to instruct their children more fully in the arts of life, and the knowledge of their religion. At this period Christ showed himself to be perfectly versed in the Mosaic law. Two remarkable circumstances now occurred: the death of Hillel, the most eminent of the Jewish expounders of the law, and the banishment of Archelaus. By the first event the Sanhedrim was deprived of its greatest ornament; by the second the power was more evidently shown to be in the hands of the Romans; and another more decisive proof was afforded to the people that the sceptre was departing. Is it not probable that the appearance of our Lord in the temple, and his conversation there, might have been designed to prove to the doctors that there was one among them more learned than Hillel; and that one also, by his well known pedigree from the direct line of David, was the heir to the long lost, and now vacant throne of Israel? At his first appearance as an infant in the temple, the spirit of prophecy revived;—at his present appearance He showed himself to be worthy of the homage of his people, as the learned successor of their most learned instructor, and as their lawful sovereign, the heir to the crown of David.

The conversation of Jesus must have made a deep impression upon the minds of all that heard it; and must not only have excited the attention, but the curiosity and admiration of the Sanhedrim. That the object of our Lord's sitting among the doctors was something more than hearing or asking questions concerning the difficulties of the Jewish law, is evidently implied in his answer to the expostulation of his mother, "Wist ye not that I must be about my Father's business?" or, as it may be translated, "Wist ye not that I must be in the house of God my Father?" The Messiah did not come merely to excite the amazement, or to satisfy the curiosity of the Jews. He came to impress some lesson upon them, suitable to the peculiar circumstances of the moment, and in accordance with, or to the furtherance of, his divine mission.

Lightfoot has shown the probability that Hillel had died some short time before our Lord visited the temple at this period. Should his opinion be erroneous, there might have been assembled round our Lord, when He conversed with the Jewish doctors, Hillel and Shammai, the two most celebrated Rabbis of the Jews; R. Judah and R. Joshua, the two sons of Bethira; Jonathan Ben Uzziel, the author of the Chaldee paraphrase; and R. Jochanan ben Zacchai. Before these distinguished men our Lord displayed that knowledge of the law which overwhelmed them with astonishment and admiration (b).

(a) See Lightfoot, Heb. and Talm. Exerc. in Luke, vol. ii. p. 396-7. Lightfoot thinks it is not impossible that our Lord had found admission into the very Sanhedrim, a circumstance of rare occurrence, permitted only in extraordinary cases. (b) Doddridge, Fam. Expositor, translates the word ἐξίστατο, "they were in a transport of admiration." Ἐξίστατο, obstupefecerant, mirabantur. Verbum ἐξίστατο de quacunq; animi commotione vehementiori, imprimis etiam de admiratione summâ usurpatur. Rosenmüller in loc.



J.P. 4720.  
V. Æ. 7  
Jerusalem.

astonished at his understanding and answers. And when they 48 saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that 49 ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake 50 unto them. And he went down with them, and came to Naza- 51 reth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and 52 \* stature, and in favour with God and man.

\* Or, age.

§ 18. *Commencement of the Ministry of John the Baptist.*

MATT. iii. 1—13. MARK i. 2—9. LUKE iii. 1—19.

J.P. 4730.  
V. Æ. 26.  
The wilder-  
ness of Ju-  
dæa.

Now in the fifteenth year of the reign of Tiberius <sup>Luke iii. 1</sup> Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto \_\_\_\_\_ 2. John<sup>43</sup> the son of Zacharias in the wilderness.

o Mark i. 4.

In those days came ° John the Baptist, preaching in <sup>Matt. iii. 1.</sup> the wilderness of Judæa.

p Luke iii. 1.

P John did baptize in the wilderness<sup>44</sup>,

Mark. i. 4.

<sup>43</sup> The spirit of prophecy came upon John when he was thirty years of age: this was the time appointed in the law for the commencement of their ministry by the Priests and Levites. He preached in the desert, where the greatest multitudes passed;—he wore a garment of camel's hair, the most coarse and common garment, similar to that worn by the prophets of old, to express his contempt for the vanities and ostentations of life. His food was the spontaneous produce of the country, showing his self-denial, and the subjection of all his appetites;—his days were passed in the wilderness, far removed from the world, preparing and preaching the way of the Lord. He avoided wine and strong drink, like a Nazarene, being separated and holy to the Lord, Numb. vi. 2, 3. He was to others the example of all that he taught. Whether the locusts he ate were the animals so called, prepared in the manner usual among the Jews, or whether it was a peculiar herb growing about that country, (which seems more probable,) is uncertain. Many have conjectured that the wild honey, the *μέλι ἄγριον*, ought to be read *μελιαγρίαν*, which they imagine to be likewise a species of herb, indigenous in Judæa. Witsius, however, considers this opinion as quite unfounded (a).

Had a Messenger of a different character been chosen as the forerunner of the Messiah, the Jews would have been confirmed in their preconceived ideas of a temporal prince; but the austerity of the Baptist's habits, his seclusion from the world, and his contempt of all its pleasures and distinctions, were in direct opposition to all those opinions, and ought to have contradicted them. Had he been the ambassador of any worldly sovereign, he must have been invested with all the external splendour and pomp which he was appointed to represent;—but as the ambassador of a spiritual Lord, and a spiritual kingdom, all these things were laid aside;—his robe of state was of camel's hair,—the luxuries of his table were the honey of the wilderness,—and the message that he brought from his Sovereign was an invitation to repentance and faith.

<sup>44</sup> The desert in which St. John preached was not a barren and desolate wilderness (b). According to Lightfoot, he first taught in the wilderness near Hebron (c), but afterwards removed towards

(a) On the locusts eaten by John, see a curious criticism in verse by Dr. Byrom, of Manchester—Byrom's Poems, in Chalmers's edition of the poets, p. 231, vol. xv. (b) "Fuit enim in desertis, hoc est ruri, procul publicis scholis, procul aulâ, procul Hierosolymâ, procul seducuntium in frequentibus urbibus voluptatum lenociniis." Witsius Miscell. Sacr. de vitâ Johannis Bapt. p. 501. (c) Lightfoot, chorog. dec. to Mark, Works, vol. iii. p. 294. distinguishes between the wilderness of Juda, and that of Judæa.

- Luke iii. 3. And he came into all the country about Jordan, preaching the baptism of repentance <sup>45</sup> for the remission of sins, J. P. 4739.  
V. Æ 26.
- Matt. iii. 2. And saying, Repent ye: for the kingdom of heaven is at hand. The wilder-  
ness of Ju-  
dæa.
- Mark 1. 2. As it is written in the prophets, <sup>a</sup> Behold, I send my messenger before thy face, which shall prepare thy way before thee <sup>46</sup>: q Mal. iii. 1.

Jordan, probably near Jericho; a tract of country which was wild and desert, yet having in it several large cities. Jericho itself contained twelve thousand men, of the courses of the priests; and the road from Jerusalem to that city, and to Peræa, especially near the time of the passover, was frequented by great multitudes; about which time, it is supposed, John began his ministry. The country was very convenient for food, and its valleys abounded in palm trees; which trees, if we may credit Diodorus Siculus (*d*), yield much honey.

<sup>45</sup> Lightfoot ascribes the first use of baptism to Jacob, when he admitted into his family, and into the Church of God, the proselytes of Shechem, and other Heathens. "Put away your strange gods, and be ye clean, and change your garments." Aben Ezra interprets the word *וַתִּשְׁחַרְחַר*, Gen. xxv. 2, "and be ye clean," to be *וַתִּשְׁחַרְחַר* הַגּוּי, "the washing of the body," or "baptism:" but this would not prove that the rite of baptism was then used as the commencement of a permanent institution. It might have been an useful and expressive ordinance of Jacob, but no more.

The Israelites assert, that all Gentile proselytes were brought into their church by baptism. The question is, whether they were so initiated before the time of John, by a customary rite which might be dispensed with at pleasure, or, by a positive law. Lightfoot quotes Maimonides, who lived only in the fourteenth century, and whose authority, in the absence of other proofs, is not therefore decisive. Lightfoot's Works, vol. ii. p. 117.

We have no evidence to prove that baptism, among the Jews, was of divine appointment. It was principally administered to the Gentiles, who were considered after that ceremony as new creatures, and worthy of admission into the church. A Jew, if he had lived as a Gentile, even for a day, would undergo this ceremony; which makes it appear more like a legal washing, or purification, than an ordinance divinely instituted. The Jews must have well understood this ceremony as emblematical of the introduction of a more perfect dispensation, which required the greatest purity of heart and life. When the Jews baptized the Heathens, they admitted them into their own church, into a new religion; and John now calls upon the Jews themselves to be baptized, and to become members of another church, under another dispensation, different from that of Moses.

In this then consisted, in some measure, the essential difference between the baptism of John, and that of any other teacher.—The law required the washing of polluted persons, on account of legal uncleanness: the baptism of John required the purification of those who were legally clean. It exacted obedience to the spirit, not to the letter, of the law. If we consider the Christian dispensation, therefore, as commencing with the preaching of John, we shall find there were three forms of baptism: that of John, who baptized in the name of the Messiah about to come upon the earth;—that of the disciples of Christ, when He was incarnated and living among them;—and that of the Apostles, who received, at the ascension, an express command from Christ himself to proselytize all nations; and to baptize them "in the name of the Father, and of the Son, and of the Holy Ghost." The Ministers of the Church of God have ever since baptized in the same holy name, using the same form of words.—Vide Lightfoot's Works, vol. i. p. 465, 466.

<sup>46</sup> Malachi predicted of the Elias who was to come, that he should "turn the hearts of the fathers to the children, and the hearts of the children to the fathers (*e*)."<sup>a</sup> The Angel predicted of John the same things. The event corresponded to the prediction. When John began to preach to Israel, the Jews were divided into three principal, and innumerable smaller sects, differing both in religious opinions and ceremonies. The Pharisees and Sadducees were inflamed with the most bitter hatred against each other. The expounders of the law were at variance. The dissensions in the synagogues disturbed the repose of families. Children and their parents disputed: all was confusion. The ministry of the Baptist withdrew the people from under the banners of the leaders

(*d*) *Φυλάται αὐτοῖς, ἀπὸ τῶν δένδρων, μέλι πολὺ τὸ καλοῦμενον ἄγριον, ᾧ χρώνται ποτῶ μὲν ὕδατος*—"they have much honey from the trees, which they call wild honey, which they drink with water."—Diod. Sic. lib. 19. ap. Lightfoot. (*e*) The passage in Malachi, ch. iii. 1, is supposed by Dr. Owen to have been both corrupted and altered by the Jews, both in the Hebrew copies and in the copies of the Septuagint, and to have been originally exactly as three of the Evangelists have delivered the citation of it to us.—Owen's Inquiry into the State of the Septuagint Version, p. 54.

J. P. 4739.

V. Æ. 26.

The wilder-  
ness of Ju-  
dea.

r Isa. xl. 3.

As it is written in the book of the words of Esaias the prophet, saying, <sup>r</sup> The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Luke iii. 4.

Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth: — 5.

And all flesh shall see the salvation of God. — 6.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Matt. iii. 4.

<sup>s</sup> Matt. iii. 5. <sup>r</sup> And there went out unto him all the land of Judæa, and they of Jerusalem, and all the region round about Jordan, Mark 1. 5.

And were all baptized of him in the river of Jordan, confessing their sins <sup>47</sup>. — 6.

But when he saw many of the Pharisees and Sadducees come to his baptism— Matt. iii. 7

Then said he to the multitude that came forth to be baptized of him— Luke iii. 7.

<sup>t</sup> Matt. xli. 34. he said unto them, <sup>r</sup> O generation of vipers, who hath warned you to flee from the wrath to come? Matt. iii. 7.

<sup>\*</sup> Or, answer-  
able to amendment of life. Bring forth therefore fruits <sup>\*</sup> meet for repentance: — 8.

of these sects, and directed them to the One Great Teacher, who was now at hand to decide all controversies, and unite them to himself.—Witsius de vitâ Johan. Bap. Misc. Sacr. vol. ii. p. 518.

<sup>47</sup> The different addresses of St. John to those who came to him, given in this section, could not have been delivered at one time. They may be supposed to contain the sum and substance of his general preaching.

We may observe, that all the exhortations of John refer to the spiritual dominion of the Messiah over the hearts and consciences of men. He never once speaks of it as a temporal or earthly power. He exhorts to repentance and confession of sin, *μετάνοια*, a total renewing of the spirit of the mind—a change of the whole man. In the same way all those of the present day, who have lived unmindful of their spiritual covenant with God, are called upon by the ministers of God's word to adopt that mode of returning to their Almighty Father, pointed out by the Baptist, and, by a true repentance and confession of sins, to renew their baptismal vow, and become spiritual members of his spiritual church.

In Luke iii. 14, we read that certain soldiers came to John the Baptist, while he was preaching in all the country about Jordan, and demanded of him, saying, "And what shall we do?" An important question in Christian morality. It has been asked, who these soldiers were? For it does not appear that the Roman soldiers, then stationed in Judæa, were engaged in any war. Now it happens that the expression used by the evangelical historian is not *στρατιῶται*, or "soldiers," but *στρατευόμενοι*, that is, "men, who were actually under arms, or, marching to battle."

It is not to be supposed that he would use this word without a sufficient reason; and what that reason is we may readily discover, on consulting Josephus's account of the reign of Herod the Tetrarch of Galilee. He tells us (a), that Herod was at that very time engaged in a war with his father-in-law, Aretas, a petty king of Arabia Petræa, whose daughter he had married, but who had returned to her father in consequence of Herod's ill-treatment. The army of Herod, then on its march from Galilee, passed of necessity through the country where John was baptizing; and the military men, who questioned him, were a part of that army. So minute, so perfect, and so latent a coincidence, was never discovered in a forgery of this or any other age (b).

(a) Josephus, Ant. Jud. lib. 18. c. 5. sect. 1, 2. (b) For the above illustrative coincidence we are indebted to Michaelis, (vol. i. ch. ii. sect. 11. p. 51.)

- Matt. iii. 9. And think not to say within yourselves, <sup>u</sup> We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. J. P. 4739. V. Æ. 26. The wilderness of Judæa. u Johnviii 39. x Matt.vii.19.
- Matt. iii. 10. And now also the ax is laid unto the root of the trees: <sup>x</sup> therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.
- Luke iii. 10. And the people asked him, saying, What shall we do then?
- 11. He answereth and saith unto them, <sup>y</sup> He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. y James ii.15. 1 John iii. 17.
- 12. Then came also publicans to be baptized, and said unto him, Master, what shall we do?
- 13. And he said unto them, Exact no more than that which is appointed you.
- 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, <sup>\*</sup> Do violence to no man, neither accuse *any* falsely; and be content with your <sup>†</sup> wages. \* Or, put no man in fear. † Or, allowance.
- 15. And as the people were <sup>‡</sup> in expectation, and all men <sup>§</sup> mused in their hearts of John, whether he were the Christ, or not; ‡ Or, in suspense. § Or, reasoned, or, debated.
- 16. John answered, saying unto *them* all, <sup>z</sup> I indeed baptize you— z Matt. iii. 11.
- Mark i. 8. have baptized you with water
- Matt. iii. 11. unto repentance, but
- Mark i. 7. there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose;
- Matt. iii. 11. whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:
- 12. Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.
- Luke iii. 18. And many other things in his exhortation preached he unto the people.

## MATT. iii. 3, 5, 6, 11.

3 For this is he that was spoken of by the prophet Esaias, saying, <sup>a</sup> The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>b</sup> Then went out to him Jerusalem, and all Judæa, <sup>c</sup> —baptized of him in Jordan, confessing their sins. 11 <sup>b</sup> I indeed baptize you with water—he that cometh after me is mightier than I. a Isa. xl. 3. Mark i. 3. b Mark i. 5. Luke iii. 16. John i. 26.

## MARK i. 3—8.

3 <sup>c</sup> The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 —and preach the baptism of repentance\* for the remission of sins. 5 —and were— c Isa. xl. 3. Luke iii. 4. John i. 23. \* Or, unto.

d Matt. iii. 4. 6 And John was <sup>d</sup> clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; 7 and preached, saying, 8 I indeed—but he shall baptize you with the Holy Ghost.

LUKE iii. 16, 17.

16 —with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

### §. 19 *The Baptism of Christ* <sup>48</sup>.

MATT. iii. 13. to the end. MARK i. 9, 10, 11. LUKE iii. 21, 22. and part of 23.

J. P. 4739. ° And it came to pass in those days,  
V. Æ. 26.\* when all the people were baptized,

Mark i. 9.

Luke iii. 21.

Bethabara, where the ark had rested on its passage from the wilderness into Canaan. e Matt. iii. 13.

#### \* ON THE PERIOD THAT ELAPSED BETWEEN THE COMMENCEMENT OF THE MINISTRY OF JOHN AND THE BAPTISM OF CHRIST.

Much discussion has at various times taken place respecting the period which elapsed between the commencement of the ministry of John and the baptism of Christ. Lightfoot, (Harmony, p. 8. Works, vol. 1.) and Newcome, (Harm. not. in loc.) suppose six months.—Bedford (Scrip. Chron.) the same.—Benson (Chron. of the Life of Christ,) five months.—Dean Prideaux three years and a half. It is the general opinion, that about the same interval elapsed between the commencement of the ministry of the Messiah and of his forerunner, as had previously elapsed between their births. Pilkington, however, has supposed there were about seventeen months between these events; and, contrary to the united authorities of the most learned harmonizers, and perhaps to his general good judgment, he has adopted the fanciful theory of Whiston, who supposes thirteen months to have transpired, and that the baptism of Christ followed the calling of Andrew, Philip, and Nathanael,—the marriage at Cana,—the first driving of the buyers and sellers from the temple, and the conversations which were held, in the course of that period, in Jerusalem, and with Nicodemus. It is after this last event, that Whiston inserts the baptism of Christ. Pilkington goes on to arrange, in addition to these events, the baptizing by Christ himself of many disciples in Judæa, and his conversation with the woman of Samaria,—the believing of many of the Samaritans and Galileans, and the healing of the nobleman's son at Capernaum: it is not till then, that he proceeds to the account of the baptism of our Lord, and his subsequent temptation; both of which events these two commentators concur in placing, as the Scripture expressly asserts, immediately after that event.

Whiston's arguments, together with those of Pilkington and Marshall, in favour of the later date assigned to the baptism of Christ, may be thus enumerated and answered:—

1. Eusebius asserts that the three Evangelists omitted the former part of Christ's ministry, which took place before the imprisonment of John.

This assertion of Eusebius, as is easily proved by examining the several harmonies, is totally groundless; the more public ministry of Christ certainly did not begin till that event: and even if it were correct, John no where declares that the date of the baptism of Christ was that, which is assigned to it by Whiston.

2. It appears, from Matt. iii. 14. that Jesus baptized before his own baptism.

In reply to this remark, Archbishop Newcome has observed, that John, acknowledging Christ to be the Messiah, exclaims, "I have need to be baptized of Thee," (by the Holy Spirit).

3. The baptism of Christ is placed after the history of John's ministry, and before his imprisonment.

The Evangelists, like the writers of the Old Testament, do not exactly observe the chronological order, as Whiston supposes they did in this instance. As John was the forerunner of Christ, it might have been expected that they would follow the plan they have actually adopted; that is, would put together all those actions of John which characterized the second Elias: and would then proceed to the ministry of our Lord, beginning with his baptism, in which he was solemnly anointed by the Holy Spirit to his high office.

Mark i. 9.

that Jesus came from Nazareth of Galilee,  
to Jordan unto John, to be baptized of him.

J. P. 4739:

V. Æ. 26.

Matt. iii. 13.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

Bethabara,  
&c.

—— 14.

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness.<sup>49</sup>  
Then he suffered him:

4. It appears, from Luke iii. 21. that Christ did not come to be baptized till all the rest of the people had been baptized.

The expression, *ἐν τῷ βαπτισθῆναι*, implies that Christ came to John while the people were still continuing to desire baptism from John; it is not *μερὰ τό*. Campbell translates the passage, "Now when John baptized all the people, Jesus was likewise baptized."

5. The Baptist was imprisoned immediately after the baptism of Christ, Luke iv. 13, 14.

But this observation has been already answered. Whiston assumes that St. Luke wrote in order of time; whereas he has merely anticipated the relation of the imprisonment of John, that he might better conclude for a time the history of the Baptist.

To these arguments Pilkington adds, that John did not know Christ till he had seen the Spirit descending on him;—but before his baptism, when the Spirit descended, he declared he knew him.

To this the Archbishop replies: "John i. 31. 33. may be reconciled with Matt. iii. 14. by supposing that John, for wise reasons, knew not Jesus personally till he came to be baptized; though he must have heard before of Jesus's name and wonderful birth, from his own relations. God seems to have revealed to the Baptist, soon after he entered on his ministry, that the visible descent of the Spirit should point out to him the Messiah, John i. 33. When Jesus came to be baptized, Matt. iii. 14, it is probable John knew him by a supernatural impulse; as Samuel knew Saul and David, 1 Sam. ix. 17. xvi. 12; and as Ahijah discovered the wife of Jeroboam, 1 Kings xiv. 5. See also Luke ii. 28. 38. and afterwards the sign foretold, John i. 33. confirmed the Baptist in his belief that Jesus was the Christ. Le Clerc's Paraphrase on Matt. iii. 14. is, *Quod afflatu prophético ab eo dicebatur: nam Jesum non norat*. Harm. p. 40. And F. Spanheim says, *dub. evang. 2. p. 147. Nihil aliud propositum Joanni Baptistæ nisi ostendere se non ex familiaritate aliquâ ante contractâ Christum novisse; sed ex merâ revelatione cœlesti; adeoque nihil a se dari nec cognationi, nec amicitîæ, nec gratiæ, nec collusioni alicui clandestinæ*. The Baptist is not to be understood as saying, he did not know Jesus, but by a sign from heaven; see Dr. Priestley's Harm. p. 78. but that he knew him not, before he came to be baptized, and that God had promised a sign by which he should be known; which sign, intended for a full confirmation, was preceded by an inspired knowledge of Jesus."—Newcome, Harm. notes, p. 6.

These apparently inconsistent passages have been reconciled in various other ways. Hales, vol. ii. part. ii. p. 731. is of opinion that John knew Christ personally, but was not informed of his dignity and office, till he was assured of it by a miracle.

Lightfoot supposes that John knew not that Christ was in the world till he came to be baptized—when, knowing him by the Spirit, John forbade him;—and the sign of the Holy Ghost, descending from heaven, was the sign given him for assurance and confirmation. Vide Elsley on John i. 33.

I have discussed this question at greater length than to many will appear necessary, because Pilkington is one of my authorities, and has written a dissertation expressly on the subject.

<sup>49</sup> The time had now arrived when the Messiah was to begin his public career, and to break forth from the obscurity of his lowly life. He commenced it in that manner which was most suited to his dignity as a spiritual Being, by an act of obedience to the established law of his heavenly Father, accompanied with the most fervent prayer. On this important occasion, in the presence of the assembled multitude, a voice from heaven declares him to be "The beloved Son of God, in whom he was well pleased." His divine mission now received the miraculous confirmation which had always satisfied the ancient patriarchs and fathers of the Jewish Church. It received the testimony of the "Bath Col," or "voice from heaven;" and the visible glory of the Shechinah hovered over him.

The question, whether the inauguration of Christ into his high office was not as public, and therefore as generally known, as that of Moses, will be discussed in the note to 2 Peter i. 16. Danzius, in a learned tract preserved by Meuschen, in his N. T. ex Talmude, has treated this curious and interesting subject at some length.

<sup>40</sup> Christ came to John to be baptized. He was baptized by John not of necessity, not for his own sake, but for ours. He was baptized that he might confer honour on John, sanction his ministry, and commend it to the doubting Jews. By this act he made himself the head of all who by baptism

- J. P. 4739. And [he] was baptized of John in Jordan. Mark i. 9.  
 V. Æ. 26. And Jesus, when he was baptized, went up straightway out of the water: Matt. iii. 16.  
 Bethabara, &c. out of the water :  
 And straightway coming up out of the water ; Mark i. 10.  
 and praying, Luke iii. 21.  
 lo! Matt. iii. 16.  
 \* Or, cloven, he saw the heavens \* opened Mark i. 10.  
 or, rent. unto him, and he saw the Spirit of God descending like a dove<sup>50</sup> Matt. iii. 16.  
 in a bodily shape, like a dove, Luke iii. 22.  
 and lighting upon him : Matt. iii. 16.  
 And lo ! ——— 17.  
 there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. Mark i. 11.  
 And Jesus himself began to be about thirty years of age. Luke iii. 23.

MATT. iii. part of ver. 13, 16, and 17.

- f Mark i. 9. 13 f Then cometh Jesus from Galilee 16 —and—the heavens were opened—  
 Luke iii. 21. 17 —a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

MARK i. part of ver. 10.

- 10 —and the Spirit, like a dove, descending upon him :

LUKE iii. 21, 22.

- g Matt. iii. 13. 21 Now—E it came to pass, that Jesus also being baptized—the heaven was opened,  
 22 and the Holy Ghost descended upon him, and a voice came from heaven, which said, Thou art my beloved Son ; in thee I am well pleased.

confess their sins, and are admitted into the Church. He sanctified baptism by thus subjecting himself to it, that man might not despise it as an useless or unmeaning ceremony. He would not that men should refuse to come to the baptism of their Lord, when he had not disdained the baptism of his servant. By baptism he shadowed out the difference between the carnal and spiritual state of man, and between our fallen condition and his own ; first mean, then glorious ;—first earthly, then heavenly ;—first mortal, then immortal ;—first buried under the earth, as the worshipper was buried under the water, and rising therefrom spiritual, changed, and glorious. Christ by his baptism renewed his covenant with his Father ; and fulfilled all righteousness, by complying with every law, which proceeded from the wisdom of God, and was designed only for the happiness and restoration of man.—Vide Witsius de Vitâ Joannis:—Miscell. Sac. vol. ii. p. 537.

<sup>50</sup> As a dove hovers over her nest with an undulating and gentle motion, so did the emblem of the presence of God wave and bend, and rise and fall, over the head of our Saviour. Such seems to be the most defensible, as well as the most generally received, interpretation. It is consistent also with the analogy that may be found between the old and new covenants (a). At the beginning of the material creation the Spirit of God moved on the face of the waters ; the Spirit of God, “dove like, sat brooding on the vast abyss (b).”

(a) This view of the analogy between the action of the Spirit at the Creation, and at the baptism of Christ, I find confirmed by a singular tradition among the Jews. In a note in Brescith Rabba, sect. 2. fol. 4. 4. on Gen. i. 2. we read, “Et spiritus Dei: intelligitur Spiritus Regis Messiae, de quo dicitur, Isa. xi. 1. Et quiescit super illum Spiritus Domini.” Post quae verba allegata statim hæc addit R. Ephraim in Gr. Gibborim ad Genes. i. 2. סִרְחָפָה, “Incubuit, sicut columba, quæ volitat super nido, illum attingens, et non attingens.” Pergunt vero in Brescith Rabba: “Quomodo vero ministratur Spiritus Messiae, et venit movens se super faciem aquarum? Resp. Quando vob movelbitis corda vestra, sicut aquas, per penitentiam; quum admodum dicitur,” Thren. ii. 19. “Esfunde, sicut aquas, cor tuum coram Domino. Intelligitur Spiritus Messiae. Quum primum enim ille se super aquis legis commovit, statim facta est redemptio.” Vide Schoetgeneii Horæ Hebraicæ, vol. i. p. 9 and 10. This, then, is another instance of the wonderful fulfilment, in the person of Jesus of Nazareth, of many of the singular traditions entertained among the Jews respecting their Messiah. (b) The word in Genesis כִּרְחַפָּה without points must be considered as a participle of Hiphil, the causative; with points it is the participle of Pihel, the intensive: a signification much more consistent both with the sense of the passage in Genesis, and the description of the descent of the emblematical representation of the power of the Spirit in the Evangelical narrative.

§ 20. *The Temptation of Christ*<sup>61</sup>.

MATT. iv. 1—11. MARK iv. 12, 13. LUKE iv. 1—13.

J.  
V.             
Wilderness.And <sup>h</sup> Jesus being full of the Holy Ghost returned <sup>h</sup> Matt. iv. 1.<sup>61</sup> ON THE TEMPTATION OF CHRIST.

In order to understand the passage of the New Testament which is contained in this section, and is justly supposed to be attended with many difficulties, it is necessary to consider the Messiah under that name which is alike given to him in the Old Testament, in the New Testament, and in those of the Jewish traditions, which may be received with most confidence. Christ must be considered under the character of the second Adam, who came into the world to fulfil the same law which the first Adam had violated. That he might more evidently and effectually accomplish this object, it was appointed that he should be tempted like unto Adam, and undergo the same trial.

If we consider the Messiah in this point of view as the second Adam, it seems possible that we shall more easily solve many of the difficulties which have been supposed to attend the literal interpretation of this interesting narrative. The Old Testament begins with an account of the preparation of the material world for the accommodation of the first Adam; the New Testament relates the preparation of the spiritual world, or Church, for the reception of the second Adam.

When the time of his creation came, the first Adam was formed by the power of God out of the then unpolluted earth; the second Adam was created by the same power of the Most High in a similar state of innocence and perfection.

When the first Adam was ushered into the world, he was a perfect man, and his Father blessed him. When the second Adam had attained to the fulness of manhood, he was, while submitting for our sakes to the rite of baptism, blessed from above: both were sinless; both were, in a peculiar sense, the sons of God, and partakers of the human nature. The first Adam was placed in Paradise, and fell into the Wilderness. The second Adam was placed in the Wilderness, and regained that Paradise which his predecessor had forfeited. Adam was driven out of Paradise into the Wilderness, and banished from the tree of life. Christ was led or driven into the Wilderness by the same Spirit, to undergo the same trial, and by a sinless obedience to revoke the sentence of condemnation, open again the gates of Paradise, and regain the tree of life. In him we have another perfect man, as yet untouched by the Tempter. To him, therefore, as to the first Adam, the evil spirit makes his approaches from without, proposing his suggestions in a personal conversation; for as the nature of Christ, like that of Adam, was uncorrupted by sin, the wicked spirit had no immediate access to the heart. It was for this cause that Eve was tempted in a personal conversation; so also was tempted the seed of the woman, who was to bruise the serpent's head.

To show, however, still more clearly the evident parallel that exists between the temptations of the first and second Adam, it will be necessary to examine the peculiar circumstances of each event.

According to St. John, all the sin that tempts mankind may be comprised in these three terms; the lust of the flesh,—the lust of the eye,—and the pride of life; and to these three may be reduced the temptations both of Adam and of Jesus. In the temptation in Eden these three principles of evil are evidently alluded to, in the description of the forbidden fruit. In the temptation in the wilderness, Christ was tempted like unto Adam; and, in a more general sense, like unto all the children of Adam.

Adam was first tempted to the lust of the flesh, by indulging his natural appetite for food, in a manner which was contrary to the express command of God. Christ was tempted to gratify his wish for food in a manner forbidden by the spirit of the law of God. He was tempted to supply himself with provision, by devoting that miraculous power which was given him for the benefit of mankind, and for the more effectual demonstration of the truth of his mission, to the gratification of his human nature.

Adam was, secondly, tempted to the lust of the eye: "He took of the fruit, because it was pleasant to the eye." And the evil spirit enforces the power of the motives to disobedience, by perverting the understanding, in misrepresenting Scripture itself. Our Lord was, secondly, tempted by the perversion of Scripture itself, to indulge that feeling which is gratified by the admiration and homage of the world. He was invited by the Tempter to proclaim himself at once, by the performance of an useless and ostentatious miracle, the promised Messiah of the Jews. He was invited to encourage their false notions of a Messiah, and to obtain immediate possession of his promised kingdom, by throwing himself from the pinnacle (or wing, or battlement, or royal portico, for the word *περὺγιον*, is thus variously rendered,) of the temple, and claim the homage of the crowds assembled to worship there. For the Jews interpreted literally the prediction of Malachi iii. 1. and expected that the Messiah, by some extraordinary demonstration of his power, would suddenly come to his temple. The pilgrimage which our Lord came to undergo, was one which was expressly and *αἰνίλλυ*



J. P. 4739. from Jordan, and was led by the Spirit into the wilderness.  
 V. E. 29.

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opposed to all that train of feelings and dispositions, so pleasing to our fallen nature. The Captain of our salvation was to become perfect through sufferings. He was to be poor, despised, insulted, and rejected. At the time when his painful career was beginning, he was tempted to avoid his appointed course of suffering, and to assume at once his destined honours, as the Messiah of Israel. No evil, he was assured, could happen to him, if he were the Son of God;—for he shall give his angels charge over thee,—they shall bear thee up, and protect thee from suffering and from danger.

Adam was, thirdly, tempted to that kind of evil, which most alienates the human race from their Creator; he was tempted to the pride of life. "It was a tree to be desired, to make one wise." The wisdom which an evil spirit would recommend to the approbation of an accountable being, must partake of his own nature; it must be different from that spiritual wisdom which is from above, and of which Adam was a partaker. It was the wisdom of this world, which is elsewhere called "earthly, sensual, devilish." It is that human wisdom by which the pride and glory of life is attained,—by which ambition triumphs, and conquerors obtain their temporal crowns and kingdoms. To this temptation likewise our Saviour is now subjected. The devil takes Him up into an exceeding high mountain, "and sheweth him all the kingdoms of the world, and the glory of them," and promises them all to Christ on one condition only, that He will worship him,—that is, provided He will exchange his spiritual kingdom, which is to be purchased with the most excruciating agony and suffering, for the kingdoms of this world, all temporal power over every nation under heaven. In the second temptation he had invited Christ to obtain the homage of his people, and to gratify his own people, and to gratify his vanity and ostentation by hearing and receiving the acclamations of the Jews! In this He is solicited to become the sovereign of the universe, the powerful chief of one great empire, embracing alike under his dominion the subdued pride of Rome, and the submission of all mankind.

Thus was Christ, the second Adam, tempted in the same manner as the first Adam; on the same principles, and by the same tempter. But He was also tempted as we are. The object of Satan, from the creation of Adam to the present moment, is to render man unfit for a spiritual condition, by inducing him uniformly to act from natural, or earthly, motives. The spirit of evil does not desire to diminish the supposed happiness of man in this world; it endeavours to immerse him in the pursuit of worldly enjoyments, comforts, and vanities, in such a manner, that the soul becomes imbruted, and embodied in material objects. The spirit of evil so endeavours to sensualize and animalize the intellectual and moral faculties of man, that his inferior nature may be triumphant; and consequently, that, when he shall be summoned into another stage of existence, he may be rendered totally unfit to be the eternal companion of God, the Judge of all,—of Christ the Mediator,—of Holy angels,—and of perfect spirits.

Other circumstances may be adduced to complete the parallel between the two temptations. The first Adam fell through the act of eating; the second Adam reversed the sentence of condemnation, by the opposite act of fasting and mortification. The first Adam was tempted in Paradise, surrounded by all the animals of creation, over which he ruled in a state of innocence: the second Adam is described by St. Mark, i. 13. to have been in the wilderness with the wild beasts. He sate among them, as their acknowledged Lord, in the same state of innocency, as the first Adam had enjoyed before his fall. When the temptations were completed, we read in both instances of a most curious and impressive circumstance, which in a wonderful manner completes this parallel. When the first Adam fell, the angels of God were placed at the gate of the garden of Eden, to keep him from tasting the fruit of the tree of life. When the second Adam triumphed, angels came and ministered to Him that immortal food which the flaming sword of divine wrath had denied to the children of disobedience.

For the passages in the Old Testament, which prophesy the coming of Christ as the second Adam, compare 2 Sam. vii. 18, 19. with 1 Chron. xvii. 17. When David desired to build the temple of Jerusalem, he was commanded to leave the performance of that task to his son, because he had himself been throughout his life engaged in wars. The message to this effect was delivered by the prophet Nathan, who consoles the king by declaring that from him the Messiah should descend. The king, on receiving this communication from the divine messenger, goes up to the tabernacle, and returns thanks to God for the promise. He thanks God that he has been regarded according to the law (a), or order (b), or arrangement (c) of the Adam that is hereafter to be from above.

Among the titles given in the Old Testament to the Messiah, collected by Dr. P. Smith, in his valuable work on the Scripture Testimony to the Person of Christ, I find this, "the Adam from

(a) Kennicott's (Posthumous) Remarks on the Old Testament, p. 114. (b) Smith's Scripture Testimony to the Person of the Messiah, vol. i. p. 184. (c) Horsley's Biblical Criticisms, vol. i. p. 350.

Mark i. 12. <sup>i</sup> And immediately the Spirit driveth him into the wilderness, J. P. 4739.  
V. Æ. 26.

Wilderness. i Matt. iv. 1.

above." He cites, in support of the interpretation which he has there given of 2 Sam. vii. and 1 Chron. xvii. 16, 17. the learned criticism of Dr. Kennicott, from which however he has in some measure departed, by rendering the word *טורה* "order," instead of "law." Bishop Horsley translates it "arrangement." His criticism is very ingenious. The words in the original are as follow—2 Sam. vii. 19. *והאמת תורה האדם ארני יהיה*—1 Chron. xvii. 17. *וראיתי כבוד האדם המעלה יהיה אלהים*, &c.; on which Dr. Kennicott observes, "From David's address to God, after receiving the message by Nathan, it is plain that David understood the son promised to be the Messiah, in whom his house was to be established for ever. But the words, which seem most expressive of this, are in this verse now rendered very unintelligibly, "and is this the manner of man?" Whereas the words *ראו האדם* literally signify, "and this is (or must be) the law of the man, or of the Adam," *i. e.* this promise must relate to the law, or ordinance, made by God to Adam, concerning the seed of the woman; the man, or the second Adam: as the Messiah is expressly called by St. Paul, 1 Cor. xv. 45—47. This meaning will be yet more evident from the parallel place, 1 Chron. xvii. 17. where the words are now miserably rendered thus: "And thou hast regarded me, according to the estate of a man of high degree." Whereas the words *המעלה האדם וראיתי* literally signify, "and thou hast regarded me, according to the Adam that is future, or the man that is from above," (for the word *המעלה* very remarkably signifies *hereafter* as to time, and *from above* as to place); and thus St. Paul, including both senses; "The second man is the Lord from heaven," and, "Adam is the figure of him that was to come," or the future. Rom. v. 14.

It is upon this passage that Bishop Horsley has remarked (whether *כבוד* or *בתור* be read in 1 Chron. xvii. 17.) "When these two passages are considered in their respective contexts, it is manifest that they are exactly parallel; and both, when rightly understood, must render the very same sense. The varieties in the expression being only such as the writer of the Book of Chronicles has introduced, according to his manner, for the sake of greater accuracy in relating the words of another, or to explain words and phrases that might seem doubtful in the narrative of the more ancient author. Hence it is to be inferred that the words *טורה* in Samuel, and *תור* in the Book of Chronicles, are words of the very same import, and are to be referred to the same root, differing only in the gender, which is feminine in Samuel, and masculine in Chronicles. The writer of the Book of Chronicles probably preferred the masculine form to prevent the necessity of referring the noun to the root *תרה*, from which the feminine *טורה* may, but the masculine *תור* cannot, be derived. The true root, therefore, in the judgment of the inspired writer of the Book of Chronicles, was *תור*; and the two passages may be thus expounded:

2 Sam. vii. 19. "And this (namely, what was said about his house in distant times,) is the arrangement about The MAN, O Lord Jehovah."

1 Chron. xvii. 17. "And thou hast regarded me in the arrangement about The MAN that is to be from above, O God Jehovah." That is, in forming the scheme of the incarnation, regard was had to the honour of David, and his house, as a secondary object, by making it a part of the plan, that the Messiah should be born in his family. This is indisputably the sense of both passages, though far more clearly expressed by the later writer (*d*). Dr. Kennicott, not perceiving the identity of the two words *טורה* and *תור*, was not aware that the two passages render the very same sense, with no other difference than the advantage of perspicuity, and perhaps of accuracy, in reciting David's very words, on the side of the author of the Book of Chronicles. I owe however, to Dr. Kennicott the important hint, that *האדם* in Samuel, and *המעלה* in Chronicles, allude to Christ, and to none else; which led me to the right understanding of both passages."—Horsley's Biblical Criticisms, vol. i. p. 134. See also Arrangement of the Old Testament, vol. i. p. 651.

It is difficult to say why Bishop Horsley, after this confession, should have differed in another point from Dr. Kennicott, and translated *האדם* by "the Man," instead of "the Adam." Dr. P. Smith has very justly observed, from Dr. Kennicott's translation, that the inferences to be drawn from this passage are, that the Messiah would, at a period remotely future, descend from David, and that He would sustain a relation to the human race analogous to that of the first man.

In the New Testament also, our Lord is called "the Adam from above." We read these remarkable words, (1 Cor. xv. 47.) "The first man is of the earth earthy, the second man is the Lord from heaven." Through the greater part of that beautiful chapter, St. Paul draws a parallel between the first and second Adam. In the Epistle to the Romans (v. 14.) he calls the first Adam "the figure of him that was to come." (Compare also John iii. 31. viii. 23.)

The Jewish traditions also affirm the same doctrine, and St. Paul, in this passage (1 Cor. xv. 47), uses the very same expression which is found in the book Zohar on this subject: a circumstance

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Wilderness.

to be tempted of the devil,

Matt. iv. 1.

And he was there in the wilderness forty days, tempted of Satan,

Mark i. 13.

Being forty days tempted of the devil. And in those days he did eat nothing.

Luke iv. 2.

And when he had fasted forty days and forty nights, he was afterward an hungred.

Matt. iv. 2.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

Matt. iv. 3.

which may be considered as affording a proof of the real date of that curious book. It is said to consist principally of a recital of the expositions and doctrines of Rabbi Simeon (*e*), the son of Jochai, who was the contemporary of the Apostles, and probably known to St. Paul, himself one of the most learned of his day.

The Messiah is there called אדם לעילא, "the Adam on high," and is said to have dominion over all things, as the first man, "the Adam below," אדם תתאה, had by divine appointment over the inferior creation of this world. The same idea repeatedly occurs in the rabbinical writings. "Plura adhuc ibi habentur," says Schoetgenius, "sed hæc sufficient." I have selected a few of the very curious traditions dispersed through his book (*f*).

I would here conclude the attempt to prove that Jesus of Nazareth was the one Messiah, from his being the second Adam, as the Old Testament, the New Testament, and the Jewish traditions assert the Messiah to be; but Jones of Nayland has added some ideas on the time during which the temptation lasted, which may confirm the propriety of the reasoning now adopted. According to tradition, Adam and Eve are supposed to have been tried forty days in Paradise. Jones, in his interesting dissertation on the "Temptation of Christ," arguing on this supposition, concludes that the period of forty days will, from this circumstance, naturally occur in other transactions; and particularly in this of our Saviour's temptation. The flood brought upon the world by sin committed in Paradise (Gen. v. 29.) lasted for forty days—and so long were the rains descending, that the sin and its history might be recognised in the punishment. When the Israelites searched the land of Canaan, the second Paradise, they had a foretaste of it for forty days (Numb. xiv. 33, 34), and the people who murmured at the evil report of those faithless messengers were condemned to wander forty years (a year for a day) in the wilderness.—(Jones's Works, vol. iii. p. 173.) To which may be added many other symbolical coincidences. Moses, as the founder, and the great lawgiver, of the Jewish Church, fasted twice forty days and forty nights on Mount Horeb, when he first received the tables of the law, and after they had been broken and were again restored. Elijah also, the reformer of the Jewish Church, by the same superhuman power, after he had crossed the river Jordan, fasted for the same number of days, and in the same wilderness, as Moses had formerly done. Are these mere coincidences? Is it not rather probable that Christ, who came to fulfil the law to the uttermost, and to establish on it a more perfect dispensation, should be appointed to give the same evidence of his divine mission, and to undergo the same preparation as his typical predecessors had already fulfilled?

(*e*) Schoetgenius Horæ Hebraicæ, vol. ii. p. 271. (*f*) In vol. i. p. 670, of the Horæ Hebraicæ—"Nomina illa duo Judæis sunt familiaria. Nam Adamus primus semper et ubique אדם הראשון, et in libro Sohar קדמא אדם. Sohar Genes. fol. 14. col. 53. Quum nondum consummati essent septem ordines dierum superiorum, nondum ab solutus erat לעילא אדם Adam supernus. Cum absolveretur לעילא superius, dictus est עלאה אדם Adam superior: cum absolveretur inferius, dictus est תתאה אדם. Et quum admodum, postquam omnia absoluta sunt, Adamus inferior dominatur omnibus quæcumque in Mundo creata sunt, sic Adam superior שליט על כלא, omnibus omnino rebus dominatur."—Schoetgen. Hor. Heb. vol. i. p. 672. Jalhut Rubeni, fol. 147. 3. עלאה דוד עלאה דוד תתאה דוד תתאה דוד "David superior et David inferior." אדם עלאה ה רשון "superior est Deus primus." ותרמאה ה אחרון "et inferior est Deus postremus." Schoetgen. vol. i. p. 673. In another passage of one of the Talmudical writings we read that since the first Adam was in the transgression, the Messiah will be the last Adam to take away sin. Neve Schalom, fol. 160. 2. citante Edzardo ad Berachoth, c. 1 p. 176. apud Schoetgen. vol. i. p. 671. In the commentary on Proverbs xxx. 4. we read—"What is his name?—the Heavenly Adam, or the Adam from above—and what is his son's name? the earthly Adam, the Adam from below." Zohar ad Genes. xxxix. 2. "In the hour in which Adam received the celestial image, all creatures came to him, and acknowledged him king of

- Luke iv. 3. command this stone that it be made bread.
- 4. And Jesus answered him, saying, <sup>k</sup> It is written, That man shall not live by bread alone, but by every word of God.
- Matt. iv. 4. that proceedeth out of the mouth of God.
- 5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, Jerusalem.
- 6. And saith unto him, If thou be the Son of God, cast thyself down
- Luke iv. 9. from hence :
- 10. For <sup>l</sup> it is written, He shall give his angels charge over thee, to keep thee : 1 Ps. xci. 11.
- 11. And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- 12. And Jesus answering said unto him,
- Matt. iv. 7. It is written again, <sup>m</sup> Thou shalt not tempt the Lord thy God. m Deut. vi. 16.
- 8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; Quarantania.
- Luke iv. 5. in a moment of time<sup>62</sup>.
- 6. And the devil said unto him,

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k Deut. viii. 3.

<sup>62</sup> Those who reject the literal interpretation of the account of our Lord's temptation have laid great weight on this phrase, "in a moment of time," *ἐν στιγμήν χρόνου*, as demonstrating the whole scene to be a vision. The real state of the case seems, however, to be, that the tempter conveyed, or took, or accompanied, our Lord to the mountain, and showing him in a moment of time the kingdoms of Judæa, which were then before him, suggested to him at the same moment the superior glory of all the other governments and dominions of the earth, the greatest of which (the Roman empire,) was then at the height of its power. Bishop Porteus remarks on this passage, that Abbé Mariti, describing this mountain, speaks of it as extremely high, and commanding the most beautiful prospect imaginable. It 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 various domains the Tempter might show to our Lord distinctly, and might also at the same time *point out* (for so the original word sometimes signifies), and direct our Lord's eye towards several other regions that lay beyond them, which might comprehend all the principal kingdoms of the eastern world. According to tradition, the mountain on which our Saviour was tempted is called Quarantania. Maundrell describes it as exceedingly high, and difficult of ascent, having a small chapel at the top, and another about half way up, on a prominent part of a rock. Near this latter are several caves and holes, originally used by hermits, and by some even of this day, during the period of Lent, in imitation of the example of our blessed Saviour. The words of the Evangelists are so clear and distinct, in their account of this transaction, and it was so evidently a premeditated scheme on the part of Satan, availing himself of the first symptom of human weakness, beginning his attack at the moment that our Saviour "was an hungred," that had we no other evidence, there can be no reasonable grounds for considering the temptation in any other point of view than as a real contest.

The temptation of Christ, as well as that of our first parents, must be considered as a real scene. We are not justified in making our present experience the criterion of truth, and rejecting the positive testimony of Revelation, on account of theoretical difficulties. The whole question concerning the origin and continuance of evil is involved in insuperable mystery. But we may with as much propriety deny the origin of evil, as refuse to believe in its remedy : which it cannot be irrational to conclude would be, in some manner, correspondent to the disease. Till the next stage of our being has developed the unrevealed mysteries of the Deity who made mankind, we must be contented, like obedient children, to believe much that we cannot yet understand.

J. P. 4739. And saith unto him, All these things will I give thee, Matt. iv. 9.  
 V. Æ. 26, All this power will I give thee, and the glory of them: Luke iv. 8.  
 Quarantania. for that is delivered unto me; and to whomsoever I will  
 I give it.

If thou therefore wilt worship me, \_\_\_\_\_ 7.  
 before me. if thou wilt \* fall down and worship me, Matt. iv. 9.  
 all shall be thine. Luke iv. 7.

And Jesus answered and said unto him, Get thee be- \_\_\_\_\_ 8.  
 hind me, Satan: for it is written, Thou shalt worship  
 the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him. Matt. iv. 11.

And when the devil<sup>63</sup> had ended all the temptation, Luke iv. 13.  
 he departed from him for a season.

And [he] was with the wild beasts; and the angels Mark i. 13.  
 ministered unto him.

and, behold, angels came and ministered unto him<sup>64</sup>. Matt. iv. 11.

<sup>63</sup> The Evil Spirit in this temptation is called by the three names, which unitedly characterise him as the destroyer of man. He is at once their 'enemy' (*Σατανᾶς*), their 'accuser' (*ὁ Διάβολος*), and their 'tempter' (*ὁ πειράζων*)

<sup>64</sup> ON THE DIFFERENCE IN THE ORDER OF THE TEMPTATIONS AS RELATED BY ST. MATTHEW AND ST. LUKE.

In this history of the temptation, St. Matthew's order is, 1. "Command that these stones be made bread." 2. "Cast thyself down from the temple." 3. "I will give thee all thou seeest from this high mountain, if thou wilt fall down and worship me." St. Luke's order is,—the first temptation the same as in St. Matthew; the third temptation is placed by him for the second, and the second for the third. But St. Luke does not affirm this order. He has only *καὶ ἀναγαγών*, ver. 5; and *καὶ ἤγαγεν*, ver. 9. Whereas St. Matthew uses particles, which seem to fix his order; as, *τότε*, ver. 5; and *πάλιν*, ver. 8. Le Clerc says, "Hoc repugnantia haberi non potest, cum neuter evangelistarum profiteatur se, hæc in re, ordinem temporis accurate secutum."—Newcome's Notes to his Harmony, p. 6, fol. edit. 1778.

Possibly the reason of the difference in the order of the account of the temptations given us in these two Evangelists, may be in some measure ascertained from a consideration of the respective purposes for which they originally composed their Gospels. St. Matthew wrote for the Jews of Judæa. The title of "King" was the most usual name given to the Messiah by the Jews. "Vulgatissimum est hoc nomen Messie, quem Judæi ubique vocant, מלך המשיח," says Schoetgenius, *Horæ Hebr.* vol. i. p. 13, and instances abound throughout his book. But he was not only considered as king of Israel, but king over all the world. Thus we read (*Zohar Genes. fol. 128, col. 509, ad verba, Genes. xlix. 11, ex versione Sommeri, p. 96, apud Schoetgen, vol. ii. p. 638-9.*) "So the king Messiah will show favour to Israel, but he will be a terror to all people who profess not the true religion." St. Matthew, therefore, seems to point out to his Jewish readers that Jesus, who was the true spiritual Messiah, first conquered all desire for the luxuries of life. He then refused to declare himself by any useless though stupendous miracle, the expected king of Israel, by proving himself, at an unfit time, and in an unsuitable manner, the Messiah they expected; for his course was that of toil and suffering, of neglected and lowly poverty and scorn, till the time came for the establishment of his spiritual kingdom. In repelling the third temptation, he showed his contempt of all worldly power, and wisdom, and distinction, till the promised period when the converted Heathen should be given him for his spiritual inheritance, and the utmost parts of the earth for his spiritual possession. The Evangelist thus preserves the climax. He ascends from one gradation of virtue to another, and shows how our Lord, by resisting the tempter, attained to that height of excellence which ought to impress the mind with the greatest veneration.

St. Luke wrote for the Gentiles of Achaia. He places before them the same triumph of Christ, and teaches the same doctrine; that he conquered the desire of the pleasures of this life, the love of temporal dominion over the world at large, and all the dazzling glories and triumphs to which that dominion led. But he teaches this doctrine in the manner the most likely to impress the minds of his Gentile readers; for which purpose he changes the order to preserve the appropriate

MATT. iv. 1. and part of ver. 4. 6. 7. 10.

J. P. 4739.

V. Æ. 26.

1 Then was <sup>a</sup>Jesus led up of the Spirit into the wilderness.

4 But he answered and said, It is written, <sup>o</sup>Man shall not live by bread alone, but <sup>Quarantania.</sup>  
n Mark i. 12, &c. Luke iv. 1, &c. o Deut. viii. 3.

climax, and the gradation of the power of the temptation. Christ conquered the desires of the appetite: this was the first temptation. In the second he was offered that which the Gentiles esteemed the highest point of human happiness, universal dominion over all the kingdoms of the world. And, lastly, he was invited to throw himself from the pinnacle of the temple, and to receive at once all those divine honours which the Heathen paid to their gods; for such a demonstration of divine power would have been immortalized, and would have placed him above all their other deities. It is well known in what high estimation temporal ambition and sovereignty were at that time held by the unconverted Pagans. The well known compliments which Horace, in various passages, pays to Augustus—

Quos inter Augustus recumbens  
Purpureo bibit ore nectar.

Carm. lib. iii. Od. 35.

or the

Præsens divus habebitur  
Augustus, &c. &c.

Carm. lib. iii. Od. 5.

were not merely expressions of flattery, which had only a courtly meaning; but they may be considered as conveying the real opinion which the Heathen world entertained of those who obtained universal empire; they esteemed such as gods, and actually, as all ancient history proves, paid them homage, and offered sacrifices to them, and to their statues, as to gods. St. Luke, therefore, represents our Lord, not only as rejecting the sovereignty over the world, but as refusing to obtain, by a mere exertion of his power, all the servile homage, and flattering pomp, attendant on such an elevation. This, in the opinion of a Heathen, would be the highest test of virtue. The inference in both instances would be the same; He who performed all the great works recorded in the Evangelists, alike contemned and declined those objects, which, in the opinion of both Jew and Gentile, were the most highly to be prized and valued. From the narrative of the temptation they would learn that Christ was the Lord and giver of greater and more estimable blessings than the luxuries, the honours, or the most enviable distinctions and advantages of this life.

Thus will the accounts of the two Evangelists be reconciled. Both relate the same facts, both enforce the same doctrine; the order is different, because each considered the opinions and modes of thinking prevalent among those they addressed, and were anxious to impart the greatest interest to their narrative.

It will be observed, that this interpretation is submitted to the reader, on the supposition that the popular interpretation of the *πάσας τὰς βασιλείας τοῦ κόσμου* (Matt. iv. 8), is the correct reading; that it is rightly rendered, "the kingdoms of this world;" and that consequently the corresponding phrase in St. Luke, *πάσας τὰς βασιλείας τῆς οἰκουμένης* (Luke iv. 5), must have the same signification, and is not to be referred principally to the kingdoms into which Judæa was at that time divided. The reading proposed by Michaelis in this passage appears conjectural, and Archbishop Laurence has endeavoured to prove it unfounded. It is, however, so curious, that I shall append to this note both the remarks of the learned German, and the objections of his critic. The reader will then be able to decide.

Michaelis is labouring to prove that the Gospel of St. Matthew was composed in Hebrew, and derives one argument in support of his opinion from Matt. iv. 8. The tempter conducts Christ to the top of a lofty mountain, and shows him *πάσας τὰς βασιλείας τοῦ κόσμου*. If we take this in a literal sense, the thing is impossible: if it was a mere illusion, there was no necessity for ascending a lofty mountain. Here, then, it appears that some word was used in the Hebrew original which was capable of more than one signification: perhaps *ארץ*, which signifies "the land," as well as "the earth:" *תבל* or *רבל*, which, as well as *οἰκουμένη*, may denote the land of Palestine: or, thirdly (which is perhaps the most probable conjecture), it is not unlikely that St. Matthew wrote *כל ממלכות הבר*, that is, "all the kingdoms of the Holy Land," and that the translator mistook *צבא*, which in the Septuagint is sometimes rendered by *κόσμος*. It is even possible, as *צבא* signifies literally "beauty," and *κόσμος* has likewise this sense, that the translation in question was occasioned by a too literal adherence to the original. Now all the kingdoms which existed in Palestine in the time of Christ could be seen from the top of Mount Nebo. St. Matthew, therefore, meant "all the kingdoms of Palestine," which his translator rendered into "all the kingdoms of the world."—Marsh's Michaelis, vol. iii. part 1. p. 155.

Archbishop Laurence contends, however, that there is no adequate proof that the Gospel of St.

Quarantania. by every word—6—for it is written, P He shall give his angels charge concerning  
 p Ps. xci. 11. thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot  
 against a stone. 7 Jesus said unto him—10 Then saith Jesus unto him, Get thee  
 q Deut. vi. 13. hence, Satan: for it is written, 9 Thou shalt worship the Lord thy God, and him only  
 x. 20. shalt thou serve.

LUKE iv. part of ver. 2. 3. 5. 9.

2—and when they were ended, he afterward hungered. 3 And the devil said unto  
 him, If thou be the Son of God—5 And the devil taking him up into an high moun-  
 tain, shewed unto him all the kingdoms of the world—9 And he brought him to Jeru-  
 salem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son  
 of God, cast thyself down—

## PART II.

*From the Temptation of Christ, to the commencement of his more  
 public ministry after the imprisonment of John.*

### § 1. Further testimony of John the Baptist.

J. P. 4730.  
 V. Æ. 26.

JOHN i. 19—35<sup>1</sup>.

Bethabara,

AND this is the record of John, when the Jews sent priests 19

Matthew was compiled in the Hebrew language, and that no arguments can, or ought to be, founded on conjectures of this nature. In reply to this remark of Michaelis, he observes that עֵבֶר is used for Palestine only in four instances, three times by Daniel, and once by Jeremiah, and each time metaphorically, as “the pleasant or agreeable land;” and that the Seventy do not thus translate it either literally or metaphorically: and it is not likely that an appellation of this peculiar description would have been adopted in a plain narrative. Neither could κόσμος, in the sense of “the world,” be put for עֵבֶר, the proper meaning of which is “an army,” and which is only translated κόσμος by the LXX, when the host of heaven is mentioned; or for עֵבֶר, in its literal signification of “beauty, honour, and glory.” But it is not necessary to interpret the word κόσμος, in the sense of “the world.” In Rom. iv. 13, the expression κληρονομὴν τοῦ κόσμου, is interpreted by Beza, of the “land of Canaan;” and Glass, in his Philologia Sacra, expressly limits its meaning to denote the land of Canaan.—Sermon on Excess in Philological Speculation, note 12, p. 36.

<sup>1</sup> Michaelis and Lightfoot begin this part of the history at John v. 15; and Doddridge has placed ver. 15—18 by themselves, before the baptism of Christ. In the note to Part I, sect. 2, I have mentioned the reasons for preserving the present order, and preferring the authority of Archbishop Newcome.

Having now been inaugurated by the waters of baptism, the testimony from heaven, the anointing of the Spirit, and the conquest over temptation, into his high office, the Messiah presents himself to his forerunner, who immediately hails him, as the atoning sacrifice for the sins of the world. John, as a prophet, spoke under the influence of divine inspiration: in no other manner could he have obtained power to make the declaration. As our Lord had come into the world for the express object of expiating the sin of man, there is an obvious propriety in the salutation of the Baptist. It seems to mean, that, as far as man was concerned, all the other offices, characters, and attributes of the Holy One of God, are of comparatively inferior moment, unless he be considered as the spotless Lamb that should die for mankind. The testimony of the ancient prophets had but gradually revealed the various perfections of the Messiah; and the hope and faith of man had been continually excited and cherished by the wise and merciful ordinance, which appointed a succession of prophets, each of whom added some additional information respecting Him who was to come. This salutation of the Baptist was the completion of all prophecy. From this time the voice of prophetic inspiration, under the law of the old covenant, utterly ceased. The Messiah had come, and he was before them. The Lamb of God was preparing himself for the fearful sacrifice.

In support of the doctrine of the atonement there is more authority than for any other revealed in the Jewish or Christian Scriptures. It was taught in the beginning of the patriarchal dispensation, the first after the fall, in the words of the promise, and in the institution of sacrifices. It is enforced by the uniform, concurrent testimony of the types, prophecies, opinions, customs, and traditions of the Jewish Church. It is the peculiar foundation and principal doctrine of the Christian

20 and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the  
 21 Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou \* that prophet? And he  
 22 answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest  
 23 thou of thyself? <sup>a</sup> He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the  
 24 prophet Esaias. And they which were sent were of the Pharisees.  
 25 And they asked him, and said unto him, Why baptizest <sup>2</sup> thou then, if thou be not that Christ, nor Elias, neither that prophet?  
 26 John answered them, saying, <sup>b</sup> I baptize with water: but there

J.P. ·  
 V. Æ. 20.  
 Bethabara.  
 \* Or, a prophet.

<sup>a</sup> Matt. iii. 3.

<sup>b</sup> Matt. iii. 11.

Church in all ages, which has never deviated from the opinion that the death of Christ on the cross was "the full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."—See particularly Archbishop Magee on the Atonement, with the notes and dissertations appended; the commentators; Outram; and the principal authors referred to by Archbishop Magee. Dr. P. Smith's Sermon also on the Atonement is a valuable tract.

<sup>2</sup> The messengers from Jerusalem could not, or would not, understand the answer of the Baptist, when he told them he was neither Elias returned from heaven, nor Jeremiah risen from the dead, though he was the predicted "voice of one crying in the wilderness." They demanded of him, therefore, by what authority he baptized. Though baptism had long been known and practised among them, it had been applied to the proselytes only; and they believed that Elias and Jeremiah, the immediate precursors of Christ, were the only persons authorized to baptize the Jews themselves, for the purpose of forming a new and more select society, separated from the mass of the nation.—Rosenmüller in N. T. vol. ii. p. 309. Kuinoel Comment. in lib. N. T. Hist. vol. iii. p. 130.

Joh. And. Danzius, in a very valuable treatise on the baptism of Proselytes among the Jews, written to illustrate this passage of St. John's Gospel, and the passages in Matthew, chap. iii. has considered at length the baptism of John. His treatise is bound up in Meuschen's Nov. Test. ex Talmude. As the work is not often to be procured, I have selected some of the points he discusses.

To determine whether the baptism of John was divinely appointed or not, two inquiries appear to be necessary.

1. Was such a rite as baptism practised in the Jewish Church by divine appointment before the time of John?

2. If so, was the baptism of John distinct from that previously established among the Jews?

In reply to these questions, Danzius affirms that the baptism of John was not totally distinct from that in use amongst the Jews (p. 262. § 25). Josephus speaks of baptism as a rite of long standing in the Jewish Church. John is represented to have been more bent upon correcting the abuse of the existing institution than establishing a new one.

Baptism was appointed by God himself (p. 266. § 30). It was the received opinion among the ancient Jews, that baptism was appointed thus, and had obtained in their nation from the promulgation of the law. The sanctification enjoined (Exod. xix. 10.) is thought to have been baptism.

(P. 288. § 7. and 11.) St. Paul, 1 Cor. x. 2. says, *ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ ἕβαπτίσαντο*. These words may be taken literally, without any figurative signification. They were baptized, *ἐν τῇ νεφέλῃ*, "in rain-water," and *ἐν τῇ θαλάσῃ*, "in the sea."

(P. 301. § 85 and 86.) The Jewish Elders did not inquire into the baptism of John, as a thing the nature of which was new and unheard of amongst them;—but 1st, Because he, on his private authority, usurped a public function, which belonged to three persons (triumvirati) commissioned by the Church.—2ndly, Because he baptized those for whom it might seem unnecessary, viz. Jews under the covenant, who had been baptized before in their ancestors, and needed not baptism as an initiatory rite for admission into the Jewish Church, (p. 305. § 102.)—And, 3dly, Because in his baptism he differed from their ancestors in the end proposed.

The Jews believed baptism to have been instituted by God himself. If this opinion was true, and the baptism of John was not totally distinct from that in use among the Jews, John must be allowed to have been divinely commissioned to exercise that function.—See the Treatise of Danzius.

Gorionides, however, asserts of John, that he was the institutor of baptism. "This is he who (עשה מילה) made, instituted, or practised baptism."—Lib. v. c. 45. (ap. Gill.)



J.P. 4739. standeth one among you, whom ye know not; he it is, who 27  
 V. E. 26. coming after me is preferred before me, whose shoe's latchet  
 Bethabara. I am not worthy to unloose. These things were done in Beth- 28  
 abara<sup>3</sup> beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, 29  
 \* Or, beareth. Behold the Lamb of God, which \* taketh away the sin of the  
 world<sup>4</sup>! This is he of whom I said<sup>5</sup>, After me cometh a man 30  
 which is preferred before me: for he was before me. And I 31  
 knew him not<sup>6</sup>: but that he should be made manifest to Israel,

<sup>3</sup> The events of the new dispensation were shadowed forth by many circumstances under the former system of worship. St. John baptized at Bethabara. This place, the name of which denotes "a place of passage," is said to have been the very spot where the Israelites, under the command of Joshua, advanced into the Holy Land. It was over against Jericho. There is reason to believe (vide Lightfoot in loc.) that St. John was baptizing in the very place, therefore, where the Israelites passed over; and that our Lord was baptized in that spot where the ark rested in the bed of the river. These coincidences are so very appropriate and numerous, that we shall do well to hesitate before we call them all accidental.

Jerome (a) and Origen (b) have preserved the tradition that John baptized in Bethabara. The place was pointed out to strangers in their time.

<sup>4</sup> The observations of Lightfoot on the time when, and the circumstances under which, this expression was used, deserve to be noticed.

John, in his opinion, could not have selected a more characteristic expression than that of the morning and evening lamb, that was offered at Jerusalem.

1. John addressed Priests and Levites, whose chief employment was to make a sacrifice of that lamb.

2. It was about the time of offering the sacrifice, when John used these words.

3. The Lamb declared the innocency of Christ, in being without spot; and the death of Christ, in being offered up.

4. It was pertinent to the doctrine of John; for he had spoken of remission of sin to all who came near, and declared, when Christ came in sight, in what manner the sins of those who repented were to be forgiven,—by the sacrifice of this very Lamb of God, who should bear away the sins of the world, as the lamb offered in the temple took away, in a figure, the sins of the Jews.—Lightfoot, second part of the Harmony of the Evangelists, Works, vol. i. p. 529.

"To take away sin" was a common phrase among two Talmudists.—Brescith rabba, sect. 22. fol. 23. 2. ad verba Caini, "Cainus Deum sic alloquitur: superna et inferna tu portas, ולפסעי אין ארור, רב רבלי sed peccata mea tu non portas." Eadem repetuntur in Debarim rabba, sect. 8. fol. 260. 2. Jalkut Rubeni, fol. 22. 1. Tanchuma, fol. 2. 3. Jalkut Rubeni, fol. 30. 4. משיח סרבל עונות ישראל, "Messias portat peccata Israel."

In the Levitical Dispensation, when a sacrifice was offered for sin, he that brought it laid his hand upon the head of the victim, according to the command of God, Lev. i. 4. iii. 2. iv. 4. and by that rite transferred his sins upon the victim, who is said to take them upon him, and to carry them away. In the daily sacrifice of the temple, the stationary men, who were the representatives of the people, laid their hands upon the unoffending lamb thus offered for them; and those appropriated for the morning and evening sacrifice were bought with that half shekel, which all the Jews paid yearly, εις λύτρον τῆς ψυχῆς αὐτῶν ἐξιλάσασθαι περὶ τῶν ψυχῶν αὐτῶν, "as the price of the redemption of their lives to make an atonement for them." Exod. xxx. 12. 14. 16. This Lamb of God was to be offered to take away at once the guilt of sin, and to put an end to the sacrifices required by the law.

Vide Whitby in loc., Lightfoot, vol. ii. p. 531. and Archbishop Magee, on the sin-offering among the Jews. I beg to intreat every man who would desire to understand thoroughly the cause why Christ came into the world, to peruse this last-mentioned work.

<sup>5</sup> Kuinoel, comparing this verse with ver. 30. has discussed both passages at length, and decides, after an impartial examination of the various meanings assigned to them by others, in favour of the generally received opinion, that the Baptist intended to enforce on his hearers the Scriptural doctrine of the pre-existence of Christ.—Kuinoel in libros historicos N. T. vol. iii. p. 117—121.

<sup>6</sup> This expression of the Evangelist, "I knew him not," appears at variance with the passage

(a) De locis Hebraicis, fol. 89. 1.

(b) Comm. in Joan. tom. 8. p. 131.

32 therefore am I come baptizing with water. ° And John bare record, saying, I saw the Spirit descending from heaven like  
 33 a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

J. P.  
 V. Æ. 26.  
 Bethabara.  
 c Matt. iii. 16.

§ 2. *Christ obtains his first Disciples from John.*

JOHN i. 35, to the end.

35 Again the next day after <sup>7</sup> John stood, and two of his dis-

Matt. iii. 13. where John, knowing his superiority, declares, "I have need to be baptized of thee." There are several ways of reconciling this apparent difference;—the most natural interpretation seems to be, that John, being made acquainted by his own parents with the miraculous circumstances that preceded the birth of his relation, and having known the extraordinary purity and holiness of his life, declares, "I have need to be baptized of thee, and comest thou to me?" But although John knew him *personally*, he knew him not *officially* as the Messiah, till the promised token had been vouchsafed to him; till a voice from heaven proclaimed him the beloved Son of God, and the Spirit descending like a dove hovered over him. The Jews in general must have known our Saviour *personally*, as the reputed son of Joseph and Mary: but they knew him not then, although he was in the midst of them, as the Christ; nor shall they know him till the veil be removed from their eyes. See John xiv. 9.

Some commentators suppose that John, when Jesus came to Jordan to be baptized of him, knew him to be the Christ by the same divine impulse which directed Simeon, when he hailed the infant Jesus in the temple as the promised Messiah. See also (1 Kings xiv. 1—7.) where the wife of Jeroboam is made known to the prophet Ahijah. We have every reason to suppose that John must have had a personal acquaintance with our Saviour, from the connexion and intimacy between the two families, and that they would meet each other at Jerusalem at the great festival three times a year; but his Messianship was revealed to the Baptist by some miraculous and indubitable evidence, for confirmation of his own faith, and that of all succeeding ages.—Hale's Analysis, vol. ii. p. 731. Witsius de vitâ Joannis—ad fin. Miscell. Sacra, vol. ii.

Archdeacon Nares interprets the passage, "I knew him not as the Messiah." Doddridge endeavours to prove, that either accidentally, or providentially, they might very possibly have been unknown to each other.—Archdeacon Nares's Remarks on the Socinian Version of the New Testament, p. 34, 35.

Nonnus, who lived in the fourth century, has left a Paraphrase of the Gospel of St. John in Homeric verse. The principal use of this work, in the present day, is to shew us the sense in which the more controverted passages of St. John's Gospel were understood at that period. Nonnus has thus paraphrased the expression, "I knew him not," in verse 31.

ἐγὼ δὲ μὴ οὐ πάρος ἔγγνων  
 ὄμμασιν, &c.

Paraph. ch. i. line 108, 109.

The corresponding passage in verse 33, leaves out the word ὄμμασιν, line 118.

<sup>7</sup> On the day following, John calls the attention of his disciples to Jesus; and, as if he would remind them of the preceding conversation, he again gives his testimony to the office of Christ, in the same words, "Behold the Lamb of God;" and immediately these two disciples become the followers of Christ. In this circumstance, also, is another evident propriety through the ordinance of an overruling Providence. No persons could be so fitly chosen by God, to be the first disciples of Christ, as those who had previously been followers of his great forerunner. By this event our Lord at once united the Mosaical and Christian dispensations. The disciples of John, who now began to attend him, were witnesses before all Israel of the testimony of John, whom all acknowledged to be a prophet. Wherever he went, Christ was now, or was soon to be, accompanied by those who were enabled to confirm his Messianship, by the declaration of the last prophet of the old dispensation. This event also enabled his disciples to preach more decisively to the people the great truths which they received from John; that repentance was the beginning and foundation of

J. P. 4739. V. *Æ.* 26. Bethabara. *Or, abidest.* † That was two hours before night. † *Or, the anointed.* § *Or, Peter.*

ciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where \* dwellest thou? He saith unto them, Come and see. 39 They came and saw where he dwelt, and abode with him that day: for it was † about the tenth hour. One of the two which 40 heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and 41 saith unto him, We have found the Messias, which is, being interpreted, ‡ the Christ. And he brought him to Jesus. 42 And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, § A stone<sup>e</sup>.

The day following Jesus would go forth into Galilee, and 43 findeth Philip, and saith unto him, Follow me. Now Philip 44 was of Bethsaida, the city of Andrew and Peter. Philip 45 findeth Nathanael, and saith unto him, We have found him, of whom<sup>d</sup> Moses in the law, and the<sup>e</sup> prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto 46 him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael 47 coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence 48 ix. 6. & xl. 10, 11. & l. 6. & liii. Jer. xxiii. 5. & xxxiii. 14, 15. Ezek. xxxiv. 23. & xxxvii. 25. Dan. ix. 24. Mic. vii 20. Mal. iii. 1. & iv. 2.

faith; and that all who depend upon the Lamb of God as the atoning sacrifice for mankind, must be brought to him by the ministry of repentance.

Andrew was the first who followed Christ, and the Evangelist St. John is supposed to have been the other. St. Peter was brought to Christ by Andrew his brother. It does not, however, certainly appear, from the narrative, that they forsook their occupations at this time, for we read, ver. 39. that they abode with him only that night; and in the next section, which is placed according to the order of St. John's narrative, we find that his disciples were at the marriage in Cana of Galilee, and we hear of no other disciples but these, and Philip and Nathanael, whom Christ met on his setting out to go into Galilee; we may conclude they attended him to that place, and then resumed their occupations, while Christ continued at Capernaum. Nathanael is supposed to have been chosen a disciple under the name of Bartholomew, in the same way that Peter received the name of Jona, or Cephas; as throughout the whole of the evangelical writings he is always coupled with Philip, and (in John xxi. 2.) he is named with other disciples who were all Apostles.

<sup>8</sup> Peter, like Nathanael, received a title, which, while it alluded to his own name, described also his future dignity, in being selected to preach the Gospel to the Gentile world. Christ had come to call the Gentiles to God, and he proves, by his address to St. Peter, that this great object of his mission was always before him. The members of the Church of Rome imagine that this name, given to St. Peter, proves that he was appointed head of the Universal Church, whose seat was to be at Rome. A solid foundation for this notion, however, cannot be laid, before some stubborn facts are removed, which are utterly inconsistent with this opinion. These are the parity among the Apostles;—the total absence of evidence that the Church, even in that early age, submitted in any one instance to St. Peter;—the election of St. James to the episcopal office at Jerusalem;—the manner in which St. Paul addressed St. Peter; and the uncertainty, indeed, whether St. Peter was ever at Rome, the seat of his supposed dignity. Vide Barrow's Inquiry whether St. Peter was ever at Rome. This is a posthumous work, and had not received the last correction of its author. It contains, however, a valuable collection of materials on this subject. The brief Introduction to the work by Archbishop Tillotson, to whom Dr. Barrow, when dying, entrusted his manuscripts, also deserves attention.

knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. <sup>J. P. 4  
V. Æ. 26.</sup>  
In the road to Galilee.

§ 3. *Marriage at Cana, in Galilee*<sup>10</sup>.

JOHN ii. 1—12.

J. P. 4740  
V. Æ. 27.

1 And the third day<sup>11</sup> there was a marriage in Cana of Galilee; <sup>Cana, in Galilee</sup>

<sup>9</sup> For some very curious remarks on this passage, see King's *Morsels of Criticism*. The singular theory of the universe, and its government, proposed by this author, will interest, even when it does not convince, all who engage themselves in these studies. Mr. King rejects the usual interpretation of this passage; and, after endeavouring to prove that the prophecy of our Lord was not fulfilled during the lifetime of Nathanael, he concludes "that this wonderful prophecy was a promise to Phillip and Nathanael, and through them to all mankind; that the time would certainly come, when they should see a free communication between our heaven, (that is, as he supposes, the sun,) and the angels of God descending, and ascending, and conversing with men." King's *Morsels of Criticism*, vol. i. 8vo. p. 320.

<sup>10</sup> The remainder of the events in this chapter, to the imprisonment of John, are harmonized in the same order by Whiston, Lightfoot, Michaelis, Doddridge, and Newcome. Pilkington inserts before that event the baptism and temptation of Christ; a difference which has already been considered.

<sup>11</sup> "The third day" means, either the third day from Christ's coming into Galilee, John i. 43.—or the third day from the conference with Nathanael—or the third day from his disciples first following him—or the third from the commencement of the marriage feast, which usually lasted seven days.

ON THE MIRACLE AT THE MARRIAGE IN CANA.

The obscure life of Christ till he was thirty years of age had obliterated, in a great measure, the impression produced upon the people by the circumstances which had attended his advent. But the time had now arrived for our Lord's manifestation of himself to the world. The voice from heaven had proclaimed him the Son of God,—his great forerunner had acknowledged him as such, and an act of Omniscience had convinced and drawn to him a disciple. The hour was now at hand, when a more public testimony of his Messiahship was to be given in the revival of Miracles. Galilee was the place predicted, and appointed, (Isaiah ix. 1, 2.) See also the Jewish traditions on this subject, in Schoetgen, for the first display of the power and majesty of the Messiah: and we accordingly find that his first miracle was wrought in Cana of Galilee. Lightfoot has endeavoured to prove, from the hints which are given in various parts of the Gospel concerning the kindred and family of our Lord's mother, and particularly from this account of the festival, and of the manner in which she is represented as possessing more influence and authority than was usual for a mere guest, that this marriage took place at the house of Mary, the sister of the mother of Jesus, and wife of Cleophas, (who was the same as Alpheus) and, that the bride was of that family. I cannot but think it highly probable that our blessed Saviour wrought this his first miracle in the presence of all his assembled family and connexions, to confirm their faith before he entered upon his public ministry. The object of the miracle must be judged by its effect. The disciples whom he had taken from John saw and believed.

It may be worthy of observation, however, that the Evangelist St. John, who has written the account of the event in his character of historian, is asserted to have been himself the bridegroom. Dr. A. Clarke, in his Preface to the Gospel of St. John, is of this opinion. Lampe (a), in his Prolegomena to his laborious work on St. John's Gospel, asserts the contrary, on the authority of Ignatius, Tertullian, Augustine, Epiphanius, and Jerome.

(a) Com. Evan. Sec. Joan. vol. i. p. 14. de vita Joannis privata.

J. P. 4740. and the mother of Jesus was there : and both Jesus was called, 2  
 V. Æ. 27. and his disciples, to the marriage. And when they wanted 3  
 Cana, in Galilee.

The best explanation I have met of this transaction, is that which is given by Rosenmüller in (loc.) from Chrysostom (*h*), who supposes that the mother and brethren of our Lord were impatient that he should perform some splendid action, and manifest himself to the world, that they might obtain some degree of honour through him. His mother, probably, intimated by some tone, voice, or manner, her desire that he should perform some of those wonderful miracles which he had sometimes wrought, (as many conjecture,) for the relief of the domestic poverty of his family. "It does not seem unworthy of our Lord's character," says Rosenmüller in loc. "that he should have given this consolation to his mother and friends. The idea is suggested by the strong hope expressed by the Virgin Mary on this occasion. But as there is no other support for this opinion, it may be accounted for, from the conviction his mother entertained of his divine mission, and from the anxiety she would naturally feel, that her son should manifest himself as the promised Messiah. In reply to the suggestion, our Lord, instantly understanding her wishes, checks the half-uttered request, by giving her to understand that she was not to direct him in the exercise of his divine powers, and that the period which her affection anticipated had not yet arrived. The words, 'Mine hour is not yet come,' are supposed to signify that his public demonstration of himself was not to commence till John was imprisoned." Rosenmüller and Kuinoel in loc. quote from Dion Cassius, lib. 51. the expression of Augustus to Cleopatra, to shew that the words of ver. 4. are not to be understood in an unkind or harsh sense—*Θάρσει ὦ γυναῖκα, καὶ θυμὸν ἔχε ἀγαθόν*. That the word *γύναι* was used also as a title of honour among the more ancient Greeks, appears from its use by Æschylus:—

*Ἦ βαθυζώνων ἀνασσα Περσίδων ὑπεράτη,  
 Μῆτηρ ἢ Ξέρξου γεραῖα, χαίρει, Δαρείου γύναι.*

Æschyl. Persæ, line 160.

*Βασιλεια γύναι, πρέσβυς Πέρσαις.*

Æschyl. Persæ, 629.

The general opinion, however, of the ancient fathers was, that our Lord used the language of reproof to his mother, as guilty of some indiscretion or precipitancy in thus speaking; as desiring *ἀκαίρως τι ζητεῖν, καὶ ἐγκόπτειν τι τῶν πνευματικῶν*, says Chrysostom, as quoted by Whitby. Lampe also; in his Commentary on St. John, maintains this latter opinion, vol. i. p. 504. He supposes that our Lord used the Syriac term *ܡܪܝܡ*, instead of *ܡܫܝܚܐ*, which is the more honourable appellation. It seems most probable that reproof was intended, and it was clothed in the language of affection, kindness, and respect.

We have now arrived at the first miracle of our Lord mentioned in the New Testament. It will be remembered, that all the writers of the books of the New Testament addressed themselves in the first instance to the Jews; and, as one object of these notes is, to point out to the sons of Israel, in this their last captivity, the internal evidence, as it gradually arises before us, that the Founder of the Christian Church was the predicted Messiah, it may be worth our while to draw some comparison between the miracles recorded in the Old, and those related in the New Testament. I think it can easily be made to appear, that they are both supported by evidence of the same nature; and, consequently, that if the former are received, the latter, on the same grounds, are not to be rejected.

As I make no reference here to those who require arguments to overthrow the paradoxical opinion of Mr. Hume, "that no human testimony can prove a miracle," I shall not stop to consider this or any other speculation of modern infidelity. We may be contented with observing, that "a miracle is an event, which is contrary to experience and the established constitution or course of things, effected by power more than human." This regular course of things is generally known by the expression, "the laws of nature;" the word "nature" being used as if it was intended to express some occult quality, which is in itself independent of a creating, or preserving Providence. In this sense of the word, there is no such thing as nature. "Nature," as Cowper has beautifully observed, "is but a name for an effect, whose cause is God:" and the uniform routine of circumstances in animal and vegetable life, in creation, &c. which we daily see, or experience, and on which we may always calculate, does not proceed from any innate principle of life and motion in the inert masses of which the visible universe is composed, but from the immediate and continued agency of that Omnipotence which first created them, and appointed the laws that now govern

(b) Ceterum non male Chrysostomus—optabat (Maria) et ipsa clarior fieri per fillum καὶ τάχα τι ἔπασχε, καθάπερ καὶ οἱ ἀδελφοὶ αὐτοῦ, λέγοντες· δεῖξον σεαυτὸν τῷ κόσμῳ, βουλόμενοι τὴν ἀπὸ τῶν θαυμάτων δόξα καρποσάσθαι.

wine, the mother of Jesus saith unto him, They have no wine. *J. P. 4740.*  
 4 Jesus saith unto her, Woman, what have I to do with thee? *V. Æ. 27.*  
 Cana, in Galilee.

them. The various results of this will of Omnipotence may, in one sense, as they are more than human power could effect, be called constant, but unregarded miracles; while the deviations from the uniform results thus commanded are only unusual, and therefore more regarded miracles. In both instances, the same active superintendence of an Invisible Agent is always discoverable. He who ordained the regularity of the universe, and appointed the powers and properties of its beings, can suspend the ordinary laws which govern this lower world. The credibility of the one class of uniform miracles depends upon the testimony of the senses and daily observation: the credibility of the unusual miracles depends upon the evidence of the senses of those who behold them. If the miracles which at present are daily exhibited were from this moment to cease, and another uniform course of events were to demonstrate in another manner the power of God, then, indeed, the experience of one generation would be contrary to the testimony of that which preceded it; but this experience would not falsify the testimony of the former generation. So, also, we are no longer witnesses of the unusual miracles of God, yet we should act very irrationally if we were to reject them, and to disbelieve them on that account, since they are transmitted to us by the concurrent testimony of the then-existing generation of credible and unprejudiced witnesses.

The Jews, as well as others who believe in the authenticity of the Old Testament, and receive it as a divine revelation, declare their conviction of the certainty that the public miracles recorded therein are true, principally for the six following reasons:—

1. The object of the miracles was worthy of its Divine Author.
2. They were publicly performed.
3. They were submitted to the senses in such a manner that men might judge of their truth.
4. They were independent of second causes.
5. Public monuments were set up, and outward actions were performed, to commemorate them.
6. And this was done at the very time when the events took place, and continued afterwards without interruption.

The miracles of Moses, of Elias, and others recorded in the Old Testament, may be divided into those of a private and public nature; each of which are to be received on different grounds, according to the object proposed. The public miracles were designed to impress a whole tribe, or nation, or large body of men, with the conviction of a truth, or to confirm them in the profession of the true faith, in the days of indifference, apostacy, and idolatry: those of a more private nature were designed to convince individuals, or smaller bodies of men, of the same truths; by relieving human wants, or sufferings, by raising the dead, or in some cases by inflicting punishment, thereby demonstrating the divine mission of the prophet, and the importance and truth of all that he was appointed to teach.

1. Do the Jews believe in the miracles which were wrought by Moses to deliver the Israelites from Egyptian slavery, because it was an object worthy of the Divine Being to save his people at the time when the prediction of his servant had announced their release? How much more worthy of the divine goodness was that greater deliverance of the descendants of the same Israelites from a worse bondage than that of Egypt,—from the captivity of sin and death!

2. Were the miracles of Moses, which effected this deliverance, publicly performed? Was darkness brought upon the land? Were the fruits of the ground destroyed? Was the river changed into blood, and was the Red Sea opened for their rescue? And were all these things publicly and instantaneously performed? Equally wonderful was the darkness at the crucifixion of Christ; the feeding of a multitude with seven loaves and a few small fishes; and, above all these, the public resurrection of the dead to life.

3. Could the senses of the people perceive and know the miracles of Moses and of Elias? So did the miracles of Christ appeal to the scrutinizing examination of the multitudes who witnessed them.

4. Were the accumulations of the waves of the sea, as the gathering waters on each side of the passing Israelites rose in heaps, instead of smoothly proceeding on their course, evidently independent of second causes? So was the miracle of Christ, when he rose from his slumber in the endangered vessel, at the entreaties of his terrified disciples, to rebuke the raging of the winds, and the roaring of the sea, and command the elements to subside into a calm. What human power could have enabled Moses to divide the sea, or Joshua to roll back the tide of Jordan, or Elijah to part the river, and go through dry shod, or Christ to walk himself, and to enable Peter to walk on the bosom of the deep? They were the manifestations of the providence of the same God, watchful over the same people.

5. Were public monuments set up, or outward actions performed, to celebrate the miracles that

J.P. 4740. mine hour is not yet come. His mother saith unto the servants, 5  
V.E. 27. Whatsoever he saith unto you, do it. And there were set there 6  
 Cana, in Galilee.

delivered Israel from Egypt? Was the Passover appointed as a lasting memorial? Equally demonstrable is it that the Sacrament of the Lord's Supper was ordained as a continual remembrance of the sacrifice of the death of Christ, and likewise the Christian Sabbath for a testimony of his resurrection: and, to come to the sixth criterion of public miracles, if the Passover was instituted at the time when the Exodus took place, to be continued from that day to the time of the true Paschal Lamb, we also, who glory in the name of Christians, can demonstrate, by the most indisputable authority, that the Sacrament of the Lord's Supper was instituted but a few hours before the death of our beloved Master, and has ever, from that period, been commemorated by his followers in remembrance of his precious death.

Let us refer also to other circumstances, and compare the character of the witnesses who have testified the truth of these miracles, under the separate dispensations. The most decided impugner of the truths of Christianity, who receives the Old Testament, will be satisfied with the evidence in favour of our sacred faith. In whatever point of view we consider these witnesses, we shall find them distinguished by the same characteristics. Their motives, circumstances, and conduct, wonderfully correspond. It appears graciously designed by Jehovah, that the whole system of Revelation should be established on the same evidence—that if one was worthy of faith and acceptance, the other was equally so.

Was Moses, the legislator of his people, appointing for their government a new code of laws? So also was Christ the great lawgiver of his people. If Amos was an ignorant and obscure man, "neither a prophet, nor a prophet's son," but a herdman, and a gatherer of sycamore fruit, it cannot be necessary to show that the majority of the twelve apostles were equally unlearned, and so much without pretension, that, when the high priests desired to repress the incipient dawning of Christianity, they permitted them to remain at Jerusalem, as too inferior, both in rank and attainments, to excite either apprehension or suspicion. If the testimonies of Isaiah and Amos be received, and thereby, as a necessary consequence, demonstrate the divine origin of the Old Testament, what reason can be assigned why St. John and St. Paul, and the rest of the Apostles, should not be equally regarded as credible witnesses to the truth of Christianity?

Was Moses brought before Pharaoh, or Daniel before Darius, or the three children before Nebuchadnezzar, to appeal by the miracles, that evidenced the superiority of Jehovah, to all the wise, and learned, and noble of their own day, and to confirm the truth of their religion for ever? So was Christ brought before Herod, before the Roman Governor, and the assembly of the Priests, who had heard of his mighty deeds. It was in the presence of the rulers of the people that Christ raised the dead, and healed the sick, and gave strength and activity of limb to the lame; while they, hating his doctrine, were keenly and maliciously intent upon all his actions, to denounce him as an enthusiast, or to prove him an impostor. St. Paul struck the sorcerer with blindness at the tribunal of Paulus; and St. Peter restored the lame man, who was known to all the heads of the priests, and the rulers of Israel.

Did Moses work his miracles in that place where detection would have been the most easy? So did Christ, when he multiplied bread in the wilderness, which produced only roots and herbs, the scanty provision of nature. Did the ancient Prophets so entirely and unanimously agree with each other, that no contradiction whatever is to be found between them? So neither can any variation of doctrine be discovered between the testimonies of the Evangelists and the writers of the Epistles. Was Isaiah tortured with the saw, and Jeremiah cast into prison? So also were the Apostles, and first Martyrs, crucified, stoned, imprisoned, or otherwise persecuted. If we believe, therefore, the writers of the Old Testament; the same laws of reasoning and judgment require that we should give equal credence to those of the New Testament. Of both it may be justly asked,

\* \* \* \* \*

"Why should men, of various age and parts,  
 Weave such agreeing truths, or how or why  
 Should all conspire to cheat us with a lie—  
 Unmasked their pains, unheeded their advice,  
 Starving their pains, and Martyrdom their price?"

The writers of the New Testament, like the writers of the Old, express themselves with the artless simplicity of truth; no real contradiction exists between them; their deviation is only an additional testimony in their favour, as it proves there could have been no intended deception, which was no premeditated scheme, nor even the reconciliation of apparent differences.

If the representation of this agreement between the writers of the Old and New Testament be

6 six water-pots of stone, 'after the manner of the purifying of J. P. 4740.  
 7 the Jews, containing two or three firkins apiece. Jesus saith V. Æ. 27.  
 unto them, Fill the water-pots with water. And they filled Cana, in Galilee.  
 8 them up to the brim. And he saith unto them, Draw out now, f Mark vii. 3.  
 and bear unto the governor of the feast. And they bare it.  
 9 When the ruler of the feast had tasted the water that was  
 made wine, and knew not whence it was: (but the servants  
 which drew the water knew;) the governor of the feast called  
 10 the bridegroom, and saith unto him, Every man at the begin-  
 ning doth set forth good wine; and when men have well drunk,  
 then that which is worse: *but* thou hast kept the good wine  
 11 until now. This beginning of miracles did Jesus in Cana of  
 Galilee, <sup>g</sup> and manifested forth his glory; and his disciples be- g Ch. i. 14.  
 lieved on him <sup>12</sup>.

not satisfactory to the Jewish reader, let him further consider the singular contrast between his past and present condition.

Unless (as we assert) the Messiah has really come, and the Jews have despised and crucified him, by what means can they reconcile to themselves the fearful change that has taken place in their circumstances? Let them tell the Christian for what reason it is that the sons of Abraham, so long the peculiarly favoured children of God, who were honoured with miracles, admonished by prophets, directed by visions, and visited by angels, should, for so long a period, be permitted to wander over the whole world, a by-word, and the very scorn of all nations, without a king, a temple, or a prophet? When their proud and noble city was destroyed, idolatry had long ceased. They were zealous for the letter of the law—they venerated even the characters in which it was written, and the parchment on which it was inscribed. The gods of the Gentiles were abhorred. They ventured even to encounter the hatred of the merciless Caligula, rather than admit an image into their sacred temple. Jehovah was the God they worshipped, with an enthusiastic adherence to the minutæ of their difficult and burthensome ritual. The most embarrassing of their appointed ordinances was their pride and boast. Wherefore, then, has God forgotten to be gracious? They have endured, and suffered, and hoped, and prayed for mercy, for centuries; they have called upon the Jehovah, who from the beginning promised them a Messiah—yet no prophet has appeared—no miracle has been wrought in their favour. Since the destruction of their beloved Jerusalem, which took place forty years after the crucifixion of the Redeemer, they have been scattered over the face of the whole earth, an astonishment, and a proverb, among all nations (Deut. xxviii. 37) by the command of an overruling Providence, an undeniable evidence of the fulfilment of prophecy, in their own blindness of heart, and of the truth of Christianity. Can any cause whatever be assigned for this standing miracle, this wonderful dispersion, so long, and faithfully predicted by their great lawgiver (Deut. xxviii. 64—68), than that which is given by inspiration itself? "He came to his own, and his own received him not;" and they remain, as Moses foretold they should remain, a "sign and a wonder," till the day in which they shall say, "Blessed is he that cometh in the name of the Lord (c)."

<sup>12</sup> A very curious, but too forced and mystical, interpretation of this miracle is given by Lampe, in which he endeavours to shew, that, by "the bridegroom" is meant the governors of the Jewish

(c) See the Letter of Mr. Hamilton to Dr. Herschell, chief Rabbi of the German and Polish Jews in London. Horne's Crit. Introd. first edit. vol. i. p. 584. with his references. Limborch's Amica Collatio cum erud. Jud. 4to. p. 172. where this learned writer shews that the divine mission of Christ is less dubious than that of Moses. Quæro nunc: Si de alterutris mirabilibus factis dubitari a quoquam possit, in quem magis alieujus artis, qua res non prorua veras nec tantas ignaro populo persuasit, cadere possit suspicem; an in virum doctum, alicum, potentem, liberatorem populi e durâ servitute, et omnia pro nutu suo moderantem; an in pauperulum, contemptum, doctoribus populi invisum, magistratui exosum, et omni humanâ ope, ac favore destitutum? Non solum ea in auctoribus et utriusque religionis fundatoribus est differentia; sed in ipso populo, qui hæc accipit, et posteris tradidit. Tempore enim Moisi, populus diuturnâ et durissimâ servitute fractus non poterat non esse rudis, et ignarus valde, et, uti est oppressæ plebis animus, paratior ad quævis magnifica de liberatoribus suis credenda, et de his posteris suis majora tradenda; quam il, qui jam libertati assueti, patriis institutis imbuti, legi, quam divinam habebant, addicti, nullo magno beneficio ab hoc suo Messia in præsentem hæc vitâ affecti nullo mundano splendore, vel felicitate moti, et diversa plane expectantes: quibus igitur nihil aliud nisi rerum ipsarum claritas argumento esse posset, ut vel ipsi crederent, vel aliis pro veris narrarent. This is admirably done. The whole work abounds with eloquence, as well as sound argument. Leslie, in his Preface, acknowledges his obligations to Limborch, and confesses that his work was principally compiled from the Amica Collatio.



J. P. 4740.

V. Æ. 27. § 4. *Christ goes down to Capernaum, and continues there some short time.*

JOHN ii. 12.

Capernaum.  
h Matt. xii. 46.

After this he went down to Capernaum, he, and his mother, and his brethren, and <sup>h</sup>his disciples: and they continued there not many days <sup>13</sup>.

§ 5. *The Buyers and Sellers driven from the Temple* <sup>14</sup>.

JOHN ii. 13, to the end.

Temple at Je-  
rusalem.

13 And the Jews' passover was at hand, and Jesus went up to

Church—"the bride" is the Jewish Church itself—"the marriage" is the Christian dispensation. The failing of the wine is the departure of the Spirit of God from the Jewish Church, which had begun to depart from the purity of the law—the mother of our God is the heavenly Jerusalem, bringing into the liberty of the Gospel the children of the Jewish Church; but she is reproved for impatience, not knowing the times and seasons, or the hour which had not yet come. The water is changed into wine, that is, prophecy and the law are changed into the Gospel; with much more of the same kind. Lampe, vol. i. p. 518—520.

<sup>13</sup> The expression "not many days" is used in Acts i. 5. In that passage it denotes ten days only, being the interval between the Ascension and the day of Pentecost.

<sup>14</sup> We are informed by Josephus (a), that a stranger was not allowed to pass into the holy place, that is, into the second court of the temple, where the Jews and circumcised proselytes, when not legally unclean, were admitted. The third court was without the sacred limits, and divided from the other by little pillars, or columns, with this inscription—*Μη δειν ἀλλόφυλον ἐντός τοῦ Ἁγίου παριέναι*, and the reason is assigned, *τὸ γὰρ δευτερόν ἱερὸν Ἁγίου ἐκαλεῖτο*. This part of the temple was intended for the Jews who were unclean, and the devout Gentiles, the Proselytes of the Gate. Although the Jews held the Gentiles in the greatest contempt, stigmatizing them with the opprobrious epithet of "dogs," refusing all intercourse or familiarity with them, still we find them so inconsistent as to suffer them to carry on, even in the very precincts of their temple, in the courts appointed for the Gentiles, a traffic in oxen, sheep, and doves, which were required by the worshippers for their sacrifices and purifications. In every age of the Jewish Church many Proselytes of the Gate united themselves to the congregation of Israel: but in consequence of the constant merchandise going on, which must be attributed to the negligence of the governors of the temple, the devout Gentiles were at all times disturbed in their devotions, and, at the greater festivals, must have been nearly, or altogether, excluded from the place of worship. It was worthy, then, of the Messiah, to commence his public ministry by cleansing the temple, by driving from it the profane and worldly; an action by which he declared himself at once the Lord of the temple, and the protector of all those from among the mass of mankind, who sought him in the way he had appointed. It was impossible that the composure of spirit, and serenity of mind, which are necessary to the duty of prayer (b), could have been preserved among the loud talking and disputing of buyers and sellers, the jingling of money, the lowing of oxen, and the bleating of sheep. Yet it was among these only that the Gentile worshippers could find admission. Our Lord's motive, in the second instance, for thus cleansing the temple, is given by St. Mark, xi. 17. which passage, says the learned Mede, ought to be translated—"My house shall be called a house of prayer *to*," or "*for*, all nations"—*πᾶσι τοῖς ἔθνεσι* (c). Though the Jewish dispensation was not yet completed, the dawning of the new dispensation had begun. It is in the plans of Providence, as it is in the works of creation. The God of nature is the God of revelation. As in nature the seasons so beautifully and so gradually blend with each other, as the closing day insensibly changes into night, or the darkness of the night slowly gives place to the dawn of the morning, and the splendours of the rising sun; so do the various dispensations of an overruling and wise Providence gradually and

(a) De bello Judaico, lib. 6. chap. vi. Mede's Works, p. 44. fol. Camb. 1677. (b) That great master of our noble language, Jeremy Taylor, in his second sermon on the return of prayers, has this beautiful passage:—Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest. Prayer is the issue of a quiet mind, and untroubled thoughts; it is the daughter of charity—it is the sister of meekness; and he that prays to God with a troubled and discomposed spirit, is like to him that retires into a battle to meditate, or chooses a frontier garrison to indulge in contemplation. Taylor's Discourses, &c. vol. i. p. 88. Longman's edit. 1807. (c) Vide Mede's Sermon on this text, Works, fol. p. 44.

14 Jerusalem, <sup>1</sup>and found in the temple those that sold oxen and <sup>J. P. 4740.</sup>  
 15 sheep and doves, and the changers of money sitting: and when <sup>V. Æ. 27.</sup>  
 he had made a scourge of small cords, he drove them all out of <sup>Temple at Jerusalem.</sup>  
 the temple, and the sheep, and the oxen; and poured out the <sup>1 Matt. xxi. 12.</sup>  
 16 changers' money, and overthrew the tables; and said unto them <sup>Mark xi. 15.</sup>  
 that sold doves, Take these things hence; make not my <sup>Luke xix. 45.</sup>  
 17 Father's house an house of merchandise. And his disciples  
 remembered that it was written, <sup>k</sup>The zeal of thine house hath <sup>k Ps. lxxix. 9.</sup>  
 18 eaten me up. Then answered the Jews and said unto him,  
<sup>1</sup>What sign shewest thou unto us, seeing that thou doest these <sup>1 Matt. xxvi.</sup>  
 19 things? Jesus answered and said unto them, Destroy this <sup>61. & xxvii.</sup>  
 20 temple, and in three days I will raise it up. Then said the <sup>40. Mark xiv.</sup>  
 Jews, Forty and six years was this temple in building, and wilt <sup>58. & xv. 29.</sup>  
 21 thou rear it up in three days? But he spake <sup>m</sup> of the temple <sup>m Heb. viii. 2.</sup>  
 22 of his body. When therefore he was risen from the dead, <sup>n</sup>his <sup>Luke xxiv.</sup>  
 disciples remembered that he had said this unto them; and they <sup>8.</sup>  
 believed the scripture, and the word which Jesus had said.  
 23 Now when he was in Jerusalem at the passover, in the feast  
 24 *day*, many believed in his name, when they saw the miracles  
 25 which he did. But Jesus did not commit himself unto them,  
 because he knew all *men*, and needed not that any should testify  
 of man: for <sup>o</sup>he knew what was in man.

§ 6. *Conversation of Christ with Nicodemus.*

JOHN iii. 1—22.

1 There was a man of the Pharisees, named Nicodemus, a <sup>Jerusalem.</sup>  
 2 ruler of the Jews: the same came to Jesus by night, and said  
 unto him, Rabbi, we know that thou art a teacher come from  
 God: for no man can do these miracles that thou doest, except  
 3 God be with him. Jesus answered and said unto him, Verily,  
 verily, I say unto thee, Except a man be born <sup>\*</sup>again, he can-  
 4 not see the kingdom of God. Nicodemus saith unto him, How  
 can a man be born when he is old? can he enter the second  
 5 time into his mother's womb, and be born? Jesus answered,  
 Verily, verily, I say unto thee, Except a man be born of water  
 and *of* the Spirit, he cannot enter into the kingdom of God.  
 6 That which is born of the flesh is flesh; and that which is born  
 7 of the Spirit is spirit. Marvel not that I said unto thee, Ye  
 8 must be born <sup>†</sup>again. The wind bloweth where it listeth, and  
 thou hearest the sound thereof, but canst not tell whence it

\* Or, from above.

† Or, from above.

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slowly accomplish his own prophecies, appealing to our reason, as the visible creation appeals to our senses. This action of our Lord was a visible and open manifestation of his claim to the character of the Messiah (*d*); and it was the most significant proof that the temple of Jerusalem must be purified or overthrown, and that the Gentiles should be admitted into the Church of God his Father.

(d) Vide Archbishop Newcome's notes to his Harmony of the New Testament, p. 7.

J. P. 4740.  
V. Æ. 27.  
Jerusalem.

cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can 9 these things be? Jesus answered and said unto him, Art thou 10 a master of Israel, and knowest not these things? Verily, 11 verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have 12 told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

p Num. xxi. 9.

And as Moses lifted up the serpent in the wilderness, 14 even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

q 1 John iv. 9.

For God so loved the world, that he gave his only begotten 16 Son, that whosoever believeth in him should not perish, but

r Ch. xii. 47.

have everlasting life. For God sent not his Son into the 17 world to condemn the world; but that the world through him might be saved.

s Ch. i. 4.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the 19 condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

\* Or, discovered.

For every one that doeth evil hateth the light, neither cometh 20 to the light, lest his deeds should be \*reproved. But he that 21 doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

### § 7. John's last Testimony to Christ.

JOHN iii. 22, to the end.

Judæa.

t Ch. iv. 2.

After these things came Jesus and his disciples into the land 22 of Judæa; and there he tarried with them, and baptized.

And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. 24

u Ch. i. 7. 34.

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto 26 John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, 27

x Heb. v. 4.  
† Or, take men to himself.  
y Ch. ii. 20.

A man can †receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, y I am 28 not the Christ, but that I am sent before him. He that hath 29 the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of

the bridegroom's voice<sup>15</sup>: this my joy therefore is fulfilled<sup>16</sup>. J. P. 4740.  
 30, 31 He must increase, but I *must* decrease. He that cometh V. Æ. 27.  
 from above is above all: he that is of the earth is earthly, and Judæa.  
 speaketh of the earth: he that cometh from heaven is above

<sup>15</sup> This final address of the Baptist cannot be understood, unless we keep in view a peculiar custom which prevailed among the Jews. At every wedding two persons were selected, who devoted themselves for some time to the service of the bride and bridegroom. The offices assigned to the paranymp, or שושבין, were numerous and important; and on account of these the Baptist compares himself to the friend of the bridegroom. The offices of the paranymp were threefold—before—at—and after the marriage. Before the marriage of his friend it was his duty to select a chaste virgin, and to be the medium of communication between the parties, till the day of marriage. At that time he continued with them during the seven days allotted for the wedding festival, rejoicing in the happiness of his friend, and contributing as much as possible to the hilarity of the occasion. After the marriage, the paranymp was considered as the patron and friend of the wife and her husband, and was called in to compose any differences that might take place between them. As the fore-runner of Christ, the Baptist may be well compared to the paranymp of the Jewish marriages.

One of the most usual comparisons adopted in Scripture to describe the union between Christ and his Church, is that of a marriage. The Baptist was the paranymp (*a*), who, by the preaching of repentance and faith, presented the Church as a youthful bride and a chaste virgin to Christ. He still continued with the bridegroom, till the wedding was furnished with guests. His joy was fulfilled when his own followers came to inform him that Christ was increasing the number of his disciples, and that all men came unto him. This intelligence was as the sound of the bridegroom's voice, and as the pledge that the nuptials of heaven and earth were completed.

From this representation of John, as the paranymp; of Christ as the bridegroom; and the Church as the bride; the ministers and stewards of the Gospel of God may learn that they also are required, by the preaching of repentance and faith, to present their hearers in all purity to the Head of the Christian Church. It is for them to find their best source of joy in the blessing of the Most High on their labours—their purest happiness in the improvement and perfecting of the Church confided to their care (*b*).

Smaller circumstances and coincidences sometimes demonstrate the truth of an assertion, or the authenticity of a book, more effectually than more important facts. May not one of those unimportant yet convincing coincidences be observed in this passage? The Baptist calls himself "the friend of the bridegroom," without alluding to any other paranymp, or שושבין. As the Jews were accustomed to have two paranymps, there seems, at first sight, to be something defective in the Baptist's comparison. But our Lord was of Galilee, and there the custom was different from that of any other part of Palestine. The Galileans had one paranymp only (*c*).

<sup>16</sup> The expression, "this my joy is fulfilled," ἡ χαρὰ ἣ ἐμὴ πεπλήρωται, corresponds with the Hebrew expression שְׂמחה שלימה, —a phrase which is used by the rabbinical writers to express even the happiness of heaven; and which, therefore, most powerfully delineates the joy and rapture which the Baptist felt, and which a Christian minister ought to experience, when he perceives that his labours in the vineyard are attended with success. Schoetgen gives several instances of this application of the phrase. Sohar. chadasch. fol. 42. 2. Quidnam agunt animæ piorum in cælo? Resp. Operam dant laudi divinæ כִּרְיָן חֲדוּשׁ קִמְךָ אֱשׂוּלִימִת. et tunc gaudium coram te est perfectum.

Ibidem, fol. 49. 4. Et Deus S. B. gaudebit cum justis בשְׂמחה בְּחֵדוּשׁ gaudio perfecto.

Siphra, fol. 188. 4. Quamvis homo in hoc mundo gaudeat, gaudium tamen ejus non est perfectum. Verum seculo futuro Deus S. B. deglutiet mortem in æternum שְׂמחה תְּרוּהָ שְׂלִימָה חֲדוּשׁ illud gaudium demum erit perfectum, q. d. Psalm cxxvi. 2. Tunc os nostrum risu, et lingua cantu implebitur.

(a) Exemplo et vitæ, says Kuinöel, communi depromto Johannes Baptista ostendit, quale inter ipsum et Christum discrimen intercedat. Seipsum comparat cum paranympo, Christum cum sponso; quocum ipse Christus se quoque comparavit, ut patet e locis. Matt. ix. 15. and xxv. 1. Scilicet, ὁ φίλος τοῦ νυμφίου, est sponæ socius, ei peculiariter addictus, qui Græcè dicebatur παρανυμφίος, Matt. ix. 15. υἱὸς τοῦ νυμφῶνος. Heb. שושבין, filius lætitiæ.—Com. in lib. N. T. Hist. vol. iii. p. 227. (b) Applicatio totius rei est facillima. Christus est sponsus, Ecclesia sponsa, Ministri Ecclesiæ שושבין, 2 Cor. xi. 2. et h. l. quoque Johannes Baptista. Hi in eo elaborant, ut Christo virginem puram et illibatam adducant, huc omnis sorum labor tendit, hæc re gaudent.—Schoetgen. Horæ Hebraicæ, vol. ip. 340. (c) Ketuvoth, fol. 12. 1. Olim in Judæa duos שושבין constituebant, unum sponso, alterum sponse, ut illis ministrarent, quando in Chuppam ingrediantur; sed in Galilæa tale quid observatum non est.—Schoetgen. Hor. Hebr. vol. i. p. 337. Lightfoot, vol. i. p. 605. I have not entered minutely into all the circumstances of the comparison of the Baptist to the paranymp. They may be found, at great length in Lampe, Comment. Evang. sec. Joan. vol. i. p. 672. Hammond in loc. Lightfoot's Harmony, and Schoetgen, vol. i. p. 335, &c. Dr. Adam Clarke has given a copious abridgment of Schoetgen's remarks. Dr. Gill (in loc.) has inserted a curious tradition, that Moses was the paranymp to present the Jewish Church to God.

J. P. 4740. all. And what he hath seen and heard, that he testifieth; and 32  
 V. Æ. 27. no man receiveth his testimony. He that hath received his 33  
 Judæa. testimony<sup>z</sup> hath set to his seal that God is true. For he 34  
 z Rom. iii. 4. whom God hath sent speaketh the words of God: for God  
 a Matt. xi. 27. giveth not the Spirit by measure unto him<sup>17</sup>. <sup>a</sup>The Father 35  
 b Hab. ii. 4. loveth the Son, and hath given all things into his hand. <sup>b</sup>He 36  
 1 John v. 10. that believeth not the Son shall not see life; and he that  
 abideth on him.

§ 8. *Imprisonment of John the Baptist*<sup>18</sup>.

MATT. XIV. 3, 4, 5. MARK VI. 17—21. LUKE III. 19, 20.

But Herod the tetrarch, being reproved by him for Luke iii. 19.  
 Herodias his brother Philip's wife, and for all the evils  
 which Herod had done,  
 had sent forth and laid hold upon John, and bound him Mark vi. 17.  
 in prison for Herodias' sake, his brother Philip's wife:  
 for he had married her.

For John had said unto Herod, It is not lawful for ——— 18.  
 thee to have thy brother's wife.

\* Or, an in- Therefore Herodias had \* a quarrel against him, and ——— 19.  
 ward grudge. would have killed him; but she could not:

For Herod feared John, knowing that he was a just ——— 20.  
 man and an holy, and † observed him; and when he  
 heard him, he did many things, and heard him gladly.  
† Or, kept him, or, saved him.

And when he would have put him to death, he feared Matt. xiv. 5.  
 the multitude, <sup>c</sup>because they counted him as a pro-  
 phet<sup>19</sup>.  
c Ch. xxi. 26.

<sup>17</sup> These words allude to the opinion entertained by the Jews that the Holy Spirit was given in measure only to the prophets. Vaikra rabba, sect. 15, fol. 158. 2. Dixit R. Acha אפילו רוח הקודש אלא במשקל : אפילו רוח הקודש אלא במשקל etiam Spiritus S. non habitavit super prophetas, nisi mensurâ quâdam.

<sup>18</sup> Lightfoot inserts the imprisonment of John immediately after the delivery of his decisive testimony to the divine mission and Messiasship of our Lord. He is followed in this order by Newcome, Michaelis, and Doddridge; and on these united authorities I have inserted this event in its proper place. Lightfoot has so arranged it, because no other speech of the Baptist is recorded respecting Christ; and the Evangelists are unanimous in relating that our Saviour's journey into Galilee (the next thing they all mention) did not occur till after the imprisonment of John. Pilkington has made another disposition of the events already related, and places the imprisonment of John after the temptation and baptism, which he supposes did not take place till after our Lord's first visit to Jerusalem. It is not, however, necessary to discuss his arguments, as the date assigned by him and Whiston to our Lord's baptism has been already considered.

<sup>19</sup> This account of the Baptist is confirmed by Josephus, who has related at length the history of this incestuous marriage between Herod the tetrarch and Herodias, the wife of his brother Herod Philip. The tetrarch had married the daughter of Aretas, a petty king of Arabia Petræa. Some time after, however, when he was at Rome, lodging in the house of Herod Philip, he became enamoured of Herodias, and persuaded her to marry him; promising, on her consent, that he would divorce his present wife. Josephus takes care to conceal that John was imprisoned on account of his reproving the tetrarch's conduct, and represents Herod as proceeding upon more general grounds. He describes John as a good man, who persuaded the Jews to moral and virtuous living, to justice towards each other, devotion towards God, and to become united by baptism; and as he had many

MARK vi. part of ver. 17. LUKE iii. 20. and MATT. xiv. 3, 4.

17 For Herod himself—

LUKE III. 20.

20 Added yet this above all, that he shut up John in prison.

MATT. xiv. 3, 4.

3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her.

J. P. 4740.

V. Æ. 27.

Judæa.

### PART III.

*From the commencement of the more public Ministry of Christ, to the Mission of the Twelve Apostles.*

#### § 1. *General Introduction to the History of Christ's more public Ministry* <sup>1</sup>.

MATT. iv. 12—18. MARK i. 14, 15. LUKE iv. 14, 15.

Mark i. 14. Now after that John was put in prison, Jesus came into Galilee.

followers, who were entirely devoted to him, the tetrarch deemed it advisable to seize and imprison him, before any revolt or insurrection should actually begin. On this account he ordered him to be apprehended, and sent as a prisoner to the castle of Mechærus, where he was afterwards killed. Soon after this event, Josephus adds, "Herod's army was defeated and destroyed by Aretas; and the Jews considered the tetrarch's loss and defeat as a punishment from God for the murder of John the Baptist."

It is possible there may be no real difference between the Evangelist and Josephus. The former relates the real cause of the Baptist's imprisonment, as part of the secret history of the court of Herod; the latter gives the public and ostensible reason. It is indeed a common mistake among historians to impute great effects to proportionate causes; the most important events in history have arisen, and do arise, more frequently from the caprice, resentment, or other private motives of individuals, than from any well-planned, or long-intended system of political conduct (a).

Laing is of opinion that John was imprisoned twice by order of Herod. The arguments by which this opinion may be supported appear to have been so ably combated by Archbishop Newcome, that it is only necessary to refer the reader to his Harmony, p. 10. of the notes.

It has been objected that the name of the brother of Herod the tetrarch was not Philip, but Herod. Griesbach (Luke iii. 19.) has omitted the word in the text, but placed *φιλίππου* in the margin. The discrepancy is easily obviated by the supposition, that Philip assumed the name of Herod to distinguish his family and descent.

<sup>1</sup> The order of events hitherto adopted in this Arrangement has been nearly the same with that proposed by the five principal harmonizers, by whose authority, as well as by an examination of the internal evidence, I have been principally guided. With this Part the more difficult task arises of reconciling the clashing authorities of commentators, and assigning satisfactory reasons for the place of every fact recorded. The present section gives an account of the commencement of the more public ministry of our Lord, after the imprisonment of John. That this is the proper place for the insertion of that event, may be proved by comparing John iii. 24. with Matt. iv. 12. and Mark i. 14. These passages are considered by all harmonists as sufficiently demonstrating that Christ did not begin to preach till after the imprisonment of John; and it is worthy of remark, that our blessed Lord begins his ministry with the same words as his appointed forerunner, (whose divine commission he thereby established,) calling on all men to repent and to believe. Compare Mark i. 15. and Matt. iv. 17. I have inserted, with Pilkington, in this section, many of the parallel passages, to render the preface to the narrative of our Lord's public ministry more complete and satisfactory.

The

(a) See Lightfoot, vol. i. p. 591, 592. and Josephus Antiq. lib. 18. cap. 7.

J. P. 4740. <sup>a</sup> Now when Jesus had heard that John was <sup>\*</sup> cast into Matt. iv. 12.  
 V. Æ. 27. prison, he departed,  
 And Jesus returned in the power of the Spirit into Luke iv. 14.  
 Judea. Galilee <sup>2</sup>,  
<sup>a</sup> John iv. 43. preaching the Gospel of the kingdom of God,  
<sup>\*</sup> Or, deliver- ed up. Mark i. 14.

The more public ministry of our Lord may be properly said to commence with his preaching in Galilee. Though at his inauguration into his office at his baptism, and, yet further, by his driving the buyers and sellers from the temple, he had manifested himself to the people; he does not appear to have assumed the public office of preaching and instructing the people, till John was cast into prison. The reason of this ordering of events seems to have been, that undivided attention might now be paid to the ministry of our Lord. The fame of the Baptist had gone through the country, preparing the way of the Lord; his preaching was known to all; and all held John as a prophet. The time was fulfilled, when a greater prophet than John the Baptist was to begin his ministration. The expectation of the people had been excited to the utmost by the declarations of the Baptist; and, at the moment when the glory of the Messiah was anticipated, according to the sublime, though confused and imperfect notions of the Jews, there appears among them the Being whom John had declared to be from above. He establishes no temporal kingdom; but he heals the sick, calms the ocean, raises the dead, demonstrates his connexion with, and knowledge of, an invisible world; and instructs his hearers in other ideas of the kingdom of God, than they had hitherto entertained. Through a great part of this period, the Baptist, though in prison, was still alive, a faithful witness of his own prophecy—"He must increase, but I must decrease." The beams of his setting sun still reflected their last lustre on the stone which was now becoming the mountain to fill the whole earth.

<sup>2</sup> Idolatry was introduced into the tribe of Dan (which in after ages was called Lower Galilee,) by Micah. The account is contained in the xviiiith chapter of Judges. The first who carried captive any part of the people of Israel was Benhadad, king of Syria, who subdued Sion, Dan, Abel-beth-Maachah, Cinneroth, and the land of Naphtali; all of which were included in Galilee. A heavier calamity was brought upon the same country by Tiglath Pileser, who again took the same towns, when they had begun to recover their prosperity, and sent the inhabitants as captives to Assyria.

The account of the manner in which the tribe of Dan became possessed of part of the land of Palestine so far north as the most northern part of Galilee, is given in the xviiiith chapter of Judges. The town of Laish, afterwards called Dan, was situated on the north-west boundary of Naphtali, on the border of Syria (a).

Many of the Jewish traditions assert that Galilee was to be the place where the Messiah should first appear (b); but for the more complete statement of the reasons why Christ was to dwell in Galilee, and a critical discussion of Isa. ix. 1—3, &c. vide J. Mede's Works (c).

Isa. ii. 19. "When he shall arise to smite terribly the earth," is expounded in the book Zohar as referring to the Messiah. "When he shall arise," וירעך בארעם רגליו, and shall be revealed in Galilee; and other instances are given in Schoctgen (d).

The country beyond Jordan was called Galilee, though properly Peræa, Matt. iv. 15.

Judas is called by Gamaliel, Judas of Galilee, yet Josephus calls him a Galilonite, of the city of Gamala.

Peræa, called Galilee, because Canaan was divided into four tetrarchies—Judæa, Samaria, Iturea and Trachonitis; the remaining fourth was called Galilee, and included Peræa.

The great estates of Galilee are said to have feasted with Herod. But the palace of Herodium was in the extreme part of Peræa. It is not probable that the great men of Peræa would have been utterly excluded.

Joshua xxii. 11. refers to a place in Peræa, and Lightfoot supposes that the word "Galilee" was derived from the name of that place (e), גלילון דירין.

Moses had predicted that Zabulon and Issachar, which, with Naphtali, were the tribes originally settled in that tract of country afterwards called Galilee, should call the people unto the mountain of the Lord's house, to offer sacrifices of righteousness, Deut. xxxiii. 19.—And Jacob had before predicted that Naphtali, the Galilæan, should give goodly words, Gen. xlix. 21. Both evident predictions of the diffusal of the Gospel in both places (f).

(a) Vide the maps of the tribe of Naphtali, and of Canaan, in Wyl'd's Scripture Atlas, an admirable compendium of sacred geography. (b) Johar. Genes. fol. 74. col. 293. Revelabitur Messias in terra Galilee. Pesikta sotarta, fol. 58. l. 2. ad verba numero. 24. 17. Johar. Exod. fol. col. 1. Illo die, &c. &c. וירעך בארעם רגליו. (c) Discourse xxvi. p. 101. See also Lowth's Isaiah on this passage. (d) Vol. ii. p. 525, and vol. i. p. 11, &c. &c. (e) Lightfoot's Works, vol. i. p. 362. (f) Ibid. vol. i. p. 627.

- Mark i. 15. And saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the Gospel. J. P. 4740.  
V. Æ. 27.
- Luke iv. 14. And there went out a fame of him through all the region round about. Judæa.
- 15. And he taught in their synagogues, being glorified of all.
- Matt. iv. 13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim :
- 14. That it might be fulfilled which was spoken by Esaias the prophet, saying,
- 15. <sup>b</sup> The land of Zabulon, and the land of Nephthalim, b Isa. ix. 1, 2.  
by the way of the sea, beyond Jordan, Galilee of the Gentiles<sup>3</sup> ;
- 16. The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up.
- 17. <sup>c</sup> From that time Jesus began to preach, and to say, c Mark i. 14.  
Repent ; for the kingdom of heaven is at hand.

§ 2. *Christ's Conversation with the woman of Samaria* <sup>4</sup>.

JOHN iv. 1—43.

1 When therefore the Lord knew how the Pharisees had heard Samaria.

<sup>3</sup> When it is remembered that the traditions of the Jews referred to Galilee as the place where the Messiah should be revealed—and that the prophecy of Isaiah was thus fulfilled—it seemed impossible to point out a spot in the whole world, in which the ministry of the Messiah could commence with so much propriety as in Galilee of the Gentiles. This country was the first that had offended, and the first taken captive ; and, through the mercy of God, it was the first to whom the words of pardon and reconciliation were offered. In the most minute circumstances the beautiful harmony of the divine dispensations is every where most evident.

<sup>4</sup> There is a remarkable coincidence here in the three most memorable events which had occurred at Samaria. At this place the first proselytes were admitted into the Church of Israel, Gen. xxxiv. 24. and xxxv. 2. It was here that Christ first announced himself to be the Messiah, John iv. 26. and it was here also that the Gospel was first preached out of Jerusalem, after the ascension of Christ. Lightfoot also (a) is of opinion, that in this address to the woman of Samaria, the prophecy of Hosea ii. 15. was accomplished—"I will give the valley of Achor for a door of hope." He endeavours to prove that the valley of Achor ran along by the city of Sichem, or Samaria. And thus, when our Saviour first begins to preach to strangers, and to convert them, it is in this very valley ; and so he makes it "a door of hope," or of conversion, to the Gentiles.

Our Lord might have had another object in view in thus addressing himself to the woman of Samaria. By his own example, he taught his followers the propriety, or necessity, of breaking down the distinctions then existing between the Jews and the Samaritans : and, by so doing, he gives them an evident proof of his superiority over the Jewish teachers, who encouraged the reciprocal enmity of the two nations. It may be observed here, that Samaria was the first city addressed after the Jews, when the persecution of the Church at Jerusalem had scattered the early converts. The extinction of national hatred and prejudice was a convincing proof to the nation of Israel, that a new æra had commenced. Philip the deacon converted the Samaritans, and Peter and John were sent down from Jerusalem to confirm their faith. It is not improbable that St. John recalled to their remembrance this first interview of our Lord, at the commencement of his ministry.

The silence of the first three Evangelists on this remarkable circumstance may be accounted for

(a) Works, vol. i. p. 596.



J. P. 4740. that Jesus made and baptized more disciples than John, though 2  
 V. Æ. 27. Jesus himself baptized not, but his disciples<sup>5</sup>, he left Judæa, 3  
 Samaria. and departed again into Galilee. And he must needs go 4  
 through Samaria. Then cometh he to a city of Samaria, 5  
 d Gen. xxxiii. which is called Sychar, near to the parcel of ground<sup>d</sup> that  
 19. & xlviii. 22. Jacob gave to his son Joseph<sup>6</sup>. Now Jacob's well was there. 6  
 Josh. xxiv. 32. Jesus therefore, being wearied with *his* journey, sat thus on  
 the well: *and* it was about the sixth hour. There cometh a 7  
 woman of Samaria to draw water: Jesus saith unto her, Give  
 me to drink. (For his disciples were gone away unto the city 8  
 to buy meat.) Then saith the woman of Samaria unto him, 9  
 How is it that thou, being a Jew, askest drink of me, which  
 am a woman of Samaria? for the Jews have no dealings with  
 the Samaritans. Jesus answered and said unto her, If thou 10  
 knewest the gift of God, and who it is that saith to thee, Give  
 me to drink; thou wouldest have asked of him, and he would  
 have given thee living water. The woman saith unto him, 11  
 Sir, thou hast nothing to draw with, and the well is deep: from  
 whence then hast thou that living water? Art thou greater 12  
 than our father Jacob, which gave us the well, and drank  
 thereof himself, and his children, and his cattle? Jesus 13  
 answered and said unto her, Whosoever drinketh of this water  
 shall thirst again: but whosoever drinketh of the water that I 14  
 shall give him shall never thirst; but the water that I shall  
 give him shall be in him a well of water springing up into  
 everlasting life. The woman saith unto him, Sir, give me 15  
 this water, that I thirst not, neither come hither to draw. Jesus 16

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from a consideration of the peculiar circumstances of the Church and of Palestine at the time when their Gospels were written. Each Gospel was written for one specific purpose, and addressed to one description of people. If St. Matthew had inserted it, the prejudices of the Jews, to whom he addressed his Gospel, would have been more highly excited against the new religion.

The Gospel of St. Mark, which with equal justice may be called the Gospel of St. Peter, was written for the use of the converted proselytes, particularly those of Rome; who were but little interested in these national transactions; or, as is more probable, St. Mark omitted it, because St. Peter was not present, as he did not become the constant follower of Christ till a period subsequent to this conversation: and it is supposed that St. Mark has related those events only to which St. Peter was an eye-witness. St. Luke omitted it, because he wrote to the Gentiles of Achaia, who were likewise indifferent to the controversies which prevailed between the Jews and Samaritans. St. John had been sent down from Jerusalem by the Church, in company with St. Peter, and, as his own historian, could not fail to mention this circumstance in all its minuteness (b).

<sup>5</sup> Christ did not himself baptize, because,

1. It does not seem fit that he should have baptized in his own name.

2. The baptism of the Holy Ghost was more peculiarly his.

3. It was a more important office to preach than to baptize.

4. The early Christians valued themselves according to the eminence of the apostle or teacher who baptized them: his baptizing, therefore, might have eventually originated schisms in the Church.—Beausobre's Annotations ap. Bishop Gleig's Stackhouse, vol. iii. p. 29.

<sup>6</sup> Jacob had bought a piece of land of the children of Hamor, for a hundred lambs, Gen. xlviii. 22, and xxxiii. 19. But, after the slaughter of the Shechemites, he was forced to retire to Bethel, Bethlehem, and Hebron; at which time the Amorites forcibly obtained possession of his land, which he was compelled to recover at an after period by war, with his sword and bow.—Lightfoot, vol. ii. p. 537.

(b) Dr. Townson's Discourses, vol. i. p. 9.

17 saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in <sup>e</sup> Jerusalem is the place where men ought to worship<sup>7</sup>. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. <sup>f</sup>God is a Spirit: and they that worship him must worship <sup>f2</sup>him in spirit and in truth. The woman saith unto him, I know that Messiah cometh<sup>8</sup>, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master,

J.P. 4740.  
V. E. 27.  
Samarita.

<sup>e</sup> Deut. xii. 5.

<sup>f2</sup> Cor. iii. 17.

<sup>7</sup> The Jews had more favourable thoughts of the temple built by Onias in Egypt, than of that built on Mount Gerizim. Their respective claims are about equal. The one was built by a fugitive priest, under the pretence that that mount was the mount on which the blessings had been pronounced; the other also (that of Onias) by a fugitive priest, under pretence of a divine prophecy, Isaiah xix. 19. "In that day shall there be an altar to the Lord in the midst of the land of Egypt."

The Samaritans well knew, that Jerusalem was the place appointed by God for his worship: but they may have defended their preference of Mount Gerizim, not only from its antiquity as the place of worship among their fathers, but because the divine presence over the ark, the ark itself, the cherubim, the Urim and Thummim, and the spirit of prophecy, had all departed from the second temple at Jerusalem.—See Lightfoot, vol. ii. p. 541.

<sup>8</sup> In Bishop Horsley's beautiful illustration of this passage, in his twenty-fourth, twenty-fifth, and twenty-sixth sermons, he has not taken into consideration the circumstance related at some length by Lightfoot, and proved, with his usual learning, that although the Samaritans received only as canonical books the Pentateuch of Moses, they held in great estimation the prophetical writings. Bishop Horsley's argument, therefore, that the Samaritan woman necessarily expected a Messiah from studying the books of Moses only, is not well founded. Bishop Blomfield, in his excellent dissertation on the Traditional Knowledge of a Redeemer (notes, p. 172, 3.) has likewise made the same observation.

The Samaritan woman, he observes, uses the word Messiah, which does not occur in Moses. But as Moses had clearly predicted Him, whom the prophets called Messiah, the Samaritans did not hesitate to use the prophetical designation of that person whom Moses had foretold. From the words of the woman, *οἶδα ὅτι Μεσσίας ἐρχεται*, "I know that Messiah is coming," Bishop Blomfield concludes that her countrymen were expecting the speedy advent of the Messiah. Christ was first called Messiah in the Song of Hannah.—Vide Lightfoot's Works, vol. ii. p. 511; and Bp. Blomfield's Dissertation, note, p. 172, 3.

J. P. 4740.

V. Æ. 27.

Samaria.

g Matt. ix. 37.

eat. But he said unto them, I have meat to eat that ye know 32  
not of. Therefore said the disciples one to another, Hath any 33  
man brought him *ought* to eat? Jesus saith unto them, My 34  
meat is to do the will of him that sent me, and to finish his  
work. Say not ye, There are yet four months, and *then* com- 35  
eth harvest? behold, I say unto you, Lift up your eyes, and  
look on the fields; <sup>g</sup> for they are white already to harvest.  
And he that reapeth receiveth wages, and gathereth fruit unto 36  
life eternal: that both he that soweth and he that reapeth may  
rejoice together. And herein is that saying true, One soweth, 37  
and another reapeth. I sent you to reap that whereon ye 38  
bestowed no labour: other men laboured, and ye are entered  
into their labours.

And many of the Samaritans of that city believed on him 39  
for the saying of the woman, which testified, He told me all  
that ever I did. So when the Samaritans were come unto him, 40  
they besought him that he would tarry with them: and he  
abode there two days. And many more believed because of 41  
his own word; and said unto the woman, Now we believe, 42  
not because of thy saying: for we have heard *him* ourselves,  
and know that this is indeed the Christ, the Saviour of the  
world.

### § 3. *Second Miracle at Cana, in Galilee*<sup>10</sup>.

JOHN iv. 43, to the end.

Cana, in Ga-  
lilee.

Now after two days he departed thence, and went into 43

<sup>9</sup> This passage has much divided the commentators. It is one of those texts upon which much depends with respect to the chronology of the life of Christ. Some suppose that the words imply, that in four months' time would be the harvest, which took place at the Passover. On which supposition many harmonists have added another Passover to our Lord's ministry. Lightfoot (vol. i. p. 603) is of this opinion. Whitty supposes the phrase to be proverbial. We cannot certainly conclude, from these words, whether our Lord alluded to the appearance of the people who might be then in numbers approaching him, or to the actual time of the year. The extreme weariness of our Saviour seems to favour more the supposition that the conversation with the woman of Samaria was held after the Passover, immediately before the corn was reaped, during the summer season, rather than in the depth of winter. Nor is it likely that the desolation of the scenery in winter would have recalled, by natural association, the beauties and the riches of the fields, when ripe and ready for the harvest. Our Lord, as Bishop Law has proved, in his tract of the Life of Christ, and as Archbishop Newcome, Jortin, and many others have shewn, drew his comparisons and illustrations very frequently and generally from surrounding objects.—Vide Benson's Chronology, &c. p. 247-9; Archbishop Newcome on our Lord's conduct; Jortin's Six Discourses; Law's Life of Christ, &c.

<sup>10</sup> Michaelis does not appear to have given so much attention to his Harmony of the New Testament, as we might justly expect from one whose authority is so great. He observes, on the contents of this section, "In point of chronology this does not belong to the present place, not even according to St. Luke: but I place it here, because St. Luke has introduced it immediately after the preceding history. Perhaps it belongs to No. 50, though I have not placed it there, because it does not exactly agree with the accounts quoted in that article from St. Matthew and St. Mark." I have followed the authority of Doddridge, Pilkington, Newcome, and Lightfoot, in placing it here: and, independently of these authorities, the internal evidence is peculiarly decisive. Christ began his public ministry in his own country, and, after having traversed Judæa and Samaria, has arrived at the town where he was brought up, there to commence his teaching.

44 Galilee. For <sup>h</sup> Jesus himself testified, that a prophet hath no  
 45 honour in his own country. Then when he was come into  
 Galilee, the Galileans received him, having seen all the things  
 that he did at Jerusalem at the feast: for they also went unto  
 46 the feast. So Jesus came again into Cana of Galilee, <sup>i</sup> where  
 he made the water wine <sup>11</sup>. And there was a certain \* noble-  
 47 man, whose son was sick at Capernaum. When he heard that

J. P. 4740.

V. Æ. 27.

Cana, in Ga-

lilee.

h Matt. xiii. 17.

i ch. ii. 1. 11.

\* Or, courtier,

or, ruler.

Michaelis, however, it must be in justice observed, expressly declares, that his harmony of the four Gospels must not be considered as a chronological table: though Bishop Marsh is of opinion, from examining Michaelis's Arrangement, sect. 29-42, that he intended to arrange the facts in chronological order as far as he was able. See Marsh's notes to Michaelis, vol. iii. p. 67.

<sup>11</sup> The healing of the nobleman's son at Capernaum is placed after the conversation with the woman of Samaria, by all the harmonizers. After staying two days at Samaria, he departed into Galilee, (John iv. 43.) Archbishop Newcome inserts those passages which I have placed as a preface to this chapter, after the account of the interview with the Samaritan woman. He is correct in this arrangement, as to the precise time in which the events occurred. I have, however, thought it advisable to place them before that event, as a preface to the general history of his ministry, which began after the imprisonment of the Baptist. It must, however, excite some surprise, that Archbishop Newcome has not himself adopted this order; as he has expressed (Notes to the Harmony, p. 9.) the same opinion which has induced me to adopt this deviation. To use his own words: "Matt. iv. 17. and Mark i. 14, 15. refer to a more solemn and general teaching after John's imprisonment by Herod, and Jesus's departure into Galilee; and to a teaching according to the tenour of particular words. Though in Judea and Jerusalem, Jesus shewed his divine knowledge, taught, made disciples, and ordered his followers to be initiated by baptism, wrought miracles, and, when he had purged the temple, intimated, among other important truths, that he was the Son of God; yet still he might, with great wisdom, choose a more remote scene for preaching publicly and plainly the completion of the time for the approach of God's kingdom, and repentance followed by belief in the Gospel." He might have added, that his first declaration of his Messiahship to the woman of Samaria, in his way to Galilee, may be considered as a kind of prelude to his more solemn teaching: and, as it happened on his way to Galilee, the detached verses which so briefly relate the ministry in Galilee, may very properly be prefixed to the account of that ministry.

On consulting the map of Galilee, it will be seen that our Lord's direct road from Samaria to Cana in Galilee would be through Nazareth. He is supposed, however, by Archbishop Newcome, to have gone by another route, in order to avoid that city for the present, that he might work his first public miracle at the same place where he had primarily manifested himself to the people. He then proceeds, as in the next section, to Nazareth, thence to Capernaum, where he continued for some time, teaching in their synagogues. He calls four disciples, cures a demoniac, and Peter's wife's mother. He then proceeds throughout Galilee, heals a leper and a paralytic, calls St. Matthew, and goes up to Jerusalem to a feast, most probably *not* a Passover.

Archbishop Newcome supposes the distance between Sichem, the capital of Samaria, and Cana, in Galilee, to be forty miles; between Cana and Nazareth, ten; between Nazareth and Capernaum, twenty-three; between Capernaum and Jerusalem, sixty-five.

It is a very probable supposition of Lightfoot, that the word rendered in our translation "a certain nobleman," (*τις βασιλικός*), but which ought rather to be translated with the Syriac, עבד מלכא, "one of the king's servants," denoted one of those who took part with Herod the Great, and who was now a follower of his son, Herod the Tetrarch. Lightfoot supposes that the preaching of John the Baptist had produced some effect at the court of Herod, and that many of the courtiers were consequently acquainted with the mission of our Lord; and that the nobleman who now sent to Christ, that his son might be healed, was Manaen, (Acts xiii. 1.) who had been brought up with Herod; or Chuza, (Luke viii. 3.) Herod's steward; both of whom were among the earliest converts.

This miracle was greater than the first which had taken place at Cana, and demonstrated a higher degree of power. Our Lord by it shewed that he possessed a power superior to that which had been claimed or exercised by any merely human prophet, or teacher sent from God. It is true that the degree of supernatural agency seems to be equal in one miracle to that of another: but in this instance the divine attribute of ubiquity was evidently manifested. Capernaum was distant from Cana about twenty-five miles.

J. P. 4740.

V. Æ. 27.

Cana, in Galilee.

Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son : for he was at the point of death. Then said Jesus unto him, 48 Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way ; thy son liveth. And the 50 man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants 51 met him, and told *him*, saying, Thy son liveth. Then enquired 52 he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which 53 Jesus said unto him, Thy son liveth : and himself believed, and his whole house. This *is* again the second miracle *that* 54 Jesus did, when he was come out of Judæa into Galilee.

§ 4. *First public Preaching of Christ in the Synagogue at Nazareth, and his danger there* <sup>12</sup>.

LUKE iv. 16—31.

Nazareth.  
k Matt. xiii.  
54.

And he came to <sup>k</sup> Nazareth, where he had been brought up : 16 and, as his custom was <sup>13</sup>, he went into the synagogue on the sabbath day, and stood up for to read <sup>14</sup>. And there was delivered unto him the book of the prophet Esaias. And when

<sup>12</sup> This visit to Nazareth was certainly different from that mentioned below. It was before our Saviour went to Capernaum, Luke iv. 16—31. Matt. iv. 13. The other took place after the recovery of Jairus's daughter, when he left that city. Compare Mark vi. 1. *καὶ ἐξῆλθεν ἐκεῖθεν*, i. e. from Capernaum, with Matt. iv. 13. Luke iv. 31.

<sup>13</sup> Lightfoot supposes the words, "as his custom was," refer to the usual attendance of our Lord on the public service, when our Lord lived at Nazareth as a private individual. He now enters the synagogue as an acknowledged Prophet, and, as a member of it, joins in the service, and reads publicly there, which only members were allowed to do. Hence we find that this is the only place on record where our Saviour read publicly, although he preached in every synagogue where he came. It is not to be supposed that the public worship at that time was less corrupt than ours of the present period—nor that the conduct of the Jewish teachers was irreproachable ; we have, indeed, a lamentable instance to the contrary, v. 29. yet we find that our blessed Saviour did not separate himself, as too many have since done, and continue to do, on this account, from the appointed public worship although there was much to be condemned in it.

Our Lord's example also sanctions to us the use in all Churches of forms of prayer, or Liturgies, and the public reading of the Scriptures. Christ complied with human forms, and joined in liturgical services :—are we wrong in following the example of our blessed Redeemer?

<sup>14</sup> It may be asked here, by what authority Christ was permitted to teach and preach in the synagogue ? The tribe of Levi alone possessed the priesthood, attended the service of the temple, and was appointed to teach the people, as well as to superintend the schools or universities in their forty-eight cities, Josh. xxi. Deut. xxxiii. 10. Malachi ii. 7. Yet it sometimes happened that men of other tribes studied the law, and became preachers, as well as the priests and Levites. They were ordained, when qualified, by the Sanhedrim to that office, they were ordained to some particular employment in the public administration, and they might not go beyond the power they had received, or intrude upon the ministry of another. The Jews also had a law, that if any man came in the spirit of a prophet, and assumed the office of a teacher on that ground, he was always permitted to preach ; but the Sanhedrim was constituted the judge of his pretensions ; and he who was declared by them to be no prophet, and yet continued to preach, did so at his peril. It was probably on this claim, in the manner and office of a prophet, that our Saviour obtained permission to address the people of Nazareth. Vide Lightfoot, vol. i. p. 614.

he had opened the book, he found the place where it was written— J. P. 4740.  
 18 ten<sup>15</sup>, <sup>1</sup> The Spirit of the Lord is upon me, because he hath V. A. 27.  
 1 Isaiah lxi. 1. Nazareth.

<sup>15</sup> It was the custom among the Jews to divide the law into fifty-two or fifty-four portions for every Sunday in the year. When this was prohibited by Antiochus, a similar distribution of the prophets was substituted. The passage from Isaiah, read by our Lord, is the part of the sacred writings appointed to be used about the end of August; and Macknight, with other harmonists, have therefore concluded that this circumstance fixes the date of the event recorded (a).

The prophetic books were divided into five parts, to correspond with the five divisions of the law. We may consider Genesis as corresponding with Isaiah—Exodus with Jeremiah—Leviticus with Ezekiel, &c. &c. the twelve minor prophets were held as one volume, or quintane.

It is of little consequence whether the portion of Scripture our Saviour fixed upon, was, or was not, the proper lesson of the day: for, in reading of the prophets it was customary for מפרש, or reader, to turn from passage to passage, for the better illustration of his subject; and in the twelve minor prophets he was permitted to refer from one to another—but, in all probability, (see v. 20.) Christ was standing up as a member of the synagogue, appointed by the minister of the congregation the reader of the prophets, or the second lesson of that day, according to an established custom. On these occasions the minister called the reader out, and delivered to him the book of the prophets; he himself standing at the desk with an interpreter at his side, to render into Syriac all that was read. "When Christ had finished he closed the book, and he gave it again to the minister," v. 20. He did all these things according to the established order of the Jewish Church (b).

It is to be remarked here, that our Saviour closed the book before he came to that part of the prophecy where he is represented as declaring the day of vengeance. This applied to events of a subsequent date: whereas he confined himself to those words only, which the Jews referred more immediately to the Messiah, and applying them to himself, openly declared, in the presence of all his early acquaintances, that He, who had so long lived among them as their equal and their companion, was the predicted Messiah, the expected Saviour of the Jewish nation. He asserts that his public ministry had begun; that the Spirit of the Lord had descended upon him to preach the Gospel to the meek and to the humble, ועניו; to heal the broken-hearted; to preach deliverance to the captives, whether Jew or Gentile; the recovering of sight, or opening the eyes of the blind (c) and idolatrous Gentiles. So far this prediction was taken from Isaiah lxi. 1, 2; but the remainder is to be found in Isaiah xlii. 7. The first verse of Isaiah lxi. ends with the words פקדונות לאסור, "to those which are bound the opening of the prison." The verse inserted from Isaiah xlii. 7. begins with the last word of the verse, and seems quoted by our Lord either from association of ideas, or by actual reference to the passage, ולפקד עיני, &c. &c. "to open the blind eyes." This solution of the difficulty (which is agreeable to the established custom of the synagogue, which allowed the privilege of illustration from another passage of the same prophet) appears much preferable to that of Michaelis (d).

Having thus asserted himself to be the Messiah, our Lord observed the wonder and astonishment excited by his words; and, knowing the prejudices he had to overcome, as well as the inveterate obstinacy of his hearers, he declined giving them any other proof of his divine mission than that which he had already offered them at the town of Capernaum.

We have here an account of our Saviour's preaching for the first time in his own city of Nazareth. He asserts himself to be the Messiah; he then declines working a miracle, though he had done so elsewhere. What was the cause of this refusal?

Our Lord's conduct on this occasion appears to me to afford one of the most powerful proofs of the truth of his lofty claims, and a most striking instance of that part of the plan of the divine government which denies to man more evidences in support of any truth than are sufficient to satisfy an unbiassed mind. As the commentators have not alluded to this idea, I give it with diffidence; but to me it appears satisfactory. Our Lord had lived at Nazareth nearly thirty years. At the end of that time he commenced his office with supernatural evidences that his mission was from above. He worked miracles, to demonstrate this truth, in places where he was less known than at Nazareth, and between which and the latter city there must have been a constant communication. The people of Nazareth had known him from infancy, pure, holy, and undefiled; a man, like other men, sin only excepted. They had heard of his miracles; they knew, from the testimony of others, that he had given undeniable proofs of his power; and he now came among them to announce himself as their Messiah, appealing to them by the purity and holiness of his life, and by applying

(a) Lamy's Jewish Calendar, App. bibl. b. i. c. iv. p. 115 4to. (b) Lightfoot's Works, vol. i. p. 615. (c) So the Chaldee paraphrase, ap. Lightfoot, מרובו לא יראה, revealing to the light. (d) Marsh's Michaelis, vol. i. p. 224.

J. P. 4740. anointed me to preach the Gospel to the poor<sup>16</sup>; he hath sent  
 V. Æ. 27. me to heal the broken-hearted, to preach deliverance to the  
 Nazareth. captives, and recovering of sight to the blind, to set at liberty  
 them that are bruised, to preach the acceptable year of the 19  
 Lord. And he closed the book, and he gave it again to the 20  
 minister, and sat down. And the eyes of all them that were  
 in the synagogue were fastened on him. And he began to say 21  
 unto them, This day is this Scripture fulfilled in your ears.  
 And all bare him witness, and wondered at the gracious words 22  
 which proceeded out of his mouth. And they said, Is not this  
 Joseph's son? And he said unto them, Ye will surely say 23  
 unto me this proverb, Physician, heal thyself<sup>17</sup>: whatsoever we  
 have heard done in Capernaum, do also here in thy country.  
 And he said, Verily I say unto you, No<sup>m</sup> prophet is accepted 24  
 in his own country. But I tell you of a truth, <sup>n</sup>many widows 25  
 were in Israel in the days of Elias, when the heaven was shut  
 up three years and six months, when great famine was through-  
 out all the land<sup>18</sup>; but unto none of them was Elias sent, 26

<sup>m</sup> Matt. xiii.  
 57.  
<sup>n</sup> 1 Kings xvii.  
 9.

to himself, and fulfilling in his own person the predictions of their prophets. He declared himself to be the Messiah, and required them to believe, on account of their previous knowledge of his motives, life, and conduct, and by the power they acknowledged he possessed of working miracles. Nothing can more strongly demonstrate the unimpeached and unimpeachable holiness of the Son of God, than his thus presenting himself to the attention of his envious and jealous townsmen; and, by boldly asserting his Messiahship, challenging them to accuse him of sin, or of any evil, which might derogate from the necessary and entire superiority implied in his holy and lofty claim.

<sup>16</sup> That the Jews applied this passage, Isaiah lxi. 1. and 42. to the Messiah, see the quotations in Whitby in loc., Schoetgen, vol. ii. p. 68 and p. 192, where Kimchi is quoted, as referring the words to the Messiah; also p. 3, &c. where, in the chapter *de nominibus Messie*, the subject is fully discussed (*a*). The Greek original of this passage hints at the reason for which our Lord was called Christ, and his doctrine the Gospel, οὗ ἕνεκα ἘΧΡΙΣΤΕ ΜΕ ἘΥΑΓΓΕΛΙΖΕΣΘΑΙ πτωχοῦς, &c. &c.

<sup>17</sup> Dan. Heinsius in loc. in his *Exercitationes Sacræ*, a book of great learning, now too much neglected, has made an Iambic line of this proverb:

Θεράπευσον ὦ ἰατρὲ τῆν σαυτοῦ νόσον.

Lightfoot has rendered it in the Jerusalem language אסי אסי יתר אסי אסי.—Lightfoot's Works, vol. ii. p. 408.

Dr. Gill in loc. quotes another of the same kind from Zohar in Exod. fol. 31. 2. כיל אסי נפשוך.

<sup>18</sup> Our Lord's conduct in selecting this topic is worthy of our particular consideration. In the very first address which he made to his fellow townsmen, and through them to the whole of the Jewish people, he preached the deliverance of the Gentiles from their bondage and darkness. This doctrine was for some time inexplicable, and, when understood, intolerable to his own disciples: but Christ was the Divine Being who was to redeem all his creatures, and we are assured, "Known unto God are all his ways, from the beginning to the end;" and Christ, at the commencement of his ministry, declared at once the whole design of his coming: as Elias was sent to the widow of Zarepta, in preference to those of Israel, and as Naaman the Syrian was the only leper healed in the days of Eliseus the prophet, so was Christ, a greater than these, commissioned to heal the diseases of those people and those nations who should believe on him. The transaction here recorded affords us a sufficient explanation of the motives of one part of our Lord's conduct, which has sometimes been considered as inexplicable. He is represented as not informing the people, in various instances, of the full extent of his claims; as not calling himself the Messiah; as charging those who were healed "to tell no man;" as keeping back from the people, and even from the apostles, many things which they were desirous to learn. The necessity and wisdom of this caution are here

(a) See on the subject of this note Lightfoot, third part of the Harmony of the Evangelists, vol. i. Works, folio.

save unto Sarepta, a city of Sidon, unto a woman *that was a* J. P. 4740.  
 27 widow. ° And many lepers were in Israel in the time of Eliseus V. Æ. 27.  
 the prophet; and none of them was cleansed, saving Naaman Nazareth.  
 28 the Syrian. And all they in the synagogue, when they heard o 2 Kings v.  
 29 these things, were filled with wrath, and rose up, and thrust 14.  
 him out of the city, and led him unto the \* brow of the hill  
 whereon their city was built, that they might cast him down  
 30 headlong. But he passing through the midst of them went  
 his way. \* Or, edge.

§ 5. *Christ sojourns at Capernaum*<sup>19</sup>.

LUKE iv. 31, 32.

31 And came down to Capernaum, a city of Galilee, and taught Capernaum.  
 32 them on the sabbath days. And they were astonished at his  
 doctrine: <sup>p</sup> for his word was with power. p Matt. vi. 29.

§ 6. *The miraculous Draught of Fishes*<sup>20</sup>; and the calling of Andrew,  
 and Peter, James, and John.

MATT. iv. 18—23. MARK i. 16—21. LUKE v. 1—12.

Matt. iv. 18. <sup>q</sup> And Jesus, walking by the sea of Galilee, saw two Sea of Galilee.  
q Mark i. 16.

made evident. On this occasion, when he declared himself to be the Messiah, we see the service of the synagogue was hastily and indecently terminated by the fury of the people, who became intent upon the destruction of their Teacher. His ministry would have been repeatedly disturbed by similar interruptions, if our Lord had not adopted this conduct. In what manner Christ delivered himself from the fury of his enraged persecutors we know not. Whether they were overawed by some supernatural glory, or whether they were paralyzed by a sudden exertion of almighty power, we are not informed. The brevity of the account given us by the Evangelist, like the teaching of our Lord himself, only reveals to us what is essential to faith and salvation: it never satisfies an idle, useless curiosity.

<sup>19</sup> The wisdom of our Lord's choice of Capernaum (after he had left Nazareth) as his fixed place of residence, is evident on many accounts. He placed himself by so doing under the protection of the nobleman whose son had been healed, John. iv. 46, and whose presence was an undeniable testimony to his almighty power. Capernaum, from its situation, being surrounded with numerous and populous towns and villages, on the border of the sea of Galilee, or the lake of Tiberias, enabled him to remove with the utmost facility either by sea or land; either for the purpose of instruction, or to avoid persecution, and the importunities or the efforts of his adherents to make him their king. It was here also he again met his first disciples; who, for some reason unknown to us, had resumed their former occupation. It is not improbable that they had been directed by our Lord to leave him after the miracle of Cana in Galilee. He did not require their presence at Nazareth, as he had not purposed to work miracles at that place. By dwelling at Capernaum, he still continued to fulfil the prophecy of Isaiah ix. 1, &c. as that city was situated in the tribe of Naphtali.

That our Lord came to Capernaum after he left Nazareth, is expressly asserted by St. Luke, chap. iv. 30, 31. The order of this section is the same with that observed by all the harmonists.

<sup>20</sup> This event is inserted here on the united authorities of Lightfoot, Newcome, Doddridge, and Dr. Townson, who refers also to Grotius, Hammond, Spanheim, Dub. Evang. par. 3, Dub. 72, p. 338, Chemnitius, Cradock, and Le Clerc, to confirm his opinion. Osiander, as he was compelled to do by his plan, which has been already given, has supposed that the transaction recorded in Luke v. 1—12, was different from that related in the parallel passages (Mark i. 16, Matt. iv. 19, &c.) In reply to this part of his hypothesis, Spanheim remarks: "Non temere multiplicandas esse historias, quæ eadem deprehenduntur, quod cum Osiandro sine necessitate faciunt illi, qui nullas ὑστερώσεις, et ποσολήψεις apud Sacros Scriptores admittunt." And it is as absurd to suppose that the inspired writers never followed the example of their predecessors in the Old Testament, and sometimes dis-



J. P. 4740. brethren, Simon called Peter, and Andrew his brother,  
 V. Æ. 27. casting a net into the sea: for they were fishers<sup>21</sup>.

Sea of Galilee.

regarded chronological order, as it would be to proceed to the opposite extreme, and to mangle the text with Whiston and Mann. The apparent differences between the Evangelists are well discussed by Townson (a).

The narrative in this section is arranged on the plan of Doddridge's division of the same history. Eichhorn has supposed that the passages in this section do not refer to the same event; he has not inserted either the calling of Andrew, Peter, James, and John, or the miraculous draught of fishes, among the events which are related by all the three Evangelists (b).

Pilkington separates the account of the miraculous draught of fishes from the calling of these disciples for two reasons:—One, because it is said in Mark i. 17. "they forsook all, and followed him;" and in Luke v. 1—11. they are represented as again pursuing their occupation—the other, because St. Peter calls our Lord *ἑπιστάρα*. Both these objections, however, are obviated by Newcome, Doddridge, and Townson.

The word *ἑπιστάρα*, which is used chap. viii. 24, 45, and ix. 33, 49, may imply only the submission of the apostle to our Lord, as his master, without any actual previous obedience. It certainly is used in the sense of *overseer*, or *superintendent*; but it was also applied by St. Luke as expressing more correctly the word רב, the usual epithet of respect among the Jews. In Mark ix. 5. we read 'Ραββί, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι.—"Rabbi, it is good for us to be here:" and in St. Luke ix. 33. the very same words are given, excepting that *ἑπιστάρα* is put in the place of Rabbi (c).

Michaelis has strangely placed this miraculous draught of fishes after the raising of the widow's son at Nain; an arrangement for which there is not the least authority that I have been able to discover, although much time has been devoted to the attempt. It appears merely arbitrary, equally inconsistent with the evangelical account, and the decision of all the harmonizers. Nain was upwards of twenty miles from the sea of Tiberias. Yet Michaelis supposes that our Lord on the same day left Capernaum, travelled to Nain, a distance of more than thirty miles, and, after raising the widow's son to life, proceeded to the sea of Tiberias, the nearest point of which is distant twenty miles from Nain. Bishop Marsh, his learned editor, was aware of this difficulty; for he has remarked, "Our author has not assigned his reasons for each particular transposition, and the propriety of some of them may be justly questioned." Michaelis, in his defence, I suppose, observes, there is no note of time to inform us when this event took place (d).

The narratives of the three Evangelists are thus reconciled by Dr. Townson, who observes, "This account (Luke v. 1—12.) will be found on a near inspection to tally marvellously with the preceding (Matt. iv. 18—22. and Mark i. 16—20.) and to be one of the evidences that the Evangelists vary only in the number or choice of circumstances, and write from the same idea of the fact which they lay before us."

Every one knows that the sea of Galilee and the lake of Gennesareth are the same. And though St. Matthew and St. Mark do not expressly tell us that St. Peter was in his vessel when he was called by Christ; they signify as much in saying that he was "casting a net into the sea;" for this supposes him to be aboard, and our Lord in the vessel with him, as St. Luke relates. The latter does not mention St. Andrew, either here or elsewhere, except in the catalogue of the Apostles (vi. 14). St. Luke further tells us, that James and John, the sons of Zebedee, assisted Peter in landing the fish which he had taken; and that when they, that is, the four partners, had brought their ships to land, they forsook all and followed Christ. And here also this Evangelist harmonizes with the two others. St. Mark says, that when Christ had gone a little further thence from the place where Peter and Andrew began to follow him, he saw James the son of Zebedee, and John his brother, who also were in a ship, as Peter had been when he was called, mending their nets, their nets being torn by the weight of fish which they had hauled to shore; and straightway he called them—and they went after him, in company with Peter and Andrew.

The two accounts, that of St. Matthew and St. Mark on one side, and that of St. Luke on the other, thus concurring in the place and situation in which St. Peter was called, in the promise made to him, and the time when he was called, speak evidently of the same vocation—consequently St. Matthew and St. Mark have abridged the story (e).

This manner of considering the narrative seems preferable either to that of Newcome, Whitby, or Hammond (f).

(a) Townson's Works, vol. i. p. 42, 43.  
 Pilkington's Evang. History, &c.

(b) Marsh's Michaelis, vol. iii. part ii. p. 193.

(c) Pil-

(e) Townson's Discourses, vol. i. p. 43, 44.

(d) Marsh's Michaelis, part I. p. 49. and vol. iii. part ii. p. 67.

(f) To prevent trouble in noting the references to the five prin-  
 21 See following page.

Mark i. 17.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men<sup>21</sup>.

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<sup>21</sup> The wisdom of our Lord's conduct was eminently displayed in the choice of his Apostles : they were generally chosen from the inferior ranks of life ; and most of them were fishermen. If the disciples of Christ had been men of rank and distinction, of wealth or eminence ; if they had been esteemed for their knowledge, or literature, or political influence, these means, might more or less have been employed for promoting the kingdom of the Messiah, which nearly all the Jews imagined would be of an earthly nature. The success of the Gospel, too, would have been attributed, by its enemies at least, if not by the disciples, to mere human exertions. Hence Caiaphas enquired with so much solicitude of Christ, respecting his disciples, (John xviii. 19.) from whose unpretending life less opposition was made to the first beginnings of Christianity : for no danger could possibly be apprehended from the efforts of such inferior and illiterate individuals. In addition to these reasons for selecting the Apostles from the lowest occupation, it must be remembered, that men accustomed to a sterner and severer mode of life would be so habituated to dangers and anxieties, that they would not easily be daunted by them. By this choice, too, all pretence that the Gospel was advanced by mere human means was destroyed ; and it appeared from the very beginning, that "not many wise," or "noble," or "mighty, were called."

#### <sup>22</sup> ON THE TYPES OF THE NEW TESTAMENT.

There is one subject in theology which has generally escaped the attention of commentators and writers,—the types of the New Testament. If we consider the design of Revelation, and the plan on which the former part of the inspired pages is written, it will not appear improbable, or unreasonable, that we may discover the same union of types and prophecies in the New, that we find in the Old Testament.

A type is a designed resemblance between two events, one of which takes place before the other. The latter of these events is of so much importance, that it is usually the subject of prophecy. It may be observed, also, respecting the types, that those circumstances recorded in the Old Testament, which are now known to be typical, were not generally understood in the complete typical signification at the time they took place. Thus we cannot be assured that the offering of Isaac by Abraham was regarded by his contemporaries as typical of the sacrifice of the Son of God. It was comprehended on a future day ; and the resemblance between them was so complete, that we have internal evidence, as well as the testimony of authors, that the first event was a prophetic intimation of the latter : and we well know that the latter was the object also of a great variety of prophecies.

The design of Revelation is likewise to demonstrate to the world, that all that can or shall take place is known to God ; and that every event among all the nations of the earth concurs in accomplishing his predetermined will. That will is known and declared to be,—the universal happiness of the sons of Adam, accomplished by means which shall not clash with the freedom of human will, and human action.

The New Testament, like the Old, contains a great number of prophecies, many of which have already been fulfilled, many are now fulfilling, many remain to be accomplished. The same Spirit of God dictated both covenants : the design of the one revelation is uniform : the plan, we may naturally conclude, the same ; and we may expect, therefore, that some events in the New Testament may be intended to typify those circumstances which are the subject of its prophecies.

In the instance before us we have a plain example of a prophecy which was delivered under circumstances which may seem to typify the event foretold. Christ assured his disciples that they should become "fishers of men : " that is, they should be successful preachers of his Gospel. The words, in their simple meaning, must be considered only as a metaphor ; but the events which took place at the time they were spoken will possibly justify us in supposing that they are to be interpreted as an intended resemblance, or type, of the fulfilment of our Lord's prophecy. As the net drew up so great a multitude of fishes, so also should the Apostles on a future day bring many myriads into the Church of God.

Lampe (g), in his work on St. John's Gospel, has indulged his imagination very fully on this subject. He certainly demonstrates that the several objects, means, and terms, which are used by fishermen, and concerning fishing, were interpreted by the ancients in an emblematical sense, and similar interpretations may be found in the Talmudical writers. I am always anxious to avoid any

pal harmonies, from which my authorities are principally selected, I will mention the editions referred to. Lightfoot's Works, folio edition, London, 1684. Archbishop Newcome's Harmony, large folio, Dublin, 1787. Pilkington's Evangelical History, folio, London, 1747. Doddridge's Family Expositor, 5 vols. 8vo. Baynes, London. Michaelis's Works (Marsh's) 8vo. 2nd edit. 1802. (g) Prolegomena ad Evang. Johan. p. 12, 13. and notes.

J.P. 4740. And straightway they forsook their nets, and followed him. Mark i. 18.  
 V. Æ. 27. And when he had gone a little farther thence, he saw ——— 19.  
 Sea of Galilee.

fanciful meanings of Scripture, as inconsistent with sobriety and sound judgment. The imagination is the worst and blindest guide in these things. But as the subject is curious, and may probably engage the attention of theological students, I have collected some instances, which may prove the reasonableness of the supposition in question.

Lampe first refers to the Old Testament, to shew the propriety of considering the act of fishing, &c. to be emblematical. We read in Ezek. xlvi. 10. "And it shall be that the fishers shall stand upon the river, from Engedi, even to Eneglaim: they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea," &c. The prophet, in the whole passage, is comparing the future progress of the Gospel to that of rivers, giving life wherever they flow: and this same emblem is adopted in many other passages of the Old Testament, Prov. xi. 30. Isa. xxiii. 9, 10, &c.

Engedi and Eneglaim were situated at the north and south points of the Dead Sea. This sea, then, as having covered the cities of the plain, which were consumed for their wickedness, may be considered as a most appropriate emblem of the state of the Heathen or Gentile world, and gives additional force to the passage: even that sea should be so changed by the waters of the river of life, that there, even there, should be the spreading forth of nets, and abundant success to the labour of the fishermen.

The instruments of fishing, Lampe observes further, are the hook and the net. Men are said to be drawn as with the bands of a man: and it is the hook of judgment and restraint with which Isaiah represents Jehovah as restraining the madness of Sennacherib.

In the mode of fishing, also, two things particularly resemble the ministry of the Gospel. The persevering labour required, night and day constantly at work; and, although frequently disappointed, still urging, persevering, and labouring, with the hope of success. The cunning and skill requisite in this pursuit, as pertaining to the Christian teacher, is well described in Matt. x. 16. and 2 Cor. xii. 16.

Ambrose remarks on this subject—"the apostolical implements are appropriately compared to nets, which do not kill their prey, but keep them, and bring them from the darkness of the deep into the light of day."

The Talmudists also have used the same metaphor. The teachers of the law are called by *Maimonides*, Talm. Torah. p. 7. יריי טורה.

Petronius Satyr. cap. 3. gives the same emblem. The Arbitrator *Elegantiarum* would be surprised to find himself in this company.

Lampe quotes also from a hymn, preserved by *Clemens Alexandrinus* (*b*), in which Christ is thus addressed—

Ἀλιεῦ μερόπων	Piscator hominum
Ἰῶν σωζομένων	Qui salvi fiunt
Πελάγους κακίας	Pelagi vitii
Ἰχθὺς ἀγνοῦς	Pisces castos
Κύματος ἰχθυοῦ	Undā ex infestā
Γλυκερῇ ζωῇ δελεάζων.	Dulci vitā inescans.

Plutarch also, in his treatise on Isis and Osiris, affirms, that in the Egyptian hieroglyphics a fish was placed as an emblem of hatred.

Ἐν Ζαῖ γούν ἐν τῷ προπόλῳ τοῦ ἱεροῦ τὰς Ἀθηνας ἦν γεγλυμμενον βρεφος, γέρον, καὶ μετὰ τοῦτο ἱεραξ, ἐφεξῆς δὲ ἰχθύς, ἐπὶ πᾶσι δὲ ἵππος ποτάμιος. "In the vestibule of the temple at Zai, an infant, an old man, a hawk, a fish, and a hippopotame were sculptured." Each emblem had its appropriate meaning, and the fish represented hatred, ἰχθύς δὲ μῖσος, ὥσπερ εἶρηται διὰ τὴν θάλατταν.

It was possibly in allusion to the same well known emblem, that the ancient Christians called themselves ἰχθύς (*c*).

Pythagoras also, who obtained much of his knowledge from pure sources (*d*), prohibited the eating of fish.

In the epistle of Barnabas, ch. x. the wicked man is compared to fish. Μακάριος ἀνὴρ, ὃς οὐκ ὀρεῖται ἐν βουλῇ ἀσεβῶν, καθὼς οἱ ἰχθύες πορεύονται ἐν σκότει εἰς τὰ βάθη.

) Pæd. lib. 3. in fin. (c) Vide Bingham Eccles. Antiq. The reason he assigns is, that the word was com-  
 mended of the initial letters Ἰησοῦς, Χριστός, Θεοῦ Υἱός, Σωτήρ, on the authority of Optatus, vol. i. p. 3. 8vo. edit.  
 Vide Arrangement of the Old Testament, vol. ii. p. 642.

James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets. J. P. 4740.  
V. Æ. 27.

Mark xx. And straightway he called them : and they left their father Zebedee in the ship with the hired servants, and went after him. Sea of Galilee.

Luke v. 1. And <sup>r</sup> it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of r Matt. iv. 18.  
 ——— 2. Gennesaret, and saw two ships standing by the lake : but the fishermen were gone out of them, and were washing  
 ——— 3. *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the  
 ——— 4. people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let  
 ——— 5. down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing : nevertheless at thy word I will let  
 ——— 6. down the net. And when they had this done, they inclosed a great multitude of fishes : and their net brake.  
 ——— 7. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they  
 ——— 8. began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me ; for I am a  
 ——— 9. sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they  
 ——— 10. had taken : and so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt  
 ——— 11. catch men. And when they had brought their ships to land, they forsook all, and followed him.

MARK i. 16. MATT. iv. 19—23.

16 <sup>s</sup> Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother s Matt. iv. 18. casting a net into the sea : for they were fishers.

Arnold proves in his notes to the *Sota* of the deeply learned Wagenseil, that voluptuaries and sensualists were represented by the emblem of fishes (e).

Oppian, *Halieut.* lib. 2.

οὔτε δίκη μεταριθμῖος, οὔτε τις αἰδῶς  
 Ὅυ φιλότης· πάντες γὰρ ἀνάρσοι ἀλλήλοισι  
 Δυσμενέες πλώουσιν, ὁ δὲ κρατερώτερος αἰεὶ  
 Δαίνυτ' ἀφαιροτέρους, ἄλλω δ' ἐπινῆχεται ἄλλος,  
 Πότμον ἄγων ἕτερος δ' ἐτέρω πορσύνεν ἐδωδῆν.

Which is an exact description not only of the manner in which fishes are represented by naturalists, but an accurate account also of the mode of life pursued by men who are without religion, and in a state of nature like the fish of the sea : they are regardless of shame, and law, and justice, and affection ; always at war, and preying upon each other ; the weaker the victims of the stronger.

(e) See on this subject also, Jones on the Figurative Language of Scripture.

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Sea of Galilee.

MATT. iv. 19—23.

19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left *their* nets, and followed him. 21 And going on from thence, he saw other two brethren, James *the son of* Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him.

### § 7. *The Demoniac healed at Capernaum*<sup>23</sup>.

MARK i. 21—29. LUKE iv. 33—38.

Capernaum.  
† Matt. iv. 13.

† And they went into Capernaum; and straightway Mark i. 21.

<sup>23</sup> This event is placed after the miraculous draught of fishes, on the united authorities of Light-foot, Newcome, Doddridge, and Pilkington. Michaelis places it after the rejection of Christ by his countrymen, at Nazareth. He supposes that this event, the choosing of the twelve apostles, the sermon on the mount, the cleansing of the leper, the healing of the centurion's servant, the restoration of the mother-in-law of Peter, and of many other sick persons, took place on one day, which he therefore calls the day of the sermon on the mount; to distinguish it from the day in which various parables were delivered, which he donominates the day of parables. His reasons for this order, with the remarks of his learned editor, will be considered hereafter. It is here sufficient to observe he confirms the order proposed by the other Harmonists, excepting that he places elsewhere the miracle which was given in the last section.

The scriptural authority for this arrangement is founded on Mark i. 21. After the calling of the four disciples, they immediately went into the synagogue on the Sabbath-day, which Doddridge (Fam. Exp. vol. i. p. 184) supposes to have been the next day—*εὐθέως τοῖς σάββασιν ἐισελθὼν εἰς τὴν συναγωγὴν*.

#### ON THE DEMONIACS.

The event related in this section has, since the time of the learned Jos. Mede, given rise to much discussion. One class of authorities have supposed that the Demoniacs were merely madmen; others, that the bodies of human beings were actually possessed, and controlled, and governed, and inhabited, by wicked and impure spirits. Among the supporters of the former opinion we find Heinsius (*Exercitationes Sacre*, on Matt. iv. 24), Jos. Mede (*a*), (Works, 4th edit. fol. London, p. 28, &c. sermon on John x. 20, and b. iii. ch. v. on the dæmons of the ancients), Dr. Sykes (*b*), Dr. Mead (*c*), Dr. Farmer (*d*), Dr. Lardner (*e*), Kuinoel, and Rosenmüller (*f*), on Matt. iv. 24; and in general all those writers of every sect who would believe that origin of the Scriptures, which appears to them rational. On the other side of the question may be placed the uniform interpretation of the passage in its literal sense by the ancient Church, the best commentators, and all who are generally called orthodox, as desirous to believe the literal interpretation of Scripture, and the opinions of the early ages, in all points of doctrine, whether it can be brought to a level with their reason or not. It is quite unnecessary to attempt to refer to all these writers. Of those, however, of a later period, who have written on this subject, may be mentioned Macknight (*g*), Bishop Newton (*h*), Jortin (*i*), (who would hardly have been expected among this number); Campbell (*k*), Dr. Adam Clarke, in his Commentary, and many others. The sum of their argument is stated by Horne (*l*), Macknight (*m*), and Dr. Hales (*n*), with great fairness and impartiality. I have endeavoured to follow so good an example in the following brief summary of the respective arguments on both sides, beginning with those which are considered conclusive against the doctrine of demoniacal possessions.

1. The word *dæmon* properly signifies the soul of a dead person. It cannot be supposed that the speeches and actions recorded of the imagined demoniacs could be imputed to these.

In reply to this, it is justly said, that the word does not uniformly denote the spirits of the departed.

2. Amongst the Heathens, lunacy and epilepsy were ascribed to the operation of some *dæmons*: demoniacs were therefore called *larvati*, and *cerriti*.

(a) Works, 4th edit. fol. London, p. 28, &c. sermon on John x. 20, and b. iii. ch. v. on the demons of the New Testament. (b) Inquiry into the Demoniacs of the New Testament. (c) Inquiry into the diseases of Scripture. (d) Essay on the Demoniacs of the New Testament. (e) Remarks on Dr. Ward's Dissertations, Works, 4to. edit. Hamilton, vol. v. p. 475, and vol. i. p. 236. Discourses on the Demoniacs. (f) In Matt. (g) Essay prefixed to his Harmony, 4to. edit. p. 172. (h) Dissertation on the Demoniacs. (i) Remarks on Ecclesiastical History, Works, 8vo. edit. vol. i. p. 199. (k) Essay on the words *Δαίμονος*, *Δαιμόνιον*, and *Δαιμόνιον*—Prelim. Dissert. vol. i. p. 182. 4to. edit. of the work on the Gospels. (l) Critical Introduction, 2nd edit. vol. iii. p. 483. (m) Essay prefixed to the Harmony. (n) Analysis of Chronology, vol. II. p. 764. See also Bishop Gledig's edition of Stackhouse, vol. iii. p. 57, and Doddridge's Lectures, vol. II. p. 431. Kippis' edition.

on the sabbath-day he entered into the synagogue, and taught.

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Capernaum.

Several answers may be given to this objection.—One, that it is not quite impossible, but that the Heathens were right.—Another, that the opinion of the Heathens, whether right or wrong, is no proof that the Jews were in error; for the demoniacs of Scripture are represented as differing from insane and epileptic persons. Compare Matt. iv. 24. where the *δαμονιζομένους* are opposed to the *σιληνιαζομένους*, the *παρालητικούς*, and the *ποικίλους νόσους*, και *βασάνους*, *συνεχομένους*, and in Matt. x. 1. The power to cast out devils, or *dæmons*, by whatever name the evil spirits might be called, is expressly opposed to the power of healing all other diseases whatever. See Luke iv. 33—36; compare also v. 41. with v. 40. where the same contrast is observable.

3. It is argued that the Jews had the same idea of these diseases as the Heathen, and the instance of the madness of Saul, and Matt. xvii. 14, 15. John vii. 20. viii. 48. 52. x. 20. are adduced to prove the assertion. These passages certainly prove that lunatics, epileptics, and demoniacs, are sometimes synonymous terms; but this admission, however, will only shew that they were occasionally identified: the argument deduced from the contrast between lunatics and demoniacs, in the passage quoted above, will not be destroyed. The literal interpretation is confirmed by the recollection of the source from whence the Heathens derived their ideas of *dæmons*, and their philosophy in general.

Pythagoras, as I have endeavoured elsewhere to prove, probably derived much of his philosophy, and many opinions and institutions, from the Jews in their dispersion, at the time of the Babylonish captivity (*o*). He was of opinion that the world was full of *dæmons* (*p*). Thales too, the contemporary of Pythagoras, and after them Plato and the Stoics, affirmed that all things were full of *dæmons* (*q*). And it is well known that the priests, in giving forth their oracles, are always represented as being possessed by their gods (*r*).

4. Christ is said to have adopted the common language of the people, which it was not necessary to change. He was not sent to correct the mistakes in the popular philosophy of the day in which he lived.

This argument takes for granted the very point to be proved. With respect also to the philosophy of the day, it would be difficult to show that our Lord sanctioned an error because it was popular.

5. No reason can be given why there should be demoniacal possessions in the time of our Lord, and not at present, when we have no grounds to suppose that any instances of this nature any where occur.

In reply to this objection, it may be observed, that these possessions might then have been more frequent, that the power of Christ might be shown more evidently over the world of spirits, and that He, who came to destroy the works of the devil, should visibly triumph over him. By this act of Almighty power He confuted also the error so prevalent among the Sadducees, which denied the existence of angels or spirits, (Acts xxiii. 8.) and which likewise prevailed among many of those who were distinguished for their rank and learning at that time among the Jews.

Lightfoot, when speaking on this point, supposes that the power of *dæmons* might be permitted to display itself in this peculiar manner while Christ was upon earth, because the iniquity of the Jews was now at its greatest height; and the whole world were consequently in a state of extreme apostasy from God. He adds also, that the Jews were now much given to magic; and, that our

(*o*) Arrangement of the Old Testament, vol. ii. p. 723, &c. (*p*) Είναι πάντα τὸν ἀέρα ψυχῶν ἐμπλέων και τούτους δαιμόνας τε και ἴσρας νομίζεσθαι. Diog. Laert. lib. viii. § 32. ap. Biscoe, p. 285. (*q*) Τὸν κόσμον δαιμόνων πλήρη. Diog. Laert. lib. i. § 27. ap. Biscoe. (*r*) "They much mistake," says Mr. Biscoe,\* "who assert that Demoniacs abounded in the Jewish nation alone. We learn from the writers of other nations, that they abounded elsewhere. If they were not always known by the name of Demoniacs, they were spoken of under several other names, which signify the same thing, such as *εὐρυκλείται*,† *νυμφόληπτοι*,‡ *θεοφόρητος*,§ *θεόληπτος*,|| *ves*,\*\* *Bacchantes*,†† *Cerriti*, *Lavati*,‡‡ *Lymphatici*,§§, *Nocturnis Diis*, *Faunisque agitati*."||

\* History of the Acts confirmed, p. 283.

† *Ἐγγαστρέϊται* ὁδ και *εὐρυκλείται* ἑκαλόυντο, &c. schol. in Aristophan. Vesp. p. 503.

‡ Plato in Phæd.

§ *Φρενομανής τις εἰ Θεοφόρητος*, Æsch. Agamemnon, 1149.

|| Scholia in Sophoc. Antig. ad. v. 975.

¶ Herod. Melpom. § 13.

\*\* Plut. de Orac. def. p. 414.

†† Plaut. Amph. act 2. scene 2. v. 71. Herod. lib. iv. § 79.

‡‡ Plaut. Mœn. act. 5. scene 4. v. 2. Bag. Amph. v. 5, &c. &c. &c.

§§ Plin. Nat. Hist. lib. 25. s. 24. and lib. 27. s. 83, &c. &c.

|| Plin. Nat. Hist. lib. 30. s. 24.

J. P. 4740.    " And they were astonished at his doctrine: for he Mark i. 22.  
 V. Æ. 27.    taught them as one that had authority, and not as the  
 Capernaum.    Scribes.  
 u Matt. vii. 28.

Lord, to prevent his miracles from being attributed to this source, evoked the evil spirits, to show that He was in no confederacy with them.

Those, on the contrary, who espouse the ancient opinion, not only adduce the arguments already mentioned in reply to the objections of their opponents, but maintain much that is laid down in the following positions, which have ever appeared to me decisive in favour of the popular opinion.

I. The Heathens had an idea of beings superior to men, but inferior to the one Supreme God. Cudworth (*s*) enumerates many instances. Among others he quotes Plato's expression, that there were *ἀπαροι και γεννηροι Θεοι*, visible and generated gods; and Maximus Tyrius, *συνάρχοντες Θεῶ*, co-rulers with God, &c. &c. The Jewish and Christian ideas of angels and spirits are in some respects similar. Both believe that these inferior beings may possess some influence, by the permission of the Deity, in the concerns of mankind: and the opinion is hostile neither to reason nor Scripture (*t*).

II. The doctrine of demoniacal possessions is consistent with the whole tenor of Scripture. Evil is there represented as having been introduced by a being of this description, which in some wonderful manner influenced the immaterial principle of man. The continuance of evil in the world is frequently imputed to the continued agency of the same being. Our ignorance of the manner in which the mind may be controlled, perverted, or directed, by the power of other beings, ought not to induce us to reject the opinion. We are unable to explain the operation of our own thoughts, but we do not therefore deny their existence.

III. The doctrine of demoniacal possessions is likewise consistent with reason. We acknowledge that a merciful God governs the world, yet we are astonished to observe that exceeding misery is every where produced by the indulgence of the vices of man. An ambitious conqueror will occasion famine, poverty, pestilence, and death, to hundreds of thousands of his fellow men, whose lives are blameless and tranquil. If one man may cause evil to another, is it not probable that evils of a different kind might be produced by means of other beings, and the moral government of God remain unimpeached? We are assured that, in the great period of retribution, other beings than man will be condemned by their Creator. The Scripture affirms this fact, that other accountable and immortal beings, superior to mankind, have been created, some of whom have not fallen; while others, under the influence of one who is called Satan, or the devil, apostatized from God, perverted the mind of man, are still persevering in evil, are conscious of their crimes, and are now reserved in chains of darkness to the judgment of the great day. A future state alone can explain the mystery of the origin and destiny of man, and his rank in the universe of God. The whole supposition, that the demoniacs spoken of in Scripture were madmen, is crowded with difficulties. But let us take for granted the ancient and orthodox opinion; let us believe Christ to be divine, and pre-existent, conversant with the world of spirits, as well as with the world of men; and if we then trace the progress of that evil He was appointed to overthrow from the beginning to the end, how much more easy and rational is the belief, that He exerted over this dæmon the power He will hereafter display at the end of the world, when apostate devils and impenitent men will be associated in one common doom!

IV. The facts recorded of the supposed demoniacs demonstrate also that they were not merely madmen. The insane either reason rightly on wrong grounds (*u*), or wrongly on right grounds, or blend the right and wrong together. But these demoniacs reasoned rightly upon right grounds. They uttered propositions undeniably true. They excelled in the accuracy of their knowledge the disciples of Christ himself; at least, we never hear that either of these had applied to our Lord the appellation of "The Holy One of God." They were alike consistent in their knowledge and their language. Their bodies were agitated and convulsed. The powers of their mind were controlled in such manner that their actions were unreasonable; yet they addressed our Lord in a consistent and rational, though in an appalling and mysterious manner. Our Lord answered them not by appealing to the individuals whose actions had been so irrational, but to something which He requires and commands to leave them: that is, to evil spirits, whose mode of continuing evil in this instance had been so fearfully displayed. These spirits answer Him by evincing an intimate knowledge both of his person and character, which was hidden from the wise and prudent of the nation. The spirits that have apostatized are destined to future misery—their Judge was before them. "What hast thou to do with us, in our present condition," they exclaim, "art thou come to torment

(s) Intellectual System, vol. i. book i. ch. iv. p. 232. Birch's 4to. edition, London, 1743. (t) Locke's Essay, book ii. ch. ii. sect. 13. fin. (u) Luko viii. 28—31.

Luke iv. 33.

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

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us before our time?" And they entreat Him not to command them to leave this earth, and to go to the invisible world (*x*). The dæmons believed and trembled.

It is an admirable observation of Jortin on this point, that where any circumstances are added concerning the demoniacs, they are generally such as show that there was something præternatural in the distemper; for these afflicted persons unanimously joined in giving homage to Christ and his Apostles; they all know Him, and they unite in confessing his divinity. If, on the contrary, they had been lunatics, some would have worshipped, and some would have reviled our Saviour, according to the various ways in which the disease had affected their minds.

V. The other facts recorded of the demoniacs are such that it is impossible to conclude that they were madmen only. The usual and principal of these is that most extraordinary event of the possession of the herd of swine by the same dæmons which had previously shown their malignity in the human form. It has ever been found impossible to account for this extraordinary event (*y*), except upon the ancient and literal interpretation of Scripture.

A singular instance of the absurdities into which some have been led, in their endeavours to overthrow the testimony of Scripture, and establish some proposition in its place which may seem more rational, or, as they very strangely think, more philosophical, may be found in Lardner, vol. i. p. 239; who, among the various opinions which had been advanced on the subject of the demoniacs, mentions one which endeavours to account for the destruction of the herd of swine, by imagining that Christ drove the lunacy, and not the dæmons, from the man into the swine.

VI. It cannot be supposed, as Doddridge observes, that our Lord humoured the madmen by adopting their language, and inducing his disciples to do the same. "Hold thy peace, and come out of him"—"What is thy name?—thou unclean spirit," &c. &c. These are all expressions which imply truths and doctrines of infinitely greater moment than any which could be conveyed to the minds of his hearers by flattering a madman, or increasing and encouraging the religious errors of a deluded and wicked generation.

Dr. Lardner, in his remarks on Dr. Ward's Dissertations, quotes a letter from his friend Mr. Mole, which accurately expresses the feeling that induced so many to reject what appears to me to be the plain narrative of Scripture. "This affair of the possessions is an embarrassment, which one would be glad to be fairly rid of," &c. &c. It is the part of reason to examine the evidences of revelation. When reason is satisfied of its truth, as it must be, its only remaining duty is to fall prostrate before the God of reason and Scripture, and implicitly to believe the contents of the Sacred Volume in their plain and literal meaning. This stage of our existence is but the introduction to, and the preparation for, another: and it seems, therefore, but rational and philosophical to conclude that some things would be recorded in revelation, which should serve as links to connect the visible with the invisible world. Among these may be considered such facts as the resurrection—the three ascensions—the visits of angels—the sudden appearance of the Jehovah of the Old Testament—the miraculous powers of prophecy conferred upon the favoured servants of God. Among these events, also, I would place the fact of demoniacal possessions. As at the transfiguration Moses and Elias appeared in glory, to foreshow to man the future state of the blessed in heaven; so also do I believe that the fearful spectacle of a human being possessed by evil spirits, was designed as a terrible representation of the future punishment. The demoniac knew Christ, yet avoided and hated Him. An outcast from the intellectual and religious world, he grieved over his lot, yet he could not repent. In the deepest misery and distress, he heightened his own agony by self-inflicted torments. The light of heaven, which occasionally broke in upon his melancholy dwelling among the tombs, served only to make more visible the darkness of his wretchedness, and embittered every anguish and suffering by the torturing remembrance of what he *was*, and what he *might* have been. Although I have not met with the opinion elsewhere, I cannot but consider that we are here presented with a fearful and overwhelming description of the future misery of the wicked, by the visible power of the devil over the bodies and souls of men. The account of demoniacal possessions may be regarded as an awful warning addressed to mankind in general, lest they also come into the same state of condemnation. At the last day, when every eye shall see Him, and every knee bow down before Him, many, like the raving demoniac, shall hail the same Saviour, who died to redeem them, with unavailing horror and despair. Many like the demoniac will be compelled to acknowledge his divinity—"We know thee, who thou art, the Holy One of God,"—while they join in the frantic and piercing cry, "Art thou come to torment us?"

(*x*) Jortin's Remarks on Ecclesiastical History, Works, 8vo. edit. vol. i. p. 199. (*y*) The Socinian Version of the New Testament has no note on this part. With the usual modesty, however, which characterizes the writers of this school, Evanson is quoted to prove the whole history of the Cadarene demoniac, (Luke viii. 27—40.) to be an interpolation.



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Capernaum.  
 \* Or, *Away.*

I know thee who thou art; the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace, and ——— 35.  
 come out of him.

And when the unclean spirit had Mark i. 26.  
 thrown him in the midst, (and) Luke iv. 35.  
 had torn him, and cried with a loud voice, he came out Mark i. 26.  
 of him,  
 and hurt him not. Luke iv. 35.

And they were all amazed, ——— 36.  
 insomuch that they questioned, Mark i. 27.  
 and spake among themselves, saying, What a word *is* Luke iv. 36.  
 this!

What thing is this? what new doctrine *is* this? Mark i. 27.  
 for with authority,  
 and power he commandeth the unclean spirits, Luke iv. 36.  
 even the unclean spirits, and they do obey him, Mark i. 27.  
 and they come out. Luke iv. 36.

And immediately Mark i. 28.  
 the fame of him went out, (and) Luke iv. 37.  
 spread abroad throughout all the region, Mark i. 28.  
 into every place of the country round about, Luke iv. 37.  
 round about Galilee. Mark i. 28.

MARK i. 23, 24, 25. and part of ver. 27, 28.

x Luke iv. 33. 23 \* And there was in their synagogue a man with an unclean spirit; and he cried out, 24 saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 27 And they were all amazed—among themselves, saying—commandeth he— 28 —his fame—

It appears to me, also, that the demoniacs powerfully represent to us the state to which all the sons of Adam would have been reduced for ever, if the Son of God had not descended from heaven, to accomplish the wonderful plan of redemption which is revealed in the inspired writings. The experience of common life, indeed, not unfrequently sets before us many deplorable instances of the exceeding degradation to which the human mind may fall, when it becomes the slave of the passions, and is uninfluenced by religious principle. We seldom sufficiently appreciate the incalculable benefit which has already accrued to the world from the influence of the Christian Religion.

With respect, then, to the demoniacs of the New Testament, we may conclude, that it is with this doctrine as with many others in the New Testament. The traditional, popular, literal, and simplest interpretation is most probably correct, for this very satisfactory reason, that the difficulties of the new interpretation are always greater than those of that which is rejected. We have here the actions of the Saviour and the destroyer. On one side we have the wonderful doctrine, that it has pleased the Almighty to permit invisible and evil beings to possess themselves in some incomprehensible manner of the bodies and souls of men: on the other hand we have Christ, the revealer of truth, establishing falsehood, sanctioning error, or encouraging deception. We have the Evangelists inconsistent with themselves, and a narrative, which is acknowledged to be inspired, and to be intended for the unlearned, unintelligible, or false. Between such difficulties I prefer the former; and, if I cannot comprehend, I bow my reason to the Giver of reason, and confess with reverence the superiority of Revelation. The difference between Christianity and Philosophy, or the mode of speculating which assumes that title, may be said to consist in this:—In matters of philosophy the vulgar may be in error, and the speculatist may be right; but, in Christianity, the popular opinion is generally right. The speculator, the philosopher, who would fashion Christianity according to his own notions of truth and falsehood, of right or wrong, generally concludes with error.

LUKE iv. part of ver. 35, 36, 37.

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35 And when the devil—he came out of him. 36 —for with authority—and they come out. 37 —and—

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Capernaum.

§ 8. *Peter's Mother-in-Law cured of a Fever*<sup>24</sup>.

MATT. viii. 14, 15. MARK i. 29, 30, 31. LUKE iv. 38, 39.

- Luke iv. 38. And he arose out of the synagogue.  
 Mark i. 29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.  
 Luke iv. 38. And Simon's wife's mother was taken with a great fever, and  
 Mark i. 30. lay sick.  
 Matt. viii. 14. And when Jesus was come into Peter's house,  
 Mark i. 30. anon they tell him of her,  
 Luke iv. 38. and they besought him for her.  
 Mark i. 31. And he came,  
 Luke iv. 39. and stood over her, and rebuked the fever,  
 Mark i. 31. and took her by the hand, and lifted her up; and immediately the fever left her;  
 Luke iv. 39. and immediately she arose and ministered unto them.

MATT. viii. part of ver. 14 and 15.

14 —he saw his wife's mother laid, and sick of a fever. 15 —and he touched her hand, and the fever left her: and

MARK i. part of ver. 30, and 31.

30 But Simon's wife's mother—of a fever— 31 —and she ministered unto them.

LUKE iv. part of ver. 38, and 39.

38 —and entered into Simon's house— 39 —and it left her—she arose, and ministered unto them.

§ 9. *Christ teaches, and performs Miracles and Cures, throughout Galilee*<sup>25</sup>.

MATT. iv. 23, 24, 25. viii. 16, 17. MARK i. 32—40.

LUKE iv. 40. to the end.

Mark i. 32. And at even, when the sun did set, Galilee.

<sup>24</sup> This section is placed here on the united authorities of the five harmonists, and on the Scriptural authority of Luke iv. 38. *ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν*, &c. The cure of Peter's mother-in-law is placed by St. Matthew after the healing of the centurion's servant. This miracle may have been wrought more particularly to confirm the faith of the Apostles.

Pilkington, who has observed the order of St. Mark and St. Luke, and rejected the supposition of Osiander and Macknight, that St. Matthew wrote in order of time, has well defended the decision of the several harmonizers on this point.—Pilkington's *Evang. Hist. &c. Notes*, p. 17.

<sup>25</sup> In placing the tour throughout Galilee after the cure of Peter's wife's mother, all the harmonists are agreed. The Scriptural authority is to be found in St. Mark, i. 32. *ὄψιας δὲ γενομένης*. Michaelis adds here various other cures and miracles; and Dr. Doddridge has come, in some respects, to the same conclusions. Neither are Lightfoot, Newcome, and Pilkington, agreed in the texts they would combine together in this section. The Evangelists describe the journeyings of Christ through Galilee in such very general terms, that it appears impossible to appropriate every

J. P. 4740. <sup>v x o p</sup> was setting, all they that had any sick, Luke iv. 40.  
 , with divers diseases, Matt. iv. 24.  
 they brought unto him all that were diseased, and them Mark i. 32.  
 that were possessed with devils :  
 (and all the city was gathered together at the door : ) ——— 33.  
 and he laid his hands on every one of them Luke iv. 40.  
 that were sick of divers diseases, Mark i. 34.  
 and healed them : Luke iv. 40.  
 and he cast out the spirits with *his* word, and healed all Matt. viii. 16.  
 that were sick :  
 That it might be fulfilled which was spoken by Esaias ——— 17.  
 the prophet, saying, <sup>x</sup> Himself took our infirmities, and  
 bare *our* sicknesses <sup>26</sup>.

Isa. liii.  
 4—12.

expression to its particular journey. Neither does it seem capable of demonstration that it was so designed.

Our Lord now began to manifest himself publicly by his miracles, and to direct the attention of the Jews to his claims as their Messiah.

<sup>26</sup> ON THE MEANING OF ISAIAH liii. 4—12.

The chapter of Isaiah from which the Evangelist quotes the above passage has been justly considered to contain a complete description of the sufferings of Christ. Because the Evangelist has applied the words of the prophet to the cure of diseases, the Socinian writers have endeavoured to prove that the doctrine of the atonement ought not to be, and cannot be, deduced from this passage of Isaiah. They utterly reject the propitiatory sacrifice, which is there represented as offered for the sins of men; and for the purpose of doing away the force of the expressions which so clearly convey this idea, the adversaries of the doctrine of the atonement have directed against this part of Scripture their principal attacks. They have endeavoured to prove that Christ is not here described as an קרבן, or "sacrifice for sin," and that the sacrifice itself is not truly propitiatory. They further argue that the expression, "BEAR sins," signifies to bear them *away*, or remove them; and that, consequently, nothing more is meant here than the removing away from us our sins and iniquities by forgiveness. Archbishop Magee, in his invaluable work on the Atonement, has devoted much labour to the Unitarian objection, and carefully analyzed every word in the whole passage. He candidly and fully, as an inquirer into truth ever should do, submits to the reader the difficulties in question, and concludes the discussion by establishing the propriety and certainty of the usual application of the passage to the sufferings of Christ, as the vicarious sacrifice for the sins of mankind.

It would be impossible in the short space of a note to enter into all the elaborate criticisms of the learned Archbishop. His conclusions, which are most satisfactory, can only be here given. He understands קולי and ασθενειας to relate to bodily pains and distempers, and כמאביו and νσσους to refer to diseases and torments of the mind—he refers the former clause to Christ's *removing the sicknesses* of men by miraculous cures, and the latter to his *bearing their sins* upon the cross; and he has adduced many examples in support of this interpretation. "Isaiah and Matthew," to use his own words, "are perfectly reconciled, the first clause of each relating to diseases removed—the second to sufferings endured. And by the same steps by which the Prophet and the Evangelist have been reconciled, the original objection derived from St. Matthew's application of the passage is completely removed; since we find that the *bearing* applied by the Evangelist to *bodily disease* is widely different from that which is applied to *sins*; so that no conclusion can be drawn from the former use of the word, which shall be prejudicial to its commonly received sense in the latter relation.

"One point yet, however, demands explanation. It will be said, that the prophet is no longer supposed to confine himself to the view of our redemption by Christ's sufferings and death; but to take in also the consideration of his miraculous cures; and the Evangelist, on the other hand, is represented as not attending merely to the cures performed by Christ, with which alone he was immediately concerned, but as introducing the mention of his sufferings for our sins, with which his subject had no natural connexion. Now to this I reply, first, with regard to the prophet, that it is not surprising that so distinguishing a character of the Messiah, as that of his *healing all manner of diseases* with a word, and which this prophet (in chap. xxxv.) has depicted so strongly, that our

- Luke iv. 41. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking *them*,  
 Mark i. 34. suffered not the devils to speak, because they knew him,  
 Luke iv. 41. that he was Christ.  
 Mark i. 35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.  
 ——— 36. And Simon and they that were with him followed after him.  
 ——— 37. And when they had found him, they said unto him, All *men* seek for thee.

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Saviour repeats his very words (Batt's Diss. 2nd edit. p. 109), and refers to them in proof that he was the Messiah (Matt. xi. 4. and Beausobre in loc.)—it is not, I say, surprising that this character of Christ should be described by the prophet. And that it should be introduced in this place, where the prophet's main object seems to be to unfold the plan of our redemption, and to represent the Messiah as suffering for the sins of men, will not appear in any degree unnatural, when it is considered that the Jews familiarly connected the ideas of sin and disease, the latter being considered by them the temporal punishment of the former (for abundant proof of this see Whitby on Matt. viii. 17. and ix. 2. Drusus on the same Crit. Sac. tom. vi. p. 288. and Doederl. on Isaiah liii. 4. and Martini also on the same passage). So that He, who was described as averting, by what he was to *suffer*, the penal consequences of sin, would naturally be looked to as removing, by what he was to *perform*, its temporal effects; and thus the mention of the one would reasonably connect with that of the other, the whole of the prophetic representation becoming, as Kennicott happily expresses it, 'Descriptio Messiaë benevolentissime et agentis et patientis.' (Diss. Gen. §. 79.)

"That the Evangelist, on the other hand, though speaking more immediately of bodily diseases, should at the same time quote that member of the prophecy, which related to the more important part of Christ's office, that of saving men from their sins, will appear equally reasonable, if it be recollected that the sole object in referring to the prophet concerning Jesus, was to prove him to be the Messiah; and that the distinguishing character of the Messiah was to *give knowledge of salvation unto the people by the remission of their sins* (Luke i. 77.) So that the Evangelist may be considered as holding this leading character primarily in view; and, at the same time, that he marks to the Jews the fulfilment of one part of the prophecy, by the healing of their bodily distempers, he directs their attention to that other great object of our Saviour's mission, on which the prophet had principally enlarged, namely, the procuring forgiveness of their sins by his sufferings. And thus the present fulfilment of the prophecy was at the same time a designation of the person, and a pledge of the future more ample completion of the prediction. Cocceius gives this excellent explanation of the passage in question: "He hath taken on himself (suscept) our sorrows, or sufferings, eventually to bear them away, as he has now testified by the carrying away our bodily distempers."

"If, after all that has been said, any doubt should yet remain, as to the propriety of thus connecting together, either in the Prophet or in the Evangelist, the healing of diseases, and the forgiveness of sins, I would beg of the reader to attend particularly to the circumstance of their being connected together frequently by our Lord himself. Thus He says to the sick of the palsy, when He healed him, *Thy sins be forgiven thee*, (Matt. ix. 2.) And that bodily diseases were not only deemed by the Jews, but were in reality, under the first dispensation, in many instances the punishment of sin, we may fairly infer from John v. 14. where Jesus said to him whom He had *made whole*, *Sin no more, lest a worse thing come unto thee*. It should be observed also, that what in Mark iv. 12. is expressed, and *their sins should be forgiven them*, is given in Matt. xiii. 15. and *I should heal them*. See also James v. 15. and Isaiah xxxiii. 24. and observe the maledictions against the transgressors of the law, in Deut. xxviii. 21. See also Grot. on John v. 14. and Pole's Syn. on Matt. ix. 2."

None will think this extract too long, who are aware of the great importance of the subject in discussion. The researches of this learned writer afford another proof, if any were wanting, that in proportion to the extent of inquiry, and the increase of our knowledge, will ever be the confirmation of the great doctrine of the atonement and the divinity of Christ. It is sincerely to be hoped, that no theological student will permit his library to be unprovided with this valuable work of Archbishop Magee on the Atonement.

J.P. 4740. And he said unto them, Let us go into the next Mark i. 38.  
 V. E. 27. towns, that I may preach there also: for therefore came  
 Galilee. I forth.

And the people sought him, and came unto him, and Luke iv. 42.  
 stayed him, that he should not depart from them.

And he said unto them, I must preach the kingdom of 43.  
 God to other cities also: for therefore am I sent.

And Jesus went about all Galilee, teaching in their Matt. iv. 23.  
 synagogues, and preaching the gospel of the kingdom,  
 and healing all manner of sickness and all manner of  
 disease among the people. And his fame went through- 24.  
 out all Syria: and they brought unto him all sick people  
 that were taken with divers diseases and torments, and  
 those which were possessed with devils, and those which  
 were lunatic, and those that had the palsy; and he healed  
 them. And there followed him great multitudes of 25.  
 people from Galilee, and from Decapolis, and from Jerusa-  
 lem, and from Judæa, and from beyond Jordan.

MATT. viii. 16.

16 When the even was come, they brought unto him many that were possessed with devils.

MARK i. part of ver. 34. and ver. 39.

34 And he healed many—and cast out many devils; and— 39 And he preached in their synagogues throughout all Galilee, and cast out devils.

LUKE iv. part of ver. 40, 41, 42. and ver. 44.

40 Now when the sun—brought them unto him— 41 —suffered them not to speak: for they knew— 42 And when it was day, he departed, and went into a desert place— 44 And he preached in the synagogues of Galilee.

### § 10. *Christ cures a Leper*<sup>27</sup>.

MATT. viii. 2—5. MARK i. 40. to the end.

LUKE v. 12—17.

And it came to pass, when he was in a certain city, Luke v. 12.  
 behold,

<sup>27</sup> The arguments of Newcome and Lightfoot have principally induced me to give this place to the cure of the leper, contrary to the authority of Doddridge, who has preferred the order of St. Matthew's Gospel, and arranged it after the sermon on the mount. The expression in St. Matthew's Gospel, on which this opinion is founded, is in Matt. viii. 1. *καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους*—and *καὶ ἰδοῦ*. The same expression has induced Mr. Jones, in his vindication of St. Matthew's Gospel, to conclude that this Evangelist had observed the due order of time. But Archbishop Newcome justly observes, that, according to St. Luke, this miracle was performed in a certain city, Luke v. 12; and that the expression in Matt. viii. 1, refers only to the multitudes following Him; and the words *καὶ ἰδοῦ* are only used as an introductory phrase for the better transition from one part of the history to another. Many expressions apparently fixing the time of events must be considered in this point of view, such as *ἰδὼν δὲ—καὶ ἔγενετο, καὶ ἔλθων, καὶ προσελθὼν, εἰσελθόντι δὲ, περιπατῶν δὲ, καὶ ἀνοίξας τὸ στόμα—τότε, μετὰ ταῦτα, οὖν, ἐν ταῖς ἡμέραις ἐκείναις, ἐν μᾶ τῶν ἡμερῶν* (a).

(a) Chematius Harm. proleg. p. 17, 18; Jones's Vindication of St. Matthew's Gospel; apud Newcome's Notes to the Harmony, p. 14.

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- Mark i. 40. there came a leper to him,  
 Luke v. 12. a man full of leprosy : who seeing Jesus,  
 Mark i. 40. beseeching him, and kneeling down to him,  
 Luke v. 12. fell on *his* face  
 Matt. viii. 2. and worshipped him,  
 Luke v. 12. and besought him,  
 Mark i. 40. and saying unto him,  
 Matt. viii. 2. Lord, if thou wilt, thou canst make me clean.  
 Mark i. 41. And Jesus, moved with compassion, put forth *his*  
 hand,  
 ——— 41. and touched him, and saith unto him, I will ; be thou  
 clean.  
 ——— 42. And as soon as he had spoken, immediately the leprosy  
 departed from him, and he was cleansed.  
 Matt. viii. 4. And Jesus saith unto him,  
 Mark i. 44. See thou say nothing to any man : but go thy way,  
 shew thyself to the priest, and offer for thy cleansing  
 those things which Moses commanded, for a testimony  
 unto them<sup>28</sup>.

It may be observed also in support of the arrangement now adopted, that our Lord would not have said to the leper, if He had performed the cure in the presence of the great multitudes that followed Him as He came down from the mount, "See thou tell no man;" neither is it probable that the leper, being so utterly unclean, would be found among the crowd.

Lightfoot also has remarked, that St. Matthew was solicitous to proceed at once to the Sermon on the Mount ; for which purpose he mentions several miracles together, without attending to the order in which they took place. Eichhorn has observed the same order. There does not appear to be sufficient reason for supposing that two lepers were cleansed.

Both among Jews and Gentiles the leprosy has been considered as a most expressive emblem of sin, the properties and circumstances of the one pointing out those of the other. The leprosy, like sin, begins with a spot, a simple hidden infection, soon spreading over the whole body, and communicating its contagious nature to every thing which it can either touch or influence.

This disorder, like sin, is hereditary, and was deemed incurable by mere human means. Among the Jews, God alone was considered able to remove it, and its cure was uniformly attributed to divine power. In like manner, the contagion of sin, its guilt and its consequences, can only be removed by the hand of God : all means without his especial influence can be of no avail.

In effecting the cure, our Lord asserted his sovereignty, by the phrase, "I will—be thou clean." Our Saviour begins by *prefiguring* his power to forgive sin in its fullest extent by the cure of the leper ; He soon afterwards publicly *proclaims* it in the case of the sick of the palsy, when He said, "But that ye may know that the Son of man hath power on earth to forgive sin," &c.

<sup>28</sup> Christ commanded the leper not to tell any man till he had shown himself to the priest, as a testimony unto them. He charges the man to be silent on the subject of his cure, that the jealousy of the Romans, or of the Jewish rulers, might not be excited, and that his ministry might not be disturbed and interrupted by the clamours of the people, who sometimes in their zeal endeavoured to make Him a king. He directed him also to show himself to the priest, and to offer the usual gift. In the Levitical law it was the office of the priest alone to testify that the disease was cured. The man was sent, therefore, that the priest might look upon him, and declare him clean ; and that thus a legal proof might be given to the people, and a testimony be afforded to the priests themselves, that a greater than the priest was among them, who could heal all diseases by a word, even the disease of the leprosy. But if the leper who had been cured had told the priest, before he was pronounced clean, that he had been healed by our Saviour, his jealousy might have refused to acknowledge the completion of the cure : and the man was therefore charged to be silent. Our Lord could not have offered a more evident proof of his divinity than this cure of the leper ; for there was a prevalent tradition among the Jews, that, when the Messiah should appear, He should heal the leprosy.

J.P. 4740.  
V. Æ. 27.  
Galilee.

And he straitly charged him, and forthwith sent Mark i. 43.  
him away.

But he went out, and began to publish *it* much, and to ——— 45.  
blaze abroad the matter,

But so much the more went there a fame abroad of Luke v. 15.  
him: and great multitudes came together to hear, and  
to be healed by him of their infirmities;  
insomuch that Jesus could no more openly enter into the Mark i. 45.  
city, but was without in desert places:  
and he withdrew himself into the wilderness, and prayed; Luke v. 16.  
and they came to him from every quarter. Mark i. 45.

MATT. viii. part of ver. 2, ver. 3, and part of ver. 4.

2 And, behold, there came a leper— 3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4—See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

MARK i. part of ver. 40, and 44.

40 —and—If thou wilt, thou canst make me clean, 44 And saith unto him—

LUKE v. part of ver. 12, and ver. 13, 14.

12 —saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man; but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

§ 11. *The Paralytic cured; and the power of Christ to forgive sins asserted*<sup>29</sup>.

MATT. ix. 2—9. MARK ii. 1—13. LUKE v. 17—27.

Capernaum.

And again he entered into Capernaum after *some* days: Mark ii. 1.  
and it was noised that he was in the house.

As some objections have been proposed concerning the propriety of our Lord's conduct in commanding the man whom He had cured of his leprosy to keep silence on the subject, I would direct the attention of the reader to the following admirable observations of the learned Witsius.

Si ad ea quæ sequuntur attendamus, manifestum fiet, non esse indictum huic homini perpetuum silentium; sed duntaxat usque dum purgationem sui purgasset sacerdotibus, eamque testatam fecisset doni imperati oblatione. Nimirum non modo volebat Jesus divinæ legis retinens videri, quod erat revera: sed et miraculo suo fidem fieri ab ipsis sacerdotibus, et tum demum illud publicari. Ut autem fides ei fieret a sacerdotibus, præveniendi erant, antequam fama miraculi in Galilæa facti ad Hierosolymitanorum aures perveniret; ne sacerdotes, quorum ea notio erat, invidiæ veneno tacti, aut leprosum eum fuisse, aut a lepra bona fide curatum esse, negarent. Ideo eum Jesus *ἐβθέλω* *ἐξιβαλε*, protinus facessere jussit, ne fama antevereret, et silentium imperavit, donec se sacerdoti explorandum stitisset, et permissum ipsi esset munus suum offerre; quod non licebat nisi post solemnem sacerdotis declarationem. Ab eo tempore fas sanato fuit in urbem ingredi, &c. &c. &c.—Witsii, Meletemata Leidensia, Dissert. v. p. 253.

<sup>29</sup> Where the Harmonists are all agreed in the arrangement of any particular event, (as very frequently occurs,) it will only be necessary to refer the reader to those Harmonists, by whose authority I am principally directed.

The cure of the sick of the palsy is placed after that of the leper mentioned in Matt. viii. 2, 3, 4. by Doddridge, Newcome, Lightfoot, Pilkington, Eichhorn, and Bishop Richardson, apud Usher's Annals, p. 821. For the reasons why the order of St. Mark and St. Luke is adopted here, instead of that of St. Matthew, vide Doddridge, Fam. Exp. vol. i. p. 245.

- Mark ii. 2. And straightway many were gathered together, inso-  
much that there was no room to receive *them*, no, not so  
much as about the door: and he preached the word unto  
them. J. P. 4740.  
V. Æ. 27.  
Capernaum.
- Luke v. 17. And it came to pass on a certain day, as he was teach-  
ing, that there were Pharisees and doctors of the law  
sitting by, which were come out of every town of  
Galilee, and Judæa, and Jerusalem: and the power of  
the Lord was *present* to heal them.
- 18. And, behold,  
they come unto him, bringing one sick of the palsy,  
a man which was taken with a palsy,  
lying on a bed,  
which was borne of four :  
and they sought *means* to bring him in, and to lay *him*  
before him.
- 19. And when they could not find by what *way* they might  
bring him in because of the multitude,  
they could not come nigh unto him for the press,  
they went upon the house-top, and  
they uncovered the roof where he was; and when they  
had broken it up, they  
let him down through the tiling with *his* couch into  
the midst before Jesus.
- Mark ii. 5. When Jesus saw their faith, he said unto the sick of  
the palsy, Son,  
Matt. ix. 2. be of good cheer; thy sins be forgiven thee :

Mark connects this story with that of the leper. "The word *ἐπέλωσ*," says Archbishop Newcome, "fixes the order, (Mark ii. 2.)" St. Luke does not specify the time; and St. Matthew, who seems to have deferred the narration of many facts, that the Sermon on the Mount might be introduced early to the Jewish reader, to whom he particularly addressed his Gospel, places several events between the cure of the leper and the paralytic. St. Luke relates the cure as happening only on a certain day, *ἐγένετο ἐν μιᾷ τῶν ἡμερῶν*.

Our Lord asserts here, for the first time, his power to forgive sins; which He demonstrates also by another miracle, and declares Himself greater than any other prophet. He gradually reveals his mission as the minds of his hearers were able to receive it, and till the time should come when He should appear at Jerusalem, before the rulers of the people.

The Jews believed that all disease was the consequence of sin, אין יסורין בלא עין, and that the diseases of the body were not healed till the sins that occasioned them were forgiven. I meet in Schoetgen this quotation. Nedarim, fol. 41. l. Dixit R. Chija fil Abba, nullus ægrotus a morbo sanatur, donec ipsi omnia peccata remissa sunt, וכל עונותיו, עד שמחלין לו על כל עונותיו, אין חזילה נרפא מחלין עד שמחלין לו על כל עונותיו, apud Gill on Matt. ix. 2.

Kimchi too, on Psalm xli. 5, has observed: "When God shall heal the diseases of the soul, then, after the expiation of its sins, the body also shall be healed." The Jews believed, on their own principles, that He, who could thus display the attributes of Deity, was the Messiah. Our Lord appeals, therefore, on his usual plan, to their received opinions, and asserted his high dignity by actions.

Whitby, in Matt. ix. 3, supposes that the paralytic was suffering under the punishment of some particular sin, and the removal of the disease signified only the forgiveness of that particular offence. Whereas Lightfoot, on the contrary, argues that the restoration of the sick of the palsy was accompanied with the remission of all his past transgressions.—Vide Schoetgen, Horæ Hebraicæ, vol. i. p. 93; Lightfoot; Whitby and Gill in loc.



J. P. 4740.	Man, thy sins are forgiven thee.	Luke v. 20.
v. <i>Æ.</i> 27.	And, behold,	Matt. ix. 3.
Capernaum.	there were certain of the Scribes sitting there, and reasoning in their hearts;	Mark ii. 6.
	and the Pharisees began to reason, saying within themselves, This <i>man</i> blasphemeth:	Luke v. 21.
	Who is this which speaketh blasphemies?	Matt. ix. 3.
y Job xiv. 4.	Why doth this <i>man</i> thus speak blasphemies?	Luke v. 21.
Isa. xliii. 25.	Who can forgive sins, but God alone?	Mark ii. 7.
	And immediately when Jesus perceived in his spirit that they so reasoned within themselves,	Luke v. 21.
	knowing their thoughts,	Mark ii. 8.
	he, answering, said unto them,	Matt. ix. 4.
	Why reason ye these things in your hearts?	Luke v. 22.
	Wherefore think ye evil in your hearts?	Mark ii. 8.
	For whether	Matt. ix. 4.
	is it easier to say to the sick of the palsy, <i>Thy</i> sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?	——— 5.
	But that ye may know that the Son of man hath power on earth to forgive sins,	Mark ii. 9.
	(then saith he to the sick of the palsy,)	——— 10.
	I say unto thee, Arise, and take up thy bed, and go thy way into thine house.	Matt. ix. 6.
	And immediately he	Mark ii. 11.
	rose up before them, and	——— 12.
	took up the bed,	Luke 5. 25.
	that whereon he lay,	Mark ii. 12.
	and went forth before them all,	Luke v. 25.
	and departed to his own house, glorifying God;	Mark ii. 12.
	insomuch that,	Luke v. 25.
	when the multitudes saw <i>it</i> , they marvelled, and	Mark ii. 12.
	they were all amazed,	Matt. ix. 8.
	and were filled with fear, saying, We have seen strange things to-day;	Mark ii. 12.
	We never saw it on this fashion.	Luke v. 26.
	and [they] glorified God, which had given such power unto men.	Mark ii. 12.
		Matt. ix. 8.

MATT. ix. part of ver. 2, 3, 4, 5, 6. ver. 7. and part of ver. 8.

2 And, behold, they brought to him a man sick of the palsy—and Jesus, seeing their faith, said unto the sick of the palsy, Son—be forgiven thee. 3—certain of the Scribes said— 4—And Jesus—said— 5—easier to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins—Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his house. 8 But—

MARK ii. part of ver. 4, 6, 7, 8, 9, 10, 12.

4 And when—let down the bed whereon the sick of the palsy lay. 6 But— 7—who can forgive sins but God only? 8—he said unto them— 9 Whether is— 10—(he saith to the sick of the palsy,) 12—arose—and glorified God, saying—

LUKE v. part of ver. 18, 20, 21, 22. ver. 23, 24. and part of ver. 25, 26.

J. P. 4740.

V. Æ 27.

18 —men brought in a bed— 20 And when he saw their faith, he said unto him—  
 21 And the Scribes— 22 But when Jesus perceived their thoughts—What reason ye in  
 your hearts? 23 Whether is easier to say, Thy sins be forgiven thee? or to say,  
 Rise up and walk? 24 But that ye may know that the Son of man hath power upon  
 earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and  
 take up thy couch, and go unto thine house. 25 And immediately—took up— 26 And  
 they were all amazed, and they glorified God—

§ 12. *The calling of Matthew*<sup>30</sup>.

MATT. ix. 9. MARK ii. 13, 14. LUKE v. 27, 28.

And after these things  
 Luke v. 27. he went forth again by the sea side; and all the multi-  
 Mark ii. 13. tude resorted unto him, and he taught them.  
 ——— 14. And as he passed by  
 Matt. ix. 9. from thence, he saw a man,  
 Luke v. 27. a publican, named Levi,  
 Matt. ix. 9. named Matthew,  
 Mark ii. 14. the son of Alphæus,  
 Matt. ix. 9. sitting at the receipt of custom:  
 Luke v. 27. and he said unto him, Follow me.

<sup>30</sup> Lightfoot, Archbishop Newcome, and Doddridge, place the calling of St. Matthew in its present order, and separate that event from the feast which was given afterwards in his house. They reason, from Luke viii. 41. and Mark v. 22. that many events occurred, and much time elapsed, from the calling of Matthew to the visit of Jairus, which took place at the feast, Matt. ix. 10—18. Michaelis, Pilkington, and Bedford, in his Scripture Chronology, unite these events.

Is it not probable that our Lord proposed some useful lesson by thus calling Matthew from the receipt of custom? The Jews expressed the utmost contempt and hatred of all those of their countrymen who accepted the office now held by St. Matthew. In their opinion, vows made to thieves, murderers, and publicans, might be broken. These persons were regarded by them as profane shepherds, alms-gatherers, and publicans—*אמר מסיילין רינין, נבאין, ומרכסין*. Their repentance also was considered very difficult. The Jerusalem Targum has the following canon, Demai, fol. col. 3. *חבר שנקשה נח"י דוחין אירי מתברר*. A pharisee, that becomes a publican, they remove from his order: but if he leaves his profession they restore him to his order again. St. Matthew appears to have been, from his official situation, which must have made him more generally known, the most suitable of all the apostles to become the writer of the first Gospel; and he was an eye-witness also of what he records. The others, excepting St. John, and perhaps St. Peter, who probably dictated, or at least superintended, St. Mark's Gospel, were men of but little education, and not much known to their countrymen. Our Saviour, by calling St. Matthew, intended perhaps to reprove the self-righteousness and arrogance of the Pharisees; and to show them, that the most despised among men were preferred before them in the sight of God (*a*).

In addition to the reason assigned by Lightfoot for separating the invitation to the feast at the house of Matthew, from the call of that apostle, it may be observed, at that feast our Lord spake in parables. But this mode of teaching was never adopted till the Scribes and Pharisees had imputed his casting out of devils to the agency of an evil spirit.

I have not thought it deserving of consideration, whether Matthew and Levi were different persons. It is the general, and, I cannot but think, the correct opinion, that they were the same. I insert the words of Rosenmüller, as expressing my own opinion. An diversa tantum sint nomina unius ejusdemque personæ, an vero duo portitores simul vocati sint a Christo, equidem definire non ausim. Quum tamen Marcus et Lucas in plerisque cum Matthæo consentiant, et alii etiam apostoli binomines fuerint (Simon Petrus, et Lebbæus Thaddæus) preferenda esse videtur eorum sententia, qui Levin et Matthæum diversa tantum esse nomina unius ejusdemque personæ existimant. Scholia N. T. vol. i. p. 193.

(a) See Talmud in Nedarim per 3. halec 4. and Sanhed. per 1. fol. 24. ap. Lightfoot, vol. i. p. 660.

J.P. 4740.

V. E. 27.

Capernaum.

And he left all, rose up, and followed him.

Luke v. 28.

MATT. ix. 9.

2 And as Jesus passed forth—and he saith unto him, Follow me. And he arose, and followed him.

MARK ii. part of ver. 13, 14.

13 —And—14 —he saw Levi—sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

LUKE v. 27.

27 —he went forth, and saw—sitting at the receipt of custom—

§ 13. *The Infirm Man healed at the Pool of Bethesda.*

JOHN v. 1—16.

After <sup>2</sup> this there was a feast of the Jews<sup>31</sup>; and Jesus went 1

2.Deut. xvi. 1.

<sup>31</sup> ON THE NUMBER OF PASSOVERS DURING OUR LORD'S MINISTRY.

There are four passages in St. John's Gospel which are considered by the majority of harmonizers as designed to express the number of passovers, and the consequent duration of our Lord's ministry. They are the following—

ii. 13. *και εγγυς ην το πασχα των Ιουδαιων, και ανεβη εις Ιεροσόλυμα ο Ιησους.* The second is, v. 1. *Μετα ταυτα ην εορτη των Ιουδαιων, και ανεβη ο Ιησους εις Ιεροσόλυμα.* The third vi. 4. *ην δε εγγυς το πασχα, η εορτη των Ιουδαιων.* The fourth xi. 55. *ην δε εγγυς το πασχα των Ιουδαιων.* Upon the right construction, indeed, of the second of these, the question of the duration of our Lord's ministry may be said to depend. The generally received opinion is, that our Lord's ministry lasted three years and a half; during which time four passovers were celebrated. The second of these passages, however, does not appear to warrant the supposition that a passover is the feast intended; and consequently no argument can be deduced from these passages to ascertain the duration of our Lord's ministry.

In all the other three passages, St. John uses the words *το πασχα*, to express the passover; in the second he uses only the word *εορτη*. Now this, it is evident, does not assert that the feast here meant was a passover. If we may judge from the other passages of St. John, without taking into consideration the other Gospels, we may say that the omission of the article demonstrates that he could not mean a passover; as the article is inserted in every other passage where the word *εορτη* is used, as referring to the feast of the passover. It is found also in the seventh chapter, where the same expression is given in reference to the feast of tabernacles. On examining the other Gospels, we shall see that, though St. Mark has once used the word without the article, when speaking of the feast of the passover, and St. Luke also has done the same thing, yet St. Matthew, like St. John, has uniformly preserved it; and so, indeed, have all the evangelists, with these two deviations only.

Matt. xxvi. 2. *το πασχα γινεται,*5. *μη εν τη εορτη.*xxvii. 15. *κατα δε την εορτην.*Mark xiv. 1. *ην δε το πασχα, &c.*2. *μη εν τη εορτη.*

The exception referred to is,

xv. 6. *κατα δε εορτην.*Luke ii. 41. *τη εορτη του πασχα.* But inxxiii. 17. *καθ' εορτην.*

John in this instance only uses the word *εορτη*, without the article. Compare the passages John ii 23.—iv. 45.—vi. 4.—vii. 2.—viii. 10. 11. 14. 37.—xi. 56.—xii. 12. 20.—xiii. 1. 29.

These passages, in which *εορτη* is without the article, may denote the feast of the passover,—may in fact be considered as the same: and it may be observed, therefore, that the expression *καθ' εορτην* is an idiomatical phrase, similar and equivalent to *καθ' ετος*, the construction of which depends on *πας*, or *εκαστος*, understood. In this manner we must supply the ellipsis by St. Luke, who uses the expression *κατα παν σαββατον* (Acts xiii. 27), *καθ' εορτην* therefore will mean *κατα πανσαν εορτην*, or "feast by feast;" as *καθ' ετος*, signifies "year by year:" and as the propriety of the latter expression would be destroyed by the insertion of the article *το*, so, to render the phrase *καθ' εορτην*, analogous in its construction, it was necessary that the article should be

2 up to Jerusalem. Now there is at Jerusalem, by the sheep-<sup>Jerusalem.</sup>  
*market* \*, a pool, which is called in the Hebrew tongue \*Or, *gate.*  
 3 Bethesda, having five porches. In these lay a great multitude of

omitted. This, therefore, is done. And though some MSS. since the time of Theophylact have inserted the article, yet the quotations from Origen have not the article; and Irenæus refers to the verse in such a manner that there is no reason for supposing that it was found in his MS. It is omitted too in the Codex Alexandrinus, Cod. Vaticanus, Cod. Bezaë, and most of the Greek MSS. (a).

The course of St. John's history seems rather to imply that this feast was not a passover. He relates that our Saviour remained in Judæa after the first passover in his ministry, till he knew "how the Pharisees had heard that Jesus made and baptized more disciples than John." He then left Judæa, and departed through Samaria into Galilee. He then went to Capernaum (vide chap. iv.), and "after this," says the Evangelist, "was a feast of the Jews." It is, therefore, as Mr. Benson (b) observes, natural to imagine that this was a feast of Pentecost, or tabernacles; because there has been nothing related by the Evangelist which can imply so great a lapse of time as intervened between passover and passover.

On the other hand, it has been argued that the feast, mentioned in ver. 1 was a passover, from what Jesus says to his disciples at Sychar (John iv. 35). "Say not ye, There are yet four months, and then cometh harvest?" From this expression it is supposed that it then wanted four months to harvest; that is, to the passover, at which time the Jews' barley harvest began (Lev. xxiii. 11, &c.); consequently, the next of the three great feasts of the Jews would be that of the passover: and, as Christ had so lately left Jerusalem for fear of the Jews, it is concluded, by those who maintain this opinion, that no other inducement but that of a great feast would have carried him thither so soon again. In reply to this it is said, that our Saviour in these words merely alluded to a proverbial expression among the Jews, that between the seed-time and harvest there elapsed a period of four months. And, from the context, we are still more induced to suppose it was a prevailing idiom, signifying there was no necessity for delay; that the fields were already ripe, and ready for the labourers to begin their work; figuratively alluding to his reception among the Samaritans. The words, "Lift up your eyes and look upon the fields, for they are white already to harvest," seem most pointedly to refer to the actual appearance of the surrounding country; for it does not appear probable, particularly as our Saviour was accustomed to draw his illustrations from surrounding objects, that he would have adopted this metaphor had he been encompassed with the desolation of winter, or that season of the year which preceded harvest.

The history, therefore, of this portion of our Lord's ministry, is as follows:—At his *first* passover he went up to Jerusalem, and continued in Judæa for two or three weeks after it, baptizing, "though he himself baptized not, but his disciples" (John iv. 2). His rapid and extensive success having excited the observation of the Pharisees, he thought it prudent to quit Judæa, and, passing through Samaria in the midst of the harvest, impressed upon his disciples the readiness of the Samaritans to receive his doctrines, by an illustration very beautifully drawn from the scenes and operations which were passing before them. He then continued his journey into Galilee (it was but a three days' journey from Jerusalem to Galilee), and, after remaining there for a few weeks, returned again to Jerusalem, according to Cyril and Chrysostom, to celebrate the feast of Pentecost; or, according to others, at a somewhat later period, to celebrate the Feast of Tabernacles.

The most formidable objection to the supposition that the miracle at the pool of Bethesda, and the subsequent plucking of the ears of corn, took place at the feast of Pentecost, is advanced by Archbishop Newcome. This author supposes that a whole year probably elapsed between the conversation with Nicodemus at the first passover, and the miracle at Bethesda; and he gives a calculation of the probable periods that he supposes must have transpired between the several events; allowing the shortest time possible for each. According to this calculation he makes it appear that four months and a half must at least be allowed; and, as the Pentecost was only fifty days after the Passover, this statement alone will be sufficient to prove that the miracle at the pool of Bethesda could not have been wrought at Pentecost. I have endeavoured to compress his reasoning within the shortest compass.

After the passover, in which Christ conversed with Nicodemus, we read, John iii. 22, that Christ remained in Judæa, and baptized, that is, his disciples who were with him baptized (John iv. 2). Now, as his disciples were not at that time with him (for Andrew, Peter, James, and John, were not yet called), he must first have collected disciples before he baptized; and as he continued there till he had baptized more disciples than John, it is not improbable that our Lord stayed in Judæa for at least one month.

(a) Vide Marsh's Michaelis, vol. iii. notes, p. 60; Benson, p. 253. (b) Chronology of Christ's Life, p. 245. 248, 249.

Jerusalem. impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season 4 into the pool, and troubled the water: whosoever then first,

To this it may be answered, that there were many who followed Christ, and many, though they had seen his miracles, who forsook him; whose names are not mentioned. The sacred narratives leave out so many events, and sometimes glance so slightly at many of the most important, that it is not at all improbable our Lord may have been followed from Jerusalem by many, who professed themselves his disciples for a time, and baptized in his name; but who, nevertheless, left him as others had done, because he did not fulfil the expectations they had previously formed of the Messiah. Their notions were so contradictory, that we may very naturally suppose they were satisfied with the miraculous proofs he gave that he was more than a prophet; but they were discontented with the continued subjection of their country to the Romans, and the poverty and lowliness of our Lord himself. It is not necessary, therefore, to suppose that his twelve apostles, or any of them, attended him. Many, who had seen, or had been assured of, the miracle of the driving the buyers and sellers from the temple, might have followed him. The first intelligence of the open evident revival of miracles would have attracted the inhabitants of the surrounding districts in such numbers, that those who were baptized by Christ's disciples would soon exceed those who were baptized by John: and, as the jealousy of the Jews would be soon excited, more especially as our Lord had now begun to be the object of public attention, there is no reasonable cause why a month should be the period of his residence in Judæa: seven or ten days would be amply sufficient.

The tour from Judæa through Samaria to Galilee is supposed by Archbishop Newcome to have occupied at least seven days. The distance from Judæa to Samaria is about sixty miles; from thence to Cana fifty more. It appears, from John iv. 40 and 43, that our Lord remained at Samaria two days: seven days, therefore, will be sufficient to allow for this journey.

Archbishop Newcome supposes that our Lord remained at Cana four days at least, to allow time for the nobleman of Capernaum (which was about thirty-five miles distant) to hear of our Lord's miracles, and to send the message to him respecting his son, the answer returned, &c. Four days, we may well suppose, would be occupied in the transactions related in John iv. 46, to the end.

The Archbishop allows eight days for the teaching in the synagogues, mentioned Luke iv. 15; and four for the sojourning at Nazareth, Luke iv. 16. His arguments on these points are satisfactory.

Three weeks are allowed by this author as the time of our Lord's remaining at Capernaum Matt. iv. 13; because it is said, "He dwelt there." But it seems to have escaped his attention, that the expression in the original, *κατήκτισεν εἰς Καπερναοὺμ*, does not uniformly mean, "he took up his constant residence:" the word *κατοικέω* sometimes denotes, "to remain in a place for a short time," "to reside as a guest." It appears probable that our Lord might have been invited to Capernaum, to the house of the nobleman whose son he had cured. We learn, in Matt. viii. 20, that Christ "had not where to lay his head," that is, he had no habitation which he could call his own. We are informed that he *dwelt* at Capernaum: but the word in the original does not imply that he continued there for so long a period as three weeks. It is more probable that the house of the nobleman, who is supposed to have been Herod's steward, served but as a temporary residence; from whence he might conveniently visit other parts of Galilee. When we remember the diligence with which our Lord attended to the immediate design of his mission, it seems more likely that he staid at Capernaum three or four days; after which he proceeded on his tour through Galilee; from whence, when he returned, he might again go back to Capernaum. This plan would fully justify the expression of the Evangelist, that "he dwelt there." In addition to the three weeks allotted by Archbishop Newcome for our Saviour's residence at Capernaum, a period of one month is assigned to his tour through Galilee. This, however, is quite uncertain. Mark i. 38, 39. describes the same tour through Galilee, and relates the return of our Lord to Capernaum after some days, Mark ii. 1, *δὲ ἡμερῶν*; an indefinite expression, which may possibly signify a month; but may, with greater propriety, be supposed to denote a much less time. The circuit of Galilee may be considered seventy miles in extent; if we allow ten miles a day, the tour round Galilee, till the return to Capernaum, when Matthew was called, and our Lord left Galilee for Jerusalem, will be fourteen days. The whole time, therefore, between the conversation with Nicodemus and the event we have been considering may be easily comprised within the compass of seven weeks; and the feast at which the miracle at the pool of Bethesda was wrought, might have been, and most probably was, *not* the Passover, but the Pentecost.

Pikington places this cure at the pool of Bethesda, or Beth-Chesda, immediately after the temptation (Evang. History, note to sect. 57.) supposing, as the event took place in Judæa, it was in the

after the troubling of the water, stepped in, was made whole Jerusalem.  
 5 of whatsoever disease he had<sup>32</sup>. And a certain man was there,  
 6 which had an infirmity thirty and eight years. When Jesus  
 saw him lie, and knew that he had been now a long time *in*  
 7 *that case*, he saith unto him, Wilt thou be made whole? The  
 impotent man answered him, Sir, I have no man, when the  
 water is troubled, to put me into the pool: but while I am  
 8 coming, another steppeth down before me. Jesus saith unto  
 9 him, Rise, take up thy bed, and walk<sup>33</sup>. And immediately  
 the man was made whole, and took up his bed, and walked:  
 and on the same day was the sabbath.  
 10 The Jews therefore said unto him that was cured, It is the  
 11 sabbath-day; <sup>a</sup> it is not lawful for thee to carry *thy* bed. He a Jer. xvii. 22.  
 answered them, He that made me whole, the same said unto  
 12 me, Take up thy bed, and walk. Then asked they him, What

first visit there. But he has produced no authority for his supposition, which may be considered as merely arbitrary.

<sup>32</sup> The authenticity of this passage has been much disputed among divines; some having considered it as an interpolation, which was inserted from the marginal notes, illustrative of the popular superstition. Doddridge, from Jerome, supposes the pool to be partly mineral, and used for general bathing, and that it was endued with a miraculous power some time before the ministry of Christ; and that after this miracle, or after the rejection or the passion of Christ, its virtue ceased.—Lightfoot remarks: “To these waters flowing from Siloam, as a type of the Messiah, it might please God to give this miraculous virtue some time before ‘He that was sent appeared;’ (John ix. 7.) that this pool was first laid by Solomon, Josephus de Bell. lib. 5. cap. 13, compared with Nehemiah iii. and at first called Solomon’s Pool, or now Bethesda, or the place of mercy, from its beneficial virtue.” He adds, that the fountain Gihon, (1 Kings i. 33.) is also named Siloam, Chald. Paraph. ad loc. Thus R. Solomon and D. Kimchi, Gihon is Siloam. The spring divided into two streams, fed at some distance two pools of water, the lower pool, to the west of Jerusalem, called the Pool of Siloam, John ix. 7. Neh. iii. 15. and formed by Hezekiah, 2 Chron. xxxii. 30; and the upper pool, named the Pool of Solomon, or the Old Pool, Isaiah xxii. 11, to the south-east, which is this Pool of Bethesda. Solomon was anointed king at Gihon, (1 Kings i. 45.) and the waters of Siloam were held in such estimation among the Jews, that the prophets made them a type of the kingdom of David and of Christ, (Isaiah xii. 3. and viii. 6.) which is thus explained by the Targum, or Chaldee Paraphrase: “The kingdom of David that rules them quietly.” The whole of this transaction was typical of Christ. He is the true Bethesda, or house of mercy, the fountain (foretold by Zech. xiii. 1.) open to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness, unto which all the poor, the blind, the impotent, are invited to come, to receive health, and strength, and life eternal.

Bishop Marsh, however, is of opinion, (Introd. to N. T. vol. ii. p. 732, note 118.) that the fourth verse is spurious, “from its being omitted in the Codex Bezae and the Codex Vaticanus, which are the two most ancient MSS. now extant. It is likewise omitted in the Codex Ephrem (which is inferior in age to the Codex Bezae), but written in the margin as a scholion; it is written in more modern MSS. in the text, but marked with an asterisk, or obelus, as suspicious; and in MSS. still more modern, it is written without any mark: which gives us (he concludes) the various gradations by which it has acquired its place in our present text, and a certain proof that the verse was originally nothing more than a marginal scholion, and of course spurious.” Verse four is likewise omitted in the Camb. MS. Copt. and is marked with an asterisk, or appears only in the margin of five, or six, of the Paris MSS. But in every other MS. and in all the versions, and Greek Scholiasts, Clemens, Alexandrinus, Jerome, and St. Augustin, its authenticity is established.—See Eilsley in loc. and Mr. Penn’s work on the Mosaical Geology, the last in which the subject is discussed.

<sup>33</sup> This was contrary to the letter of the law, Jer. xvii. 21, 22, and extremely so to the traditions: for, according to them, he that carrieth any thing on the sabbath, in his right hand or left, or in his bosom, or upon his shoulder, is guilty. Talmud. in Lab. per 10. In this the man’s faith was tried, for in taking up his bed he risked death or scourging. Our Saviour here assumes the power of a prophet, who, as the Jews held, had a right to infringe the rest of the sabbath; justifying it from Joshua surrounding Jericho seven successive days with the ark.—Grotius, Whitby, in loc.

Jerusalem. man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, \* a multitude being in *that* place. Afterwards Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole.

\* Or, from the multitude that was.

§ 14. *Christ vindicates the Miracle, and asserts the dignity of his Office.*

JOHN v. 16. to the end.

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day. But Jesus answered them, My Father worketh hitherto, and I work<sup>34</sup>. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth

<sup>34</sup> In this verse our Saviour fully declares to the Jews his Messiahship. Schoetgen considers the verse to be a continuation of a conversation which the Evangelist has omitted. The subject is the sabbath. The words of our Lord, as the Jews perfectly understood, contain an assertion of his high office, in as plain terms as the plan of his ministry permitted. And none, but a being who was invested with the offices and character of the Messiah, could have adopted such language without blasphemy. "As my Father on the sabbath day still continues the mighty works which are visible in the kingdom of his great creation, so do I likewise work in the spiritual kingdom which I am now establishing in the world." Since the day when the world was made, the sublime scheme of Providence has been maturing. God, the Creator, has been preserving the world, that his Church might be completed, and the spirits of mankind be admitted the companions of angels. God the Son has governed and directed the generations of Adam; imparting to them gradual revelations of his will, and appointing them institutions to preserve his mercy in their remembrance. Whether he spake by the prophets, himself, or his apostles, he, like the God of the creation, never ceases to benefit mankind. God the Holy Spirit, from the moment when the Angel Jehovah ordained the institution of sacrifice after the fall, has ever continued to make his appeal to the hearts of men, persuading and intreating them to accept the mercy provided for them by the mysterious atonement of the divine Incarnate. The world was created and the plan of revelation was formed at the same time—they have their origin from the same God. His glory, and the happiness of man, are the objects with both; they began together, they continue together, but they will not end together. For as the soul is superior to the body, as God is superior to the universe, he has ordained that the body shall die, and the earth itself shall perish. The heavens shall pass away, but the spirit shall triumph in the ruins of the universe. The world continues till the Church is completed. The scaffolding shall be destroyed when the temple of God is built. With this system of truth the Jews were well acquainted. They knew that, from the time the visible world was made, the Angel Jehovah had constantly guided the Church of God; and Christ, by the assertion in this verse, declared himself that great being who began to plan the happiness of mankind at the time when the Father created the world, and who continued equally with the Father to work for their benefit. I use this term, "to work," because it is warranted by our Lord; and shall not stop to discuss the questions which have been proposed by metaphysicians, on the causes of the actions of the Deity. It may, however, be added, that we cannot entertain a more lofty notion of the Deity, than that he is eternally blessing myriads of animated worlds. Παύεται οὐδέποτε ποιῶν ὁ Θεός· ἀλλ' ὥσπερ ἴδιον τὸ καίειν πυρὸς, καὶ χιόνος τὸ ψύχειν, οὕτω καὶ Θεοῦ τὸ ποιεῖν.—"God never ceases from action; but as it is the property of fire to burn, and of the snow to chill, so is it the property of the Deity to act and do."—Philo de alleg. lib. ii. apud Schoetgen. Hor. Hebr. vol. i. p. 354.

20 the Son likewise. For the Father loveth the Son, and Jerusalem.  
 sheweth him all things that himself doeth: and he will shew  
 21 him greater works than these, that ye may marvel. For as the  
 Father raiseth up the dead, and quickeneth *them*; even so the  
 22 Son quickeneth whom he will. For the Father judgeth no  
 23 man, but hath committed all judgment unto the Son: that  
 all *men* should honour the Son, even as they honour the Fa-  
 24 ther. He that honoureth not the Son honoureth not the Fa-  
 ther which hath sent him. Verily, verily, I say unto you, He  
 that heareth my word, and believeth on him that sent me, hath  
 everlasting life, and shall not come into condemnation; but is  
 25 passed from death unto life. Verily, verily, I say unto you,  
 The hour is coming, and now is, when the dead shall hear the  
 26 voice of the Son of God: and they that hear shall live. For  
 as the Father hath life in himself; so hath he given to the Son  
 27 to have life in himself; and hath given him authority to exe-  
 28 cute judgment also, because he is the Son of man. Marvel not  
 at this: for the hour is coming, in the which all that are in the  
 29 graves shall hear his voice, and shall come forth; <sup>b</sup>they that bMat. xxv. 46.  
 have done good, unto the resurrection of life; and they that have  
 30 done evil, unto the resurrection of damnation. I can of mine  
 own self do nothing: as I hear, I judge; and my judgment is  
 just; because I seek not mine own will, but the will of the  
 31 Father which hath sent me. <sup>c</sup>If I bear witness of myself, my c Ch. viii. 14.  
 witness is not true.  
 32 <sup>d</sup>There is another that beareth witness of me; and I know d Matt. iii. 17.  
 33 that the witness which he witnesseth of me is true. Ye sent  
 34 unto John, <sup>e</sup>and he bare witness unto the truth. But I receive e Ch. i. 7.  
 not testimony from man: but these things I say, that ye might  
 35 be saved. He was a burning and a shining light: and ye were  
 willing for a season to rejoice in his light.  
 36 But I have greater witness than *that* of John; for the works  
 which the Father hath given me to finish, the same works that  
 37 I do, bear witness of me, that the Father hath sent me. And  
 the Father himself, which hath sent me, <sup>f</sup>hath borne witness of f Matt. iii. 17.  
 me. Ye have neither heard his voice at any time, <sup>g</sup>nor seen g Deut. iv. 12.  
 38 his shape. And ye have not his word abiding in you: for whom  
 he hath sent, him ye believe not.  
 39 Search the scriptures; for in them ye think ye have eternal  
 40 life: and they are they which testify of me. And ye will not  
 41 come to me, that ye might have life. I receive not honour  
 42 from men. But I know you, that ye have not the love of God  
 43 in you. I am come in my Father's name, and ye receive me  
 not: if another shall come in his own name, him ye will receive.  
 44 <sup>h</sup>How can ye believe, which receive honour one of another, and h Ch. xii. 13.  
 45 seek not the honour that *cometh* from God only? Do not think  
 that I will accuse you to the Father: there is *one* that accuseth



Jerusalem. you, *even* Moses, in whom ye trust. For had ye believed Mo- 46  
 i Gen. iii. 15. ses, ye would have believed me: <sup>1</sup> for he wrote of me. But if 47  
 Deut. xviii. ye believe not his writings, how shall ye believe my words<sup>35</sup> ?  
 15.

§ 15. *Christ defends his Disciples for plucking the Ears of Corn on the Sabbath-day*<sup>36</sup>.

MATT. xii. 1—9. MARK ii. 23. to the end. LUKE vi. 1—6.

In a progress. And it came to pass on the second sabbath after the Luke vi. 1.

<sup>35</sup> Mr. Mann, in his Dissertation on the true Year of Christ's Death, has asserted that the sixth chapter of St. John ought to be placed before the fifth. He imagines a connexion between John iv. 54. where we read, "This is the second miracle that Jesus did, when he was come out of Judæa into Galilee;" and ch. vi. 1. "After these things Jesus went over the sea of Galilee, which is the sea of Tiberias." This alteration is very suspicious, as it is proposed to defend the hypothesis maintained in his work, that the ministry of Christ lasted only sixteen months, and in it two pass-overs only were observed. Neither is the supposition at all warranted by the argument. For our Lord, as Doddridge (vol. i. p. 411.) has well remarked, frequently changed his place, and came back again to that which He had formerly visited. It is inconsistent, too, with his own hypothesis; because, according to that which he has adopted in the Harmony, "Christ had crossed the sea to Gergesa, and dispossessed the legion, after the cure of the nobleman's son, and long before the passing over the sea, that is here referred to, (which was plainly not to Gergesa, but to the desert of Bethsaida:) so that there is no shadow of a reason for such an unexampled transposition, which has no copy or version to support it." So far Doddridge, who refers to the subject in other notes in his Expositor, to which it is not necessary now to refer.

<sup>36</sup> The plucking of the ears of corn is mentioned by St. Matthew as an isolated circumstance. He has placed it in the midst of a tour through Galilee, without ascertaining that it took place there. The phrase, on the contrary, with which the narration is introduced, will remarkably harmonise with the order assigned to it by the other Evangelists. St. Matthew does not say, *ἐν τῇ ἡμέρῃ*, but *ἐν τῇ καιρῷ, ἐπορεύθη δὲ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων*. A phrase which by no means connects the plucking of the ears of corn with the event related, either before or after that circumstance. It is related by St. Mark after the feast in the house of St. Matthew; and St. Luke follows the same arrangement, adding, that the ears of corn were plucked after some great festival. As there is no other festival mentioned in the New Testament to which the allusion could be made, but that which is given in its chronological order in John v. I have followed the general authority of the harmonisers, and placed this event in the present section.

It is evident that the disciples did not pluck the ears before the passover. It was particularly forbidden to gather any corn before the sheaf of the first fruits had been waved in the temple: the Jews would undoubtedly have reproached them, had they cause for so doing, with this twofold violation of the law,—the plucking the corn before the time allowed, and the doing so also on the sabbath; whereas they confined themselves only to the latter charge. According to their canons (a), he that reapeth corn on the sabbath, to the quantity of a fig, is guilty. And plucking corn is as reaping: and whosoever plucketh up any thing from it while growing, is guilty.

The Jews, in the days of our Lord, had, for the most part, lost sight of the spirit of their law, and burdened the people with a number of severe and superstitious observances. Their traditional laws respecting the sabbath were intolerably minute and wearisome. The greater part of them are collected by Dr. Wotton, in his work on the Misna; among which is the following prohibition, which our Lord and his disciples were accused of violating. It is to be found in the Schabbath (b). *העשה מלאכות הרבה מעין מלאכה אחת אינו חייב אלא חטאת אחת*. "He that doth several works under one principal head, is guilty only of one sin." The Jewish masters divided works, as they relate to the sabbath, into principal and secondary, or, as they called them, "fathers and children of works." If a man does one principal work, and twenty secondary ones, it is, according to them, but one sin, and consequently deserves one punishment: thus to grind is a principal work. All dividing of things before united in their nature, come under this head. The second section goes on to enumerate thirty-nine principal works forbidden on the sabbath: the first eight of which are sowing,

(a) Talm. in schab. per 7; and Maimon. schab. per 7 and 8. (b) Chap. vii. sect. 1, last sentence, and sect. 2. This work is now very rare and valuable; its title is *Miscellaneous Discourses relating to the Traditions and Usages of the Scribes and Pharisees in our blessed Saviour's time*, 2 vols. 8vo. 1718. The second volume contains a translation of the Schabbath and Erubin.

- Luke vi. 1. first<sup>37</sup>, that he went through the corn fields :  
 Matt. xli. 1. and his disciples were an hungred, and began to pluck  
 the ears of corn  
 Mark ii. 23. as they went,  
 Matt. xli. 1. and to eat,  
 Luke vi. 1. rubbing *them* in *their* hands.  
 Matt. xli. 2. But when the Pharisees saw *it*, they said unto him,  
 Behold, thy disciples do that which is not lawful to do  
 on the sabbath day.  
 Mark ii. 24. Why do they on the sabbath day that which is not  
 lawful?  
 Luke vi. 2. And certain of the Pharisees said unto them, Why

In a progress.

ploughing, reaping, binding, threshing, winnowing, cleaning, grinding; under which last term they included the action of our Lord and his disciples. But not only was this action forbidden in the traditional law, it was prohibited likewise in that of Moses, Exod. xxxiv. 21. Our Lord, therefore, in his reply to the Jews, asserted his superiority over the traditions of the elders, and his power of dispensing with the Mosaic law. He declares to them that He was Lord of the sabbath. He it was who had enacted this very law of Moses, in one of those appearances which are justly called the preludes to his incarnation (c); and He now claims dominion over the law which He had made. By the same power which enacted, He abrogated, or dispensed with that law, as it was interpreted by the rigid superstitions of the elders. He restored it to its true use; allowing works of necessity and mercy to be wrought on that day, and declaring that the sabbath was made for man, not man for the sabbath. To prove to them that such was the spirit, though not the letter of the law, He refers them to their own customs for the justice of his assertion, to the example of David, the practice of the priests, and their own legal violations of that day, when it suited either their convenience or their interest (d).

The plan of this work precludes me from directing the attention of the reader to the devotional reflections, so evidently arising from the magnificent and interesting narrative of the conduct of our Lord during his more permanent incarnation; otherwise it would be easy to fill many pages to an indefinite extent. Yet I would earnestly desire to remind every clerical reader of the admirable sentiments quoted by Lightfoot on this passage—"The priests in the temple profane the sabbath, and are guiltless"—עברה שהיא לשם קדושים אין עברה. 'The servile work which is done in holy things is not servile;' and אין שבת במקדש כלל, 'There is no rest at all in the service of the temple.' The meanest office in the temple of God, the most laborious drudgery that aims in its result to be useful to man, is the most honourable and elevated happiness to which a human being can aspire. The clergy are especially called upon, in an age of religious indifference, to the active performance of their arduous duties. Their sacred calling dignifies the men. They are separated from among their brethren. The service of God is the highest honour; and it is a service which will continue for ever. The remembrance of the manner in which it is performed will remain with the consciousness that defies the grave. The happiness that arises from the recollection of a life devoted to these duties will increase with the enlargement of our faculties, and the gradual perfection of our nature, in that immortal state of our existence, which has been provided for mankind by the mercy of the Son of God.

<sup>37</sup> There are three explanations of this phrase, ἐν σαββάτῳ δευτεροπρώτῳ. That of Epiphanius and Beza,—that the day here meant was the last day of the feast of the passover. The second that of Scaliger, Lightfoot, Casaubon, Whitby,—that it was the first sabbath after the second day of unleavened bread. The third of Grotius and Hammond,—that it was the day of Pentecost falling on a sabbath. The last opinion is adopted in the present Arrangement. To this opinion the greatest objection is, that the harvest would probably be over before the Pentecost; but Grotius remarks, that the wheat harvest was going on at the Pentecost, which on this account was called "the feast of harvest," Exod. xxiii. 16. Though loaves made of new bread were presented at Pentecost, this will not prove that the harvest was entirely gathered in. The wheat plucked by the disciples might have been among the last ripe corn of that season (e).

(c) *Preludia incarnationis*: vide Bishop Bull's *Defensio fidei Nicenæ*, p. 7; Grabe's edit. fol. 170. See also Nares' *Review of the Improved Version*. (d) Lightfoot, vol. ii. p. 185 d, on this chapter, fol. edit. (e) For other opinions, see Wotton's *Miana*, vol. i. p. 268-9; Pilkington's *Evang. Hist.* notes, p. 19; Hewlett's *Commen* in loc. &c. Many others have been given, but these seem to be most worthy of attention.

In a progress. do ye that which is not lawful to do on the sabbath days?

And Jesus, answering them,  
said unto them, Have ye never read

so much as this, <sup>k</sup> what David did,  
when he had need, and was an hungred, he, and they  
that were with him? Luke vi. 3,  
Mark ii. 25.  
Luke vi. 3.  
Mark ii. 25.

How he went into the house of God in the days of ——— 26.

Abiathar the high-priest <sup>38</sup>, and did  
take and eat the shew-bread, and gave also to them  
that were with him; which Luke vi. 4.

was not lawful for him to eat, neither for them that were  
with him, <sup>l</sup> but only for the priests? Matt. xii. 4.

Or have ye not read in the <sup>m</sup> law, how that on the  
sabbath-days the priests in the temple profane the sab-  
bath, and are blameless? ——— 5.

But I say unto you, That in this place is *one* greater  
than the temple. ——— 6.

But if ye had known what *this* meaneth, <sup>n</sup> I will have  
mercy, and not sacrifice, ye would not have condemned  
the guiltless. ——— 7.

And he said unto them, The sabbath was made for  
man, and not man for the sabbath: Mark ii. 27.

Therefore the Son of man is Lord also of the sabbath. ——— 28.

<sup>38</sup> Michaelis remarks on these words, "in the days of Abiathar the high-priest," that the mode of quoting the books of the Old Testament is sometimes so rabbinical, that a critic, acquainted only with the Greek, cannot understand it: as the fact here related of David did not take place in the priesthood of Abiathar, but in that of his father Ahimelech. To account for this apparent inaccuracy, Michaelis (*a*) considers the words "in the days of Abiathar the high-priest," as a mere rabbinism. The rabbies were accustomed to select some principal word out of each section, and apply that name to the section itself.

Rashi, for instance, in his remarks on Hosea ix. 9, says, some are of opinion that the town here mentioned is Gibeon of Benjamin, "in the concubine," or, as it is in our version, Judges xix. 14, *זה נכען (נבעה)* (Michaelis ought to have said, *בנימין בפליש*).

The same Rabbi observes on Psalm ii. 7, *אמר יהוה ביר דוד ארשת ישראל*, "as is said in Abner, the Lord spake, through David I will deliver Israel." Abenezra on Hosea iv. 8, says, *כאמר סמוך עלי*, "as is said near Eli." In this manner quotations are sometimes made in the New Testament. Mark. xii. 26, *οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τῆς Βάρου*; Rom. xi. 2, *ἢ οὐκ οἴδατε ἐν Ἠλιῶ τί λέγει ἢ γραφή*; and the above mentioned passage in St. Mark, which has been thought to contain a contradiction, may be explained 'in the chapter of Abiathar,' or in that part of the book of Samuel where the history of Abiathar is related.

The remark of Rosenmüller, in his note on this passage, is by no means conclusive against the opinion of Michaelis. *Preferenda esset sine dubio hæc explicatio, si Marcus addidisset verbum γέγραπται, vel λέγει ἢ γραφή*, ut Rom. xi. 2.—Bishop Marsh seems to incline to this opinion: but though the Evangelists generally adopt this mode of expressing themselves, it is not uniformly done. The contradiction is again variously reconciled by other commentators. Some suppose that Abiathar was the priest, and Ahimelech the high-priest, and that Ahimelech was called Ahimelech Abiathar, *אב*, "father," understood; and Abiathar was called Abiathar Ahimelech, *בן*, "son," understood; and others reconcile the histories by supposing that they both officiated in the high-priesthood, and the name of the office was indiscriminately applied to either.

MATT. xii. part of ver. 1. ver. 3. part of ver. 4. and ver. 8.

In a progress.

1 At that time Jesus went on the sabbath-day through the corn— 3 But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him; 4 How he entered into the house of God, and did eat the shew-bread, which— 8 For the Son of man is Lord even of the sabbath-day.

MARK iii. ver. 23. and part of ver. 24, 25, and 26.

23 And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began—to pluck the ears of corn. 24 And the Pharisees said unto him, Behold— 25 And he—what David did— 26 —eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

LUKE vi. part of ver. 1, 3, 4. and ver. 5.

1 —and his disciples plucked the ears of corn, and did eat— 3 —said, Have ye not read—when himself was an hungred, and they which were with him; 4 how he went into the house of God, and did—it is not lawful to eat but for the priests alone? 5 And he said unto them, That the Son of man is Lord also of the sabbath.

§ 16. *Christ heals the withered Hand*<sup>39</sup>.

MATT. xii. 9—15. MARK iii. 1—7. LUKE vi. 6—12.

- Matt. xii. 9. And when he was departed thence,  
 Luke vi. 6. it came to pass also on another sabbath, that  
 Mark iii. 1. he entered again  
 Matt. xii. 9. he went into their synagogue,  
 Luke vi. 6. and taught.  
 Matt. xii. 10. And, behold, there was a man  
 Luke vi. 6. whose right hand was withered.  
 ——— 7. And the Scribes and Pharisees watched him, whether  
 Mark iii. 2. he would heal him on the sabbath day: that they might  
 Luke vi. 7. find an accusation against him.  
 ——— 8. But he knew their thoughts, and said to the man  
 which had the withered hand, Rise up, and stand forth  
 in the midst. And he arose, and stood forth.  
 Matt. xii. 10. And they asked him, saying, Is it lawful to heal on  
 the sabbath days? that they might accuse him.  
 Luke vi. 9. Then said Jesus unto them, I will ask you one thing;  
 Is it lawful on the sabbath days to do good or to do evil?  
 to save life or to destroy it?  
 Mark iii. 4. But they held their peace.  
 Matt. xii. 11. And he said unto them, What man shall there be  
 among you, that shall have one sheep, and if it fall into

<sup>39</sup> This section is inserted here on the authority of all the harmonizers. It is placed next to the plucking the ears of corn by each of the Evangelists. Our Lord, by action and miracle, here enforced what he had already urged, the superiority of the spirit of the law to the tradition of the elders. "It is lawful to do good on the sabbath-day," appears to be in direct opposition to the very extraordinary decision of the school of Shammai. "Let no one console the sick, or visit the mourning on the sabbath-day." It was principally against the decisions of this school that our Lord spake; for the school of Hillel had in some respects decided otherwise. By some canons of the Jewish law, it was permitted to the people to prepare medicine, and to perform any service which was required for the actual preservation of life.

In a progress. a pit on the sabbath day, will he not lay hold on it, and lift it out?

How much then is a man better than a sheep? Matt. xii. 12.  
Wherefore it is lawful to do well on the sabbath days.

And when he had looked round about on them,  
upon them all, Mark iii. 5.

\* Or, blindness.

with anger, being grieved for the \*hardness of their hearts, he saith unto the man, Stretch forth thine hand. Mark vi. 10.

And he stretched it forth; and it was restored whole, Matt. xii. 13.  
like as the other.

Then the Pharisees ———— 14.  
were filled with madness; [and they]

went forth, with the Herodians, and straightway Luke vi. 11.

† Or, took counsel.

† held a council against him; Mark iii. 6.

and communed one with another, what they might do to Matt. xii. 14.

Jesus, (and) Luke vi. 11.

how they might destroy him. Matt. xii. 14.

MATT. xii. part of ver. 10, 13, 14.

10 —which had his hand withered— 13 Then saith he to the man, Stretch forth thine hand. 14 —went out, and—

MARK iii. part of ver. 1, 2, ver. 3. and part of ver. 4, 5, 6.

1 And—into the synagogue; and there was a man there which had a withered hand. 2 And they watched him, whether—accuse him. 3 And he saith unto the man which had the withered hand, Stand forth. 4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?— 5 —And he stretched it out: and his hand was restored whole as the other. 6 And the Pharisees—took counsel—against him, how they might destroy him.

LUKE vi. part of ver. 6, 7, 9, 10, 11.

6 —he entered into the synagogue—and there was a man— 7 —he would heal on the sabbath day, that they might— 9 Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? 10 And looking round about—he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. 11 And they—

§ 17. *Christ is followed by great Multitudes, whose Diseases he heals*<sup>40</sup>.

MATT. xii. 15—22. MARK iii. 7—13.

But when Jesus knew it, he withdrew himself from Matt. xii. 15. thence,

<sup>40</sup> This section is placed here on the concurrent testimony of all the harmonizers. The scriptural authority is to be found in Matt. xii. 15. Christ withdrew himself for a time in consequence of the enmity of the Pharisees and Herodians, which had been excited by his instructions concerning the observance of the sabbath.

In this section we read, Mark iii. 11.—“Unclean spirits when they saw him fell down before him,” &c. &c. Is it probable that if these were madmen only, they would be charged by our Lord not to make him known? The exclamations and ravings of the insane are ever disregarded. There would be no meaning in this command, if we consider it as addressed to those only who were deprived of reason. It must have been addressed to those who were capable of

- Mark iii. 7. with his disciples to the sea: In a progress.  
 Matt. xii. 15. and great multitudes followed him,  
 Mark iii. 7. from Galilee, and from Judæa,  
 ——— 8. And from Jerusalem, and from Idumæa, and from  
 beyond Jordan; and they about Tyre and Sidon, a great  
 multitude, when they had heard what great things he did,  
 ——— 9. came unto him. And he spake to his disciples, that a  
 small ship should wait on him, because of the multitude,  
 ——— 10. lest they should throng him. For he had healed many;  
 insomuch that they \*pressed upon him for to touch • Or, rushed.  
 him, as many as had plagues;  
 Matt. xii. 15. and he healed them all.  
 Mark iii. 11. And unclean spirits, when they saw him, fell down  
 before him, and cried, saying, Thou art the Son of  
 God.  
 ——— 12. And he straitly charged them that they should not  
 make him known.  
 Matt. xii. 17. That it might be fulfilled which was spoken by Esaias  
 ——— 18. the prophet saying, ° Behold my servant, whom I have o Isa. xlii. 1.  
 chosen; my beloved, in whom my soul is well pleased:  
 I will put my spirit upon him, and he shall shew judg-  
 ——— 19. ment to the Gentiles. He shall not strive, nor cry;  
 neither shall any man hear his voice in the streets. A  
 ——— 20. bruised reed shall he not break, and smoking flax shall  
 he not quench, till he send forth judgment unto victory.  
 ——— 21. And in his name shall the Gentiles trust.

## MATT. xii. 16.

16 And he charged them that they should not make him known.

## MARK iii. part of ver. 7.

7 But Jesus withdrew himself—and a great multitude—followed him—

§ 18. *Preparation for the Sermon on the Mount, Election of the  
 Twelve Apostles.*

## MARK iii. 13—19. LUKE vi. 12—20.

Luke vi. 12. And it came to pass in those days, that he went out Galilee.  
 into a mountain to pray, and continued all night in

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comprehending it, that is, to evil spirits, which were discernible by Christ, though undiscernible by mere men. It is easy, on this interpretation, (the only one, indeed, which is supported by the express language of Scripture,) to understand on what account the evil spirits trembled at our Lord's appearance. They had seen and known him in his pre-existent state—they knew the effect of his humiliation—they shrank back from the rays of his glory, though it was shrouded under the veil of his humanity. He refused to receive the testimony of evil spirits. His kingdom was to be established by the quiet submission of the human understanding to the silent, but resistless evidence of miracle, prophecy, and his own blameless submission to the will of his heavenly Father.

This view of the subject is confirmed by Luke iv. 41. as translated by Dr. Owen, *οὐκ εἶα αὐτῶν λαλεῖν ὑπὲρ ἧδεσαν*, "and would not suffer them to say that they knew him to be the Christ."—Dr. Owen ap. Bowyer's Conjectures.

Galilee.

prayer to God<sup>41</sup>.

And when it was day, he called *unto him* his disciples, Luke vi. 13.

whom he would: and they came unto him: Mark iii. 13.

and of them he chose twelve, Luke vi. 13.

and he ordained twelve, Mark iii. 14.

(whom also he named apostles,) Luke vi. 13.

that they should be with him, and that he might send Mark iii. 14.

them forth to preach,

and to have power to heal sicknesses, and to cast out ——— 15.

devils:

Simon, (whom he also named Peter,) and Andrew Luke vi. 14.

his brother,

and James the *son* of Zebedee, and John the brother Mark iii. 17.

of James: and he surnamed them Boanerges, which is,

The sons of thunder:

and Philip, and Bartholomew, and Matthew, and Thomas, ——— 18.

and James the *son* of Alphæus,

And Judas Luke vi. 16.

Thaddæus, Mark iii. 18.

*the brother* of James, Luke vi. 16.

and Simon the Canaanite, Mark iii. 18.

called Zelotes; Luke vi. 15.

and Judas Iscariot, which also betrayed him. Mark iii. 19,

And he came down with them, and stood in the plain, Luke vi. 17.

and the company of his disciples, and a great multitude

of people out of all Judæa and Jerusalem, and from the

sea-coast of Tyre and Sidon, which came to hear him,

and to be healed of their diseases; and they that were ——— 18.

vexed with unclean spirits; and they were healed. And ——— 19.

the whole multitude sought to touch him: for there went

virtue out of him, and healed *them* all.

MARK iii. part of ver. 13. ver. 16. and part of ver. 18.

13 And he goeth up into a mountain, and calleth *unto him*— 16 And Simon he surnamed Peter. 18 And Andrew,—and Thaddæus,—

<sup>41</sup> It is to be remarked here, that our Saviour never undertook any important work without dedicating himself to God in prayer. After imploring the divine blessing, he authoritatively separates the chosen witnesses of the truth of his Gospel, and confirms his power by the performance of numberless miracles. When the twelve apostles were appointed, and his divine mission fully demonstrated, he declares the doctrines he came to establish in what is generally called his Sermon on the Mount.

Matthew (v. 1.) observes, Jesus "sate down" after he had ascended the mountain: Luke tells us that he "stood" on the plain. There is no inconsistency, however, between these narratives. Our Saviour might have stood up to heal the sick, and to avoid the pressure of the multitude, who sought to touch him (Luke vi. 19.) he probably retired again to the mountain, and addressed the assembled crowd, seated.

The various cures and miracles wrought by our Lord, we may well suppose, would have much increased the number of his followers.

LUKE vi. part. of ver. 14, 15, 16.

Galilee.

14 —James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the son of Alphæus— 16 —and Judas Iscariot, which also was the traitor.

§ 19. *The Sermon on the Mount* <sup>42</sup>.

MATT. v. vi. vii. viii. 1. LUKE vi. 20, to the end. xi. 33—37.

Matt. v. 1. And seeing the multitudes, he went up into a moun-

<sup>42</sup> A brief statement of the reasons which induce me to follow the opinion of Archbishop Newcome, Lightfoot, Pilkington, Michaelis, Bishop Richardson, and others, contrary to the authority of Doddridge and Bedford, may be found in Archbishop Newcome's notes to the Harmony. Michaelis (a) observes, "that the Sermon on the Mount recorded by St. Luke, is no other than that recorded by St. Matthew, appears from the events which immediately follow it. Both Evangelists relate that Jesus after the sermon went into Capernaum, and healed the servant of a centurion; a cure attended with such remarkable circumstances, that I can hardly suppose it happened twice, and that too in the same city."

It is objected by Bedford and others, that the discourse in Matthew is different from that in St. Luke, as the former is delivered by our Lord while sitting on a mountain, but the latter standing on a plain, Matt. v. 1. compare with Luke vi. 17. But Dr. Clarke, on this latter place, has suggested "that Jesus might retire from them again to the top of the hill." And Dr. Priestley observes, "Matthew's saying that Jesus sate down after he had gone up the mountain, and Luke's saying that he stood on the plain when he healed the sick before the discourse, are no inconsistencies (b)."

St. Luke principally relates those parts of this discourse which were more peculiarly addressed to the disciples. It is remarkable that he has mentioned only two of the beatitudes. Markland (c) supposes that the discourses were the same, and delivered at the same time; but one evangelist chose to mention one part, and one, the other, as is done in various other places. These two beatitudes, mentioned by St. Luke, were delivered to the disciples *as such*; in which view, though we cannot certainly tell how the parts were connected by our Saviour when he spoke it, yet it may be supposed to have been something like this:—"Happy are ye, though ye be very poor," (Luke,) "especially those who are poor in spirit," (Matthew.)—"Happy are ye, though ye be hungry now," (Luke,) "especially those who hunger and thirst after righteousness," (Matthew.)

The general interpretation of the word "poor" in St. Luke is usually considered to be given by St. Matthew. It seems more probable that our Lord used the words *οἱ πτωχοὶ*, and *οἱ πεινῶντες*, and *διψῶντες*, and that St. Matthew wrote the expressions in their metaphorical, and St. Luke in their literal sense. Markland, however, supposes that our Lord used the words mentioned by St. Matthew, *τῷ πνεύματι*, and *καὶ δικαιοσύνην*, and I have united on his suggestion the words of both Evangelists.

As the High Priest, passing through the holy place when he went up to the holy of holies to consult the oracle, heard the voice as of a man speaking from the mercy-seat, so in contemplating this portion of the New Testament, we seem to have passed on to the most spiritual communication of God to man. Freed from the types and shadows of the Mosaic law, and rescued from the cloudy traditions and perversions of the Pharisees, the light of the Sun of truth breaks forth in all its splendour. We hear, from an infallible oracle, the utter overthrow and refutation of all the false glosses and rabbinical corruptions, which had so long perverted the spirit of the divine law. To enter into a long and laboured examination of the various precepts contained in this address, would be merely to transcribe the commentaries of Whitby, Lightfoot, Grotius, and others. The plan of this work precludes me from entering at length into the interpretations of a more general nature. It may, however, be useful to remark a circumstance which has not been much discussed by these commentators: and that is the thorough contrast between the Messiah and the worldly teachers of the Jewish people. The Rabbis were accustomed to prefer, as their pupils and disciples, the talented, the learned, the refined, and the wealthy: Christ selected the rude and unlearned, the unpolished, and the poor. The Rabbis scorned to associate with the despised and hated publican: Christ enrolled the neglected and hated publican among his chosen disciples. The wickedness of the nation increased, in spite of the learning of their teachers, because those teachers were corrupt, and proud, and worldly: the Church of Christ was established in holiness, because its first teachers, though ignorant and rude, were disinterested, humble, and spiritual. Rites and ceremonies had

(a) Marsh's Michaelis, vol. iii. part i. p. 85. (b) Harm. p. 83. Newcome's Notes to Harmony, fol. edit. p. 19.  
 (c) Ap. Bowyer's Critical Conjectures, p. 204.



Gallilee.	tain : and when he was set, his disciples came unto him : And he lifted up his eyes on his disciples, And he opened his mouth, and taught them, saying,	Luke vi. 20. Matt. v. 2.
Declaration who are blessed.	Blessed <i>be ye</i> poor : Blessed <i>are</i> the poor in spirit : for theirs is the king- dom of heaven. Blessed <i>are</i> they that mourn : for they shall be com- forted.	Luke vi. 20. Matt. v. 3.
p Ps. xxxvii. 11.	<sup>p</sup> Blessed <i>are</i> the meek : for they shall inherit the earth.	———— 5.
	Blessed <i>are ye</i> that hunger now : Blessed <i>are</i> they which do hunger and thirst after righteousness : <sup>q</sup> for they shall be filled.	Luke vi. 21. Matt. v. 6.
q Isa. lxxv. 13.	Blessed <i>are ye</i> that weep now : for ye shall laugh. Blessed <i>are</i> the merciful : for they shall obtain mercy.	Luke vi. 21. Matt. v. 7.
r Ps. xxiv. 4.	<sup>r</sup> Blessed <i>are</i> the pure in heart : for they shall see God. Blessed <i>are</i> the peacemakers <sup>43</sup> : for they shall be called the children of God.	———— 8. ———— 9.
s 1 Pet. iii. 14.	<sup>s</sup> Blessed <i>are</i> they which are persecuted for righteous- ness' sake : for theirs is the kingdom of heaven. Blessed <i>are ye</i> , when <i>men</i> shall hate you, and when they shall separate you <i>from</i> <i>their company</i> , and shall reproach you, [and] revile you, and persecute you, and shall say all manner of <sup>t</sup> evil against you <sup>*</sup> falsely, for my sake : and cast out your name as evil, for the Son of man's sake.	———— 10. ———— 11. Luke vi. 22. Matt. v. 11. Luke vi. 22.
t 1 Pet. iv. 14. * Gr. <i>lying</i> .	Rejoice ye in that day,	———— 23.

usurped the place of the prayer of the heart, and the homage of a holy life : Christ enforced the meaning of the law, and exalted devotion and virtue above vows and sacrifices, and all the observances of superstition. The priests were endeavouring to make the law worldly, the Messiah made it spiritual. They would have changed the law of God into an encouragement of the propensities of the animal or inferior nature of man : Christ taught them that the entire conquest of this nature was required by their Father in heaven. The priests encouraged, under the appearance of strict obedience to the law, ingratitude to parents, revenge, facility of divorce, and other evils : Christ commanded them to honour their parents, though they had vowed the dedication of their substance to God, Matt. xv. 5. he commanded love to their enemies, and self-dominion over the most powerful passions. He offended at the same time no prejudices—he taught them to pray in a selection from their own liturgical services : he exhorts them to the fulfilment, even to the very letter, of their ritual law. He taught in plain and simple language, such as his hearers instantly understood, and the most ignorant and unlearned in this age (with but little exception, arising from the passages particularly referring to the Jewish customs,) can still thoroughly comprehend. Our Lord has here given a code of laws to the world, obedience to which will for ever annihilate all superstitious dependence upon every other mode of aspiring to the favour of the Almighty, than by aiming at spirituality of motive, and holiness of life. Not even the blood of the atonement will save that man from the effects of evil, who professes to believe and hope, without repentance, and anxious exertion.

<sup>43</sup> The meaning of the word *ειρηνοποιοι* in this passage is thought by some to be—'preachers of the new covenant, who reconciled the two dispensations ;' who were not to enter upon the obscure and useless discussions of points of the ceremonial law, but to preach the sublimer doctrines of the Gospel. In Ephes. vi. 15. and ii. 14. an allusion seems to be made to this idea. Vide Schoetgen, vol. i. p. 18.

- Matt. v. 12. Rejoice, and be exceeding glad: for great is your reward in heaven: Galilee.
- Luke vi. 23. and leap for joy: for, behold, your reward is great in heaven: for in like manner did their fathers unto the prophets:
- Matt. v. 12. so persecuted they the prophets which were before you.
- Luke vi. 24. <sup>u</sup> But woe unto you that are rich! for ye have received your consolation. Woes denounced. u Amos vi. 1
- 25. <sup>x</sup> Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. x Isa. lxxv. 13.
- 26. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.
- Matt. v. 13. Ye are the salt of the earth<sup>44</sup>: <sup>y</sup> but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Privileges and duties of Christ's disciples. y Mark ix. 50. Luke xiv. 34.
- 14. Ye are the light of the world. <sup>45</sup> A city that is set on an hill cannot be hid.
- 15. <sup>z</sup> Neither do men light a candle, and put it under a <sup>\*</sup> bushel, but on a candlestick; and it giveth light unto all that are in the house. z Mark iv. 21. Luke viii. 16. & xi. 33. \*The word in the original signifieth a measure containing about a pint less than a peck.
- 16. Let your light so shine before men, <sup>a</sup> that they may see your good works, and glorify your Father which is in heaven. a 1 Pet. ii. 12.

<sup>44</sup> Schoetgen has favoured the world with a laborious and learned treatise on this difficult passage. It was the peculiar characteristic of our Lord's teaching,—that he drew his illustrations from common objects, which were either in all probability in the presence of his hearers when he addressed them, or were well known from their familiarity and frequency. This passage contains an allusion to salt which has lost its savour, and is afterwards trodden under foot as useless. Now salt, generally speaking, may be said never to lose its savour; neither can it be said to be trodden under foot. It is true, that Mr. Maundrell has informed us that, when he passed through the Valley of Salt, he broke off a part that had long been exposed to the rain and the sun, and it had perfectly lost its savour, though the inner part retained it: and we may suppose that this useless salt was trodden under foot. This, however, seems to be a much more recondite and abstruse meaning than we commonly meet with in our Lord's addresses to the people: neither would the poor and ignorant, whom He was addressing, immediately perceive the aptness of the allusion. The interpretation of Schoetgen, therefore, appears much more probable. The people would be familiarly acquainted with every custom connected with the temple service, and any allusion to any part of it would be readily understood and remembered. There was a kind of salt used in Judea, which was principally composed of the bitumen obtained from the Asphaltite Lake. This salt, or bitumen, which had a fragrant odour, was strewn in great quantities over the sacrifices, both to prevent inconvenience to the priests and to the worshippers from the smell of the burning flesh, and to quicken the action of the fire, that the sacrifice might be more quickly consumed. Great quantities of this bituminous preparation lay in its appointed place in the temple, and was easily damaged. The virtue of the salt was soon lost by exposure to the effect of the sun and air, and it was then sprinkled over the pavement in the temple, to prevent the feet of the priests from slipping, during the performance of the service. Schoetgen. *Horæ Hebraicæ*, vol. i. p. 18—24.

<sup>45</sup> Our Lord here confers on his apostles the same epithet that the Jews bestowed on their most distinguished teachers. That is, He had decreed that his apostles should take the place of the corrupt teachers of the Jewish law. The Messiah gave to his apostles, rude, ignorant, and despised fishermen and publicans, the rank and the title of their proud countrymen—"Light of the world." אור עולם, said the disciples of Rabbi Jochanan ben Saccai, Why do you weep, &c. &c. Schoetgen. *Hor. Hebr.* vol. i. p. 24.

Galilee, The design of Christ's coming. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Matt. v. 17.

b Luke xvi. 17. For verily I say unto you, <sup>b</sup>Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. — 18.

c James ii. 10. <sup>o</sup>Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. — 19.

For I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. — 20.

Explanation of the sixth commandment. Ye have heard that it was said † by them of old time, <sup>a</sup>Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: — 21.

† Or, to them. d Exod. xx. 13. Deut. v. 17. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, *Raca*, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire<sup>46</sup>. — 22.

<sup>46</sup> Here are three gradations of crimes mentioned by our Lord, and three degrees of punishment respectively annexed to each. The first is causeless anger, unaccompanied with any abusive expressions to aggravate it; the second may be supposed to arise from the same source, increased by an exclamation, which denotes the triumph of vanity, mixed with insult and contempt; the third seems naturally to rise one degree higher, and occasions the opprobrious epithet, 'Thou fool.' The two former, we may observe, are threatened with the temporal punishment or animadversion of the Jewish tribunals, the council and the judgment, which were now deprived of the power of life and death, and could therefore take cognizance only of minor offences.

Now, it is highly analogous to our Saviour's reasoning to suppose, that the punishment annexed to the last crime would be of a temporal nature also; particularly as it can only be considered as an abuse of speech, like that of the preceding, though in a more aggravated form. On the contrary, to imagine that, for the distinction between 'Raca,' and 'Thou Fool,' our blessed Lord should instantly pass from such a sentence as the Jewish Sanhedrim could pronounce, to the awful doom of eternal punishment in hell-fire, is what cannot be reconciled to any rational rule of faith, or known measure of justice. But a critical examination of the original text will remove this difficulty.

What we render "in danger of hell-fire," is in the Greek *ἐνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός*, "shall be liable to the Gehenna, of fire;" or, "the fire of Gehenna." It is well known that Gehenna is not a pure Greek word, but a compound formed of *γῆ*, land, and a proper name to correspond with the Hebrew expression the valley of Hinnom, or rather from the two Hebrew words, *גֵּי*, a valley, and *הִינּוֹם*, Hinnom, the name of its possessor. (See Schleusner in *Γέεννα*, and Light-foot's *Chorogr. Cent. ch. xxxix.*) In this desecrated spot the Jews burnt bones, the dead carcases of animals, the refuse and offal of the numerous victims, &c. and from the loathsome scene which this place exhibited, as well as from the fires which were kept constantly burning there, it was frequently used as the emblem or symbol of hell, and of hell torments in a state of eternity. But our blessed Lord may well be supposed to use it here in its literal sense, without any reference to its metaphorical meaning; and this will serve to clear the text of its supposed difficulty. For, when we consider what immense quantities of half-putrid and offensive animal substances must have been consumed in that valley, to prevent contagion in so hot a climate, and in such a city as Jerusalem; we may with certainty infer that a great number of persons must be constantly employed in carrying all kinds of filth and offal to the spot, in supplying fuel, in attending on the fires, &c.

Now this must have been the lowest, most degrading, and offensive employment, in the estimation

- Matt. v. 23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ; Galilee.
- 24. Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift<sup>47</sup>.
- 25. <sup>e</sup> Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. e Luke xii.58
- 26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.
- 27. Ye have heard that it was said by them of old time, <sup>f</sup>Thou shalt not commit adultery ; Explanation of the seventh commandment.
- 28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. f Exod.xx.14.
- 29. <sup>g</sup> And if thy right eye <sup>\*</sup>offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of g Matt. xviii. 8.Mark ix. 47. <sup>\*</sup>Or, do cause thee to offend.

of a Jew, to which any human being could be devoted ; and to this wretched state Christ declares, that he who indulges himself in the habit of treating his fellow-creatures with insolence and contempt, is in danger of coming. It is a common saying, that a man would rather be thought a knave than a fool : the appellation of 'thou fool,' therefore, is attended with a degree of insult that is not easily forgiven ; and he who practises such abuse of the tongue must every where expect to find an enemy, instead of a friend ; till at length he sinks to the most loathsome offices that can be allotted to him, in order to gain a wretched subsistence.

This exposition derives further countenance from the use of the Greek adjective *ἐνοχος* in the original, which, connected with the future, *ἔσται*, may mean, 'shall be held,' or 'bound,' as a slave is to his master.—See Hewlett's Commentary in loc. Matt. v. 22.

<sup>47</sup> It has excited surprise among some writers, that the Gospels should be written in Greek, instead of the Syriac, or Aramaic, or Syro Chaldee dialect. The observation will only apply to St. Matthew's Gospel: the three other Evangelists addressed their Gospels to Grecian or Roman converts. But the necessity of adopting the Greek language, as the dialect of all others most universally spoken, will appear from the remarkable fact, that the Jewish writers who were contemporary with our Lord, or the immediate successors of the apostles, have used many Greek words in their Hebrew, apparently without knowing that the Greek was foreign to their language. Many instances have occurred of this kind among the extracts I have met in Dr. Gill, Lightfoot, and Schoetgen, though it did not seem necessary to observe them. I have, however, collected some few.

1. Προσφέρεις τὸ δῶρόν σου, Matt. v. 23. שם חיי מעלין אה הדורון לוק בה Tanchuma, fol. 54. 2.
2. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου, Matt. v. 25. לחושב אנטידיקו Debarin rab. § 5. fol. 257. 1.
3. Ἐπὶ τοῦ βήματος, Judæi retinent vocem græcam, בימה Schoetgen. vol. i. p. 235.
4. Κύριε μου, אבי קירי מרי אבי Schemoth rabba, § 46. fol. 140. 2. ap Schoetgen. vol. i. p. 232.
5. Πόλις, פילי, כי נפק כתב על תרע פילי, Schoetgen. vol. i. p. 252.
6. Ὑποπόδιον, אפיפדין שלו, Schoetgen. vol. i. p. 192. and תרגום אפיפדין בעבר לבן.
7. Venit quidem servum emere cupiens, et dixit ad dominum ejus: Servus iste quem vendis mihi an alioquin? הריא או קאלוחסין הריא או קאלוחסין הריא או קאלוחסין? Schemoth rabba, § 43. fol. 138. 3 ; Schoetgen. vol. i. p. 214.
8. Ἀπάντησις, מלן לפנטי של מלן, יוצאין Tanchuma, fol. 56. 1. Schoetgen. vol. i. p. 216.
9. Συδαρίον, Luke xix. 20. ווני סידריה הוה עירי ווני סידריה pecunias sudario ligavit. Ketuvoth, fol. 67. 2, &c. אפיפדין בטרדין Rasche et Bava Mezia, fol. 42. 1.

Many others might be selected from the writers who have endeavoured to illustrate Scripture from the Talmudical writings ; but these are sufficient to justify us in asserting that the Greek language was in general use in Judæa, as well as in other parts of the Roman empire ; and was the language therefore most suitable to the designs of the Evangelists.

- Galilee. thy members should perish, and not *that* thy whole body should be cast into hell. Matt. v. 29.
- And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. — 30.
- h Deut. xxiv. 1. It hath been said, <sup>h</sup> Whosoever shall put away his wife, let him give her a writing of divorcement: — 31.
- i Luke xvi. 18. 1 Cor. vii. 10. But I say unto you, That <sup>i</sup> whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. — 32.
- Swearing prohibited. k Exod. xx. 7. Lev. xix. 12. Deut. v. 11. Again, ye have heard that it hath been said by them of old time, <sup>k</sup> Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: — 33.
- But I say unto you, Swear not at all; neither by heaven; for it is God's throne: — 34.
- Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. — 35.
- Neither shalt thou swear by thy head, because thou canst not make one hair white or black. — 36.
- 1 James v. 12. <sup>l</sup> But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. — 37.
- Of revenge. m Exod. xxi. 24. Lev. xxiv. 20. Deut. xix. 21. Ye have heard that it hath been said, <sup>m</sup> An eye for an eye, and a tooth for a tooth: — 38.
- But I say unto you, <sup>n</sup> That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. — 39.
- 1 Cor. vi. 7. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. — 40.
- And whosoever shall compel thee to go a mile, go with him twain. — 41.
- o Deut. xv. 8. Give to him that asketh thee, and <sup>o</sup> from him that would borrow of thee turn not thou away: — 42.
- and of him that taketh away thy goods ask *them* not again. Luke vi. 30.
- And as ye would that men should do to you, do ye also to them likewise. — 31.
- Christians are to love their enemies. p Lev. xix. 18. Ye have heard that it has been said, <sup>p</sup> Thou shalt love thy neighbour, and hate thine enemy. Matt. v. 43.
- xiii. 34. Acts vii. 60. which hear, Love your enemies; do good to them that hate you; bless them that curse you; and pray <sup>q</sup> for them which despitefully use you: Luke vi. 27. Matt. v. 44.
- That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust. — 45.

- Matt. v. 46. For if ye love them which love you, what reward have ye?
- Luke vi. 32. for sinners also love those that love them :
- Matt. v. 46. do not even the Publicans the same?
- 47. And if ye salute your brethren only, what do you more *than others*? do not even the Publicans so?
- Luke vi. 33. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.
- 34. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.
- 35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.
- 36. Be ye therefore merciful, as your Father also is merciful;
- Matt. v. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.
- Matt. vi. 1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward \* of your Father which is in heaven.
- 2. Therefore † when thou doest *thine* alms, ‡ do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.
- 3. But when thou doest alms, let not thy left hand know what thy right hand doeth:
- 4. That *thine* alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.
- 5. And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
- 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
- 7. But when ye pray, use not vain † repetitions, as the heathen *do*; for they think that they shall be heard for their much speaking.
- 8. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

Christians are to do good to all men.

Directions on almsgiving,  
\* Or, *with*.

† Rom. xii. 8.  
‡ Or, *cause not a trumpet to be sounded.*

How to pray.

§ Eccl. vii. 16.

- After this manner therefore pray ye : † Our Father Matt. vi. 9.  
 † Luke xi. 2. which art in heaven <sup>48</sup>, Hallowed be thy name.  
 Thy kingdom come. Thy will be done in earth, as ——— 10.  
*it is in heaven.*  
 Give us this day our daily bread. ——— 11.  
 And forgive us our debts, as we forgive our debtors. ——— 12.  
 And lead us not into temptation, but deliver us from ——— 13.  
 evil : For thine is the kingdom, and the power, and the  
 glory, for ever. Amen.  
 † u Mark xi. 25. <sup>u</sup> For if ye forgive men their trespasses, your heavenly ——— 14.  
 Father will also forgive you :  
 But if ye forgive not men their trespasses, neither ——— 15.  
 will your Father forgive your trespasses.  
 How to fast. Moreover when ye fast, be not, as the hypocrites, of ——— 16.  
 a sad countenance : for they disfigure their faces, that  
 they may appear unto men to fast. Verily I say unto  
 you, They have their reward.  
 But thou, when thou fastest, anoint thine head, and ——— 17.  
 wash thy face ;  
 That thou appear not unto men to fast, but unto thy ——— 18.  
 Father which is in secret : and thy Father, which seeth  
 in secret, shall reward thee openly.  
 Lay not up for yourselves treasures upon earth ; where ——— 19.  
 moth and rust doth corrupt, and where thieves break  
 through and steal :  
 † x Luke xii. 23-  
 † 1 Tim. vi. 19. <sup>x</sup> But lay up for yourselves treasures in heaven, where ——— 20.  
 neither moth nor rust doth corrupt, and where thieves  
 do not break through nor steal :  
 For where your treasure is, there will your heart be ——— 21.  
 also.  
 † y Luke xi. 34. <sup>y</sup> The light of the body is the eye : if therefore thine ——— 22.  
 eye be single, thy whole body shall be full of light.  
 But if thine eye be evil, thy whole body shall be full ——— 23.  
 of darkness. If therefore the light that is in thee be  
 darkness, how great *is* that darkness !  
 Decision in religion enforced. <sup>z</sup> No man can serve two masters : for either he will ——— 24.  
 † z Luke xvi. 13. hate the one, and love the other ; or else he will hold to  
 the one, and despise the other. Ye cannot serve God  
 and mammon.  
 a Ps lv. 22,  
 Luke xii. 22,  
 † 1 Pet. v. 7. Therefore I say unto you, <sup>a</sup> Take no thought for ——— 25.  
 your life, what ye shall eat, or what ye shall drink ; nor  
 yet for your body, what ye shall put on. Is not the life  
 more than meat, and the body than raiment ?  
 Behold the fowls of the air : for they sow not, neither ——— 26.

<sup>48</sup> Lightfoot and Schoetgen have endeavoured to prove, that the various clauses of the Lord's Prayer were similar to, and were probably borrowed from, various phrases used in the liturgical services of the Jews.

- Matt. vi. 26. do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Galilee.
- 27. Which of you, by taking thought, can add one cubit unto his stature?
- 28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
- 29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
- 30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he not much more clothe you, O ye of little faith?*
- 31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
- 32. (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.
- 33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
- 34. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.
- Luke vi. 37. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven: To judge no man.
- 38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with
- Matt. vii. 2. what judgment ye judge, ye shall be judged; and with  
Luke vi. 38. the same measure that ye mete withal it shall be measured to you again.
- 39. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?
- 40. The disciple is not above his master: but every one \*that is perfect shall be as his master. \* O per-  
his
- 41. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?
- Matt. vii. 3. considerest not the beam that is in thine own eye?  
—— 4. or how
- Luke vi. 42. canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye; and then shalt thou see clearly to pull out the mote that is in thy brother's eye.



- Give not that which is holy unto the dogs, neither Matt. vii. 6.  
 cast ye your pearls before swine, lest they trample them  
 under their feet, and turn again and rend you.
- things to contempt.  
 The efficacy of prayer.  
 b Mat. xxi. 22.  
 Mark xi. 24.  
 Luke xi. 9.  
 John xvi. 24.  
 James i. 6. <sup>b</sup> Ask, and it shall be given you; seek, and ye shall  
 find; knock, and it shall be opened unto you: — 7.
- For every one that asketh receiveth; and he that  
 seeketh findeth; and to him that knocketh it shall be  
 opened. — 8.
- Or what man is there of you, whom if his son ask  
 bread, will he give him a stone? — 9.
- Or if he ask a fish, will he give him a serpent? — 10.
- If ye then, being evil, know how to give good gifts  
 unto your children, how much more shall your Father  
 which is in heaven give good things to them that ask  
 him? — 11.
- Therefore all things whatsoever ye would that men  
 should do to you, do ye even so to them: for this is the  
 law and the prophets. — 12.
- To enter in at the strait gate.  
 c Luke xiii. 24. <sup>c</sup> Enter ye in at the strait gate: for wide *is* the gate,  
 and broad *is* the way, that leadeth to destruction, and  
 many there be that go in thereat: — 13.
- † Or, how. <sup>†</sup> Because strait *is* the gate, and narrow *is* the way,  
 which leadeth unto life, and few there be that find it. — 14.
- To avoid false prophets. Beware of false prophets, which come to you in sheep's  
 clothing, but inwardly they are ravening wolves. — 15.
- Ye shall know them by their fruits: — 16.
- For every tree is known by his own fruit: for of  
 thorns men do not gather figs, nor of a bramble bush  
 gather they grapes: Luke vi. 44.
- Even so every good tree bringeth forth good fruit; Matt. vii. 17.  
 but a corrupt tree bringeth forth evil fruit.
- A good tree cannot bring forth evil fruit, neither *can*  
 a corrupt tree bring forth good fruit. — 18.
- Every tree that bringeth not forth good fruit is hewn  
 down, and cast into the fire. — 19.
- A good man out of the good treasure of his heart  
 bringeth forth that which is good: and an evil man out  
 of the evil treasure of his heart bringeth forth that which  
 is evil: Luke vi. 45.
- Wherefore by their fruits ye shall know them: Matt. vii. 20.  
 for of the abundance of the heart, the mouth speaketh. Luke vi. 45.
- And why call ye me, Lord, Lord, and do not the  
 things which I say? — 46.
- To be doers of the word, and not hearers only.  
 d Rom. ii. 13.  
 James i. 22. Not every one that saith unto me, <sup>d</sup> Lord, Lord, shall  
 enter into the kingdom of heaven; but he that doeth the  
 will of my Father which is in heaven. Matt. vii. 21.
- Many will say to me in that day, Lord, Lord, have  
 we not prophesied in thy name? and in thy name have — 22.

- Matt. vii. 22. cast out devils? and in thy name done many wonderful works? Gallilee.  
eLuke xiii. 17.  
f Ps. vi. 8.
- 23. And then will I profess unto them, ° I never knew you: † depart from me, ye that work iniquity.
- 24. Therefore, whosoever heareth
- Luke vi. 47. cometh to me, and heareth
- Matt. vii. 24. these sayings of mine, and doeth them,
- Luke vi. 47. I will shew you to whom he is like.
- 48. He is like
- Matt. vii. 24. unto a wise man, which built his house,
- Luke vi. 48. and digged deep, and laid the foundation on a rock: and when
- Matt. vii. 25. the rain descended, and the floods came, and the winds blew,
- Luke vi. 48. the stream beat vehemently upon that house, and could not shake it;
- Matt. vii. 25. and it fell not: for it was founded upon a rock.
- 26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, and without a foundation, built
- Luke vi. 49. his house upon the sand:
- Matt. vii. 26. And the rain descended, and the floods came, and the winds blew, and
- Luke vi. 49. the stream did beat vehemently
- Matt. vii. 27. upon that house; and it fell: and great was the fall of it:
- Luke vi. 49. and immediately it fell; and the ruin of that house was great.
- Matt. vii. 28. And it came to pass, when Jesus had ended these sayings, ° the people were astonished at his doctrine: g Mark i. 22.  
Luke iv. 32.
- 29. For he taught them as *one* having authority, and not as the scribes.
- Matt. viii. 1. [And] when he was come down from the mountain, great multitudes followed him.

## MATT. v. 44.

44 Love your enemies—do good to them.

MATT. vii. ver. 1. part of ver. 2, 3, 4. ver. 5. and part of ver. 16, 24, 26, and 27.

1 Judge not, that ye be not judged. 2 For with—what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but— 4 —wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 24 —liken him—upon a rock: 25 And—and beat upon that house— 26 —which built— 27 —beat—

LUKE vi. part of ver. 20, 21, 22. 27. ver. 28, 29. part of ver. 30. 32. 42. ver. 43. and part of ver. 47, 48, 49.

20 —and said—for yours is the kingdom of God. 21 —for ye shall be filled— 22 —Blessed are ye when men— 27 But I say unto you—which hate you; 28 Bless them that curse you, and pray for them which despitefully use you, 29 and unto him that smiteth thee on the *one* cheek offer also the other; and him taketh away thy cloak, forbid not to take *thy* coat also. 30 Give to every man that asketh of thee— 32 For if ye love them which love you, what thank have ye? 42 —either how— 43 For a

good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 47 Whosoever—my sayings, and doeth them— 48 —a man which built an house—the flood arose—for it was founded upon a rock. 49 But he that heareth, and doeth not, is like a man—an house upon the earth: against which—

LUKE xi. 33, 34, 35, 36.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

§ 20. *The Centurion's Servant healed*<sup>49</sup>.

MATT. viii. 5—14. LUKE vii. 1—11.

Capernaum. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. Luke vii. 1.

And a certain centurion's servant, who was dear unto him, was sick, and ready to die. ——— 2.

And when Jesus was entered into Capernaum, Matt. viii. 5.  
He heard of Jesus, he sent unto him the elders of the Luke vii. 3.

<sup>49</sup> That the cure related in Matt. viii. 5. is the same as that recorded in Luke vii. 1—11. is affirmed by Lightfoot, Newcome, Doddridge, and Michaelis. There is such a perfect agreement between the speeches and circumstances, that the great majority of the harmonizers have considered the narrative of St. Luke as only a more extended history of that of St. Matthew.

Pilkington supports the arrangement adopted by Newcome, &c. &c. There is, he observes, a seeming difference in the evangelical accounts, relating to the application which the centurion made to Christ, in favour of his servant. St. Luke expressly saith, that the application was first made to Christ by the rulers of the Jews, and afterwards by some other friends of the centurion, whom he sent to Jesus; whereas St. Matthew relates the matter as a conference carried on between our Saviour and the centurion himself in person. In order to reconcile which, some have supposed they are two several facts that are related. But I cannot think that the difference betwixt the evangelical accounts in this particular is sufficient to vindicate that opinion, as they agree in all the other circumstances; and, especially, as they are easily reconcilable without such a supposition: for, (1.) Though St. Matthew relates that to be done by the centurion himself, which he did by the mediation of other persons; yet we know this to be what is common in all writers, without any imputation upon their correctness; and that a message sent by another person, and an answer from him received, may be properly enough related, as what is transacted directly between the parties concerned. (2.) We find, (in an instance that admits of no doubt,) that St. Matthew sometimes chose to make use of this way of expressing himself: for he tells us, xi. 3. that "John (when he was shut up in prison) sent two of his disciples to Jesus, and said unto him." (3.) St. Mark also, in the same manner, relates that "the sons of Zebedee came unto Jesus, saying," &c. x. 35. Whereas we are particularly informed by St. Matthew, that the application there mentioned was made to our Saviour by the mother of Zebedee's children in their behalf. And the same allowances being made for latitude of expression, there can be no difficulty in reconciling the accounts connected in this section: for, though the particular circumstances were as St. Luke relates them, yet St. Matthew appears not to have expressed himself in an improper, or an uncommon manner.

The scriptural authority for placing here the cure of the centurion's servant, is taken from Luke vii. 1, &c.

A curious specimen of the daring and unallowable boldness of German criticism, is given by Michaelis, in his Remarks on the probable Position of the Cure of the Leper, mentioned by St. Matthew as taking place after the sermon on the mount. He remarks, "St. Mark and St. Luke relate this fact on a totally different occasion, because they were unacquainted with the time, and St. Luke even with the place where it happened (a)." Such criticisms are, or ought to be, destructive of all dependence on the author who proposes them.

(a) Marsh's Michaelis, vol. iii. part i. p. 85.

- Luke vii. 3. Jews, beseeching him that he would come and heal his Capernaum. servant;
- Matt. viii. 6. And saying, Lord, my servant lieth at home, sick of the palsy, grievously tormented.
- Luke vii. 4. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:
- 5. for he loveth our nation, and he hath built us a synagogue.
- Matt. viii. 7. And Jesus saith unto him, I will come and heal him.
- Luke vii. 6. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof:
- 7. wherefore, neither thought I myself worthy to come unto thee;
- Matt. viii. 8. but speak the word only, and my servant shall be healed:
- 9. For I
- Luke vii. 8. also am a man set under authority, having
- Matt. viii. 9. soldiers under me; and I say unto this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.
- 10. When Jesus heard
- Luke vii. 9. these things, he marvelled at him, and turned him about, and said unto the people that followed him,
- Matt. viii. 10. Verily I say unto you, I have not found so great faith, no, not in Israel.
- 11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.
- 12. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
- 13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.
- Luke vii. 10. And they that were sent, returning to the house, found the servant whole that had been sick.

MATT. viii. part of ver. 5, 8, 9, 10.

5 —there came unto him a centurion, beseeching him, 8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof— 9 —am a man under authority, having— 10 —*it*, he marvelled, and said to them that followed—

LUKE vii. part of ver. 3, 7, 8, 9.

8 —and when— 7 —but say in a word, and my servant shall be healed. 8 For I— under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. 9 When Jesus heard— I say unto you, I have not found so great faith, no, not in Israel.

§ 21. *The Widow's Son at Nain is raised to life*<sup>60</sup>.

LUKE vii. 11—19.

Nain.

And it came to pass the day after, that he went into a city 11 called Nain: and many of his disciples went with him, and much people. Now when he came nigh to the gate of the 12 city, behold, there was a dead man carried out, the only son of his mother; and she was a widow: and much people of the city was with her. And when the Lord saw her, he had 13 compassion on her, and said unto her, Weep not. And he 14 came and touched the \* bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. And 15 he that was dead sat up, and began to speak. And he delivered him to his mother<sup>61</sup>. And there came a fear on all: and they 16

\* Or, coffin.

<sup>60</sup> This event is inserted here on the joint authorities of Lightfoot, Newcome, Pilkington, and Doddridge. Michaelis, on what account it is difficult to say, has arranged it next to the departure from Capernaum, noticed Mark i. 35—39. Bishop Marsh justly observes, "That the propriety of some of Michaelis's transpositions might be called in question (a)."

The scriptural authority for placing this event in the present section is derived from Luke vii. 11. "The day after."

In the Sermon on the Mount the Messiah had asserted his authority as a lawgiver: on coming down from the mountain, he proves his power by healing the servant of the centurion, while he is at a distance from him; and, immediately after, by the stupendous miracle of raising from the dead the son of the widow of Nain.

One very impressive consideration on the subject of our Lord's authority over the laws of nature, as displayed in the resurrection of the dead, seems to have escaped the inquiries of commentators. He demonstrated the truth of his wonderful assertion—that he was "the resurrection and the life"—that the dead should hear the voice of the Son of God, and that he would raise them up at the last day, &c. by his manifesting his power over all the gradations of corruption. Whether the daughter of Jairus was really dead or not, has been disputed: she was either on the point of death, or had just died. Her restoration in the first case would have been a proof that our Lord could arrest the departing spirit: in the second that he could restore that spirit to the body immediately. This was the first stage of death. His power was next shown in the raising to life the widow's son, in that instance the body had been dead for a longer period: though, as the interment in that country took place very soon after death, it is probable that corruption had not begun. In the third miracle which our Lord wrought to demonstrate his power over the grave, the resurrection of Lazarus, corruption had already begun—the body was returning to its elements—the earth to earth, ashes to ashes, dust to dust. When the time had come that the great sacrifice was completed, the graves opened—the bodies of many who had expected the coming of Christ rose again, and after his resurrection went into the holy city. We cannot tell whether, in the interval between his death and resurrection, the mouldering fragments of their decayed forms remained in their narrow prisons in the same condition as when the ground first opened, or whether during that interval the scene which Ezekiel saw in vision was renewed; we cannot tell whether the flesh and the nerves, and the skin, again covered the renovated bones; and the scattered atoms were slowly and gradually reunited in one living mass—they rose from their graves as all mankind shall rise on the morning of the judgment day. And when all these proofs of his power had been effected, the greatest was yet to come. Christ raised up his own body, endued with powers and properties more than human. Lord of death and of life, he manifested to his followers, and he has revealed to us, that there are modes of existence, and laws of body, which we cannot comprehend. Sufficient only is disclosed to us to make us fear God and thank him, for the hope of eternal life, through his manifested Son, the Lord of life and death.

<sup>61</sup> In one of the MS. letters of Lord Barrington to Dr. Lardner, I meet with an argument in favour of the cessation of consciousness between death and the resurrection, derived from this history of the raising to life the widow's son. Our Lord is represented as raising the youth to life, from

(a) Marsh's Michaelis, vol. iii. part ii. p. 67.

glorified God, saying, That a great prophet is risen up among <sup>Nain.</sup> 17 us; and, That God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the 18 region round about. And the disciples of John shewed him of all these things.

§ 22. *Message from John, who was still in Prison, to Christ* <sup>19.</sup>

MATT. xi. 2—7. LUKE vii. 19—24.

Matt. xi. 2. Now when John had heard in the prison the works of <sup>On a tour.</sup> Christ, he,

the deep compassion He felt at the sight of his funeral. Lord Barrington reasons,—that if the soul was conscious in an intermediate state, then the widow's son, and Lazarus, and the bodies of the saints which rose at the resurrection of Christ, and went into the holy city, were brought from a condition of great happiness to undergo a second time the miseries of an inferior state of being: and their resurrection would be rather a source of sorrow than of joy. I mention this circumstance, because the argument is frequently urged by the Psychopannychists. The reply, however, to the objection, may be derived from a consideration of the cause, for which these various restorations to mortal life took place. It was not for the benefit of the deceased that their resurrection was accomplished, but for the strengthening the faith of the spectators of the miracle, and of the survivors, and companions of the witnesses. If an objection be further proposed, that we never hear of any discoveries respecting the world of spirits from those who were raised from the dead, and that if their consciousness had not ceased, it is probable some of its mysteries would be disclosed; we answer, that every animated being is provided by his Creator with those faculties only, which are adapted to the condition which that Creator has assigned to him. The faculties which develop themselves in the next stage of our existence, may be so utterly different from those we at present possess, that if a human being were restored to life he might be unable to relate them, or convey an idea concerning them to others. We are unable, even from the hints in Revelation, to form any idea of the invisible world. We seem to require other faculties to comprehend that which is all spiritual, yet possible in space: which defies all language, calculation, and comprehension. There is a beautiful idea in some Brahminical record concerning the Deity:—"I am like nothing human, with which to compare myself." So there is nothing in this state of existence, which can enable us to comprehend the invisible world: it could not be understood: and therefore, if the mortal faculties only were restored to those who were raised from the dead, the things which are unseen could not be clothed in human language; they could not be remembered, they could not be imparted.

<sup>22</sup> This message of the Baptist is placed here on the joint authority of all the five harmonizers, whose united labours form the basis of this Arrangement. The internal evidence that it is rightly placed, is deduced from the transition in Luke vii. 18. and the reply of our Lord to the disciples of the Baptist, in allusion to the miracle of raising the widow's son—the dead are raised, (Luke vii. 22.) The commentators are divided in their opinion, whether the Baptist sent to Christ for his own satisfaction, or for that of his disciples. The opinion of those who espouse the latter of these appears much more probable, when we remember—the Baptist's solemn testimony to Christ—the sign from heaven, and the miraculous impulse, which made John acknowledge Jesus as the Messiah (a).

Witsius has some very curious remarks on the dancing of Herodias, the place where the Baptist was confined (b), &c.

The Jewish writers mention the Baptist in language of respect and veneration. In addition to the testimony of Josephus, who observes that John was a good and pious man, who excited the Jews to the love of virtue, piety, and justice—pointing out the necessity of repentance, and enforcing, by baptism, habitual purity of soul and body. He imputes this imprisonment to the fear of Herod, his death to the instigation of Herodias, and the calamities that befel the army of Herod as the result of the divine vengeance for the death of the Baptist (c).

Rabbi David Ganz, the author of the celebrated work on Chronology, which is generally received among the Jews, and which is merely an attempt so to falsify the ancient chronology, that discredit shall be thrown upon the system received among Christians, calls John the Baptist the high-priest;

(a) Vide Doddridge, vol. i. p. 301.

(b) Vide Witsius de vitâ Johannis, Exerc. Sacræ, vol. ii. p. 554.

(c) Josephus, Ant. Jud. lib. 18.

On a tour.

calling *unto him* two of his disciples, sent *them* to Jesus, Luke vii. 19.  
And said unto him, Art thou he that should come, or do we look for another? Matt. xi. 3.

When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? Luke vii. 20.

And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight. — 21.

Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind — 22.

receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up<sup>53</sup>, and <sup>h</sup> the poor have the Gospel preached to them. Matt. xi. 5.

Isa. lxi. 1.

And blessed is *he*, whosoever shall not be offended in me. — 6.

MATT. xi. part of ver. 2. ver. 4. and part of ver. 5.

2 —sent two of his disciples, 4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 <sup>i</sup> The blind—

LUKE vii. part of ver. 19. 22. and ver. 23.

19 And John—saying, Art thou he that should come? or look we for another? 22 —see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. 23 And blessed is *he*, whosoever shall not be offended in me.

### § 23. *Christ's Testimony concerning John.*

MATT. xi. 7—16. LUKE vii. 24—31.

And when the messengers of John were departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? Luke vii. 24. Matt. xi. 7.

But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing*, Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. Luke vii. 25.

But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet: — 26.

iii. 1. For this is *he*, of whom it is written, <sup>k</sup> Behold, I send Matt. xi. 10.

an error which is exposed in the notes by his learned editor Vorstius; who supposes that the name by which the Baptist was known among his countrymen, and referred to by Josephus, was מטביל, qui baptizabat, vel baptista erat (*d*).

<sup>53</sup> This was one of the tokens which was to distinguish the reign of the Messiah, ארץ שמושיהו —“Terra in qua mortui resurgent, ea est, ubi principium regni Messiae observabitur.” The appeal to the Jews is uniformly made in compliance with the popular and well known traditions and opinions.—Schoetgenius, Hor. Heb. vol. i. p. 111.

(*d*) R. D. Ganz, Chronol. Vorstius' Edition, p. 89. and 284. This was the same Vorstius respecting whom King James I. wrote to the United Provinces, that they should not harbour the proposer of so many obnoxious heresies.

Matt. xi. 10. my messenger before thy face, which shall prepare thy way before thee. On a tour.

Luke vii. 28. For

Matt. xi. 11. Verily I say unto you, Among them that are born of women, there hath not risen a greater

Luke vii. 28. prophet than John the Baptist:

Matt. xi. 11. notwithstanding he that is least in the kingdom of heaven is greater than he<sup>54</sup>.

— 12. <sup>1</sup>And from the days of John the Baptist until now the kingdom of heaven \*suffereth violence, and the violent take it by force<sup>55</sup>. <sup>1</sup>Luke xvi. 16. \* Or, is gotten by force, and they that thrust men.

<sup>54</sup> Every, the meanest Christian, after the resurrection of Christ, was better acquainted with the mysteries of religion, and the nature of the kingdom of the Messiah, than the greatest of the ancient prophets (*a*).

Matt. xi. 13. It was a saying among the Jews before the time of our Saviour, לֵעַ נְרַבְּאֵי אֱלֹהִים כֹּל הַנְּבִיאִים כֹּל לְיָמֵי הַמְּשִׁיחַ, "all the prophets prophesied only till the times of the Messiah (*b*)."

<sup>55</sup> Schoetgen is of opinion that these words are to be understood in their usual sense. So many obstacles were thrown in the way of those who were invited to become disciples of Christ, that all who would receive his religion, were required to resist with labour and persevering violence every difficulty that presented itself. Every human power and institution were opposed to the establishment of the Gospel. Authority, manners, opinion, prejudice, were alike leagued against it.

The Pharisees condemned the religion of Christ, as inconsistent with many of their interpretations of Scripture, as too spiritual, and as violating the laws and traditions of the elders. The Sanhedrim opposed it, as exciting tumults and dissensions among the people, and disturbing the public peace. The Roman soldiers and officers, both civil and military, were inclined to treat the apostles and their doctrine with contempt: and thus the whole power of the state was arrayed against them.

The kingdom of heaven was violently attacked on every side, and those humble disciples who were anxious to gain admittance into it were obliged to contend against all these difficulties, and to take possession of it by violence, contrary to the opinions and the opposition of the Pharisees, and the whole Jewish Sanhedrim. Luke xvi. 16.

Among the passages from the Talmudists, which Schoetgen quotes on this text, is Berachoth, fol. 34. 2. and which is quoted also by Dr. Gill, the learned commentator, and great ornament of the Baptist dissenters. All the inspired writers and prophets who were before John speak of the Messiah as one who *was* to come: John spake of Him as one who *is* come: and directed the people in plain terms to Jesus of Nazareth, as the Messiah, the Lamb of God. Since the time of John vision and prophecy have been utterly taken away: and this is acknowledged by the Jews themselves, who say הַנְּבִיאִים כֹּל לֹא נִרְבְּאֵי אֱלֹהִים אֲבָל לֵעַ הַבַּיִת לֹא יָרַח אֶתְּמִיחָה אֲבָל לֵעַ הַבַּיִת לֹא יָרַח אֶתְּמִיחָה וְלֹא יָרַח אֶתְּמִיחָה Omnes Prophetæ non nisi usque ad tempora Messiaë prophetarunt, sed de vitâ æternâ oculus non vidit præter te Dominic: and from the day the temple was destroyed, אֲבָל לֵעַ הַבַּיִת לֹא יָרַח אֶתְּמִיחָה T. Bava Bathra, fol. 12. 1. Since that time Abarbinel (*c*) confesses they have had no prophet. Schoetgen quotes also to the same effect.—Schabbath, fol. 63. 1. and fol. 151, 2. Pesachim, fol. 68. 1. Sanhedrim, fol. 99. 1.

That John was a prophet, may be gathered not only from the express declaration of St. Luke, that the word of God came to him in the wilderness; but from the nature of his ministry, and his declaration to the people.

John prophesied—

1. The approach of Christ, in the character of Elijah.
2. His pre-existence and dignity, as the eternal Son of God.
3. His atonement.
4. Rejection by the Jews, and adoption by the Gentiles.
5. Judgments on Jews, and final separation of the good from the evil, at the end of the world.
6. Christ's increase, and his own decrease.

7. He completed the chain of prophecies which predicted the coming of Christ, by pointing out Christ personally at his baptism.—Hales's Anal. of Chronology, vol. ii. part ii. p. 742.

(a) Vide Schoetgen. vol. i. p. 112. 113. and Dr. Gill's comment in loc.

(b) Berachoth, fol. 34. 2. and Schabbath, fol. 63. 1. Schoetgen. vol. i. p. 113. (c) In Dan. fol. 63. 4. ap. Gill.



On a tour. For all the prophets and the law prophesied until Matt. xi. 13.  
John.

m Mal. iv. 5. And if ye will receive *it*, this is <sup>m</sup> Elias, which was ——— 14.  
for to come.

And all the people that heard *him*, and the Publicans, Luke vii. 29.  
justified God, being baptized with the baptism of John.

• Or, frus-  
-tated But the Pharisees and Lawyers \* rejected the counsel ——— 30.  
of God † against themselves, being not baptized of him.

Matt. xi. 15.

MATT. xi. part of ver. 7, 8. ver. 9. and part of ver. 11.

7 —And as they departed— 8 —are in kings' houses— 9 But what went ye out for  
to see? a prophet? yea, I say unto you, and more than a prophet. 11 —than John  
the Baptist—

LUKE vii. part of ver. 24, 25. ver. 27. and part of v. 28.

24 —he began to speak unto the people concerning John, What went ye out into  
the wilderness for to see? A reed shaken with the wind? 25 But what went ye out  
for to see? A man clothed in soft raiment?—27 This is *he* of whom it is written,  
Behold, I send my messenger before thy face, which shall prepare thy way before thee.  
28 —I say unto you, Among those that are born of women there is not a greater—but  
he that is least in the kingdom of God is greater than he.

§ 24. *Christ reproaches the Jews for their impenitence and insen-*  
—————<sup>56</sup>

MATT. xi 16—25. LUKE vii. 31—36.

n Matt. xi. 16. And the Lord said, <sup>n</sup> Whereunto then shall I liken Luke vii. 31.

the men of this generation? and to what are they like?

They are like unto children sitting in the market place, ——— 32.

and calling one to another, and saying, We have piped

unto you, and ye have not danced; we have mourned

to you, and ye have not wept. For John the Baptist ——— 33.

came neither eating bread nor drinking wine; and ye

say, He hath a devil. The Son of man is come eating ——— 34.

and drinking; and ye say, Behold a gluttonous man,

and a winebibber, a friend of publicans and sinners! ——— 35.

But wisdom is justified of all her children.

• Luke x. 13. ° Then began he to upbraid the cities wherein most Matt. xi. 20

of his mighty works were done, because they repented  
not.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! ——— 21.

for if the mighty works, which were done in you, had

been done in Tyre and Sidon, they would have repented

long ago in sackcloth and ashes.

<sup>56</sup> This section is placed here on the united authorities of Pilkington, Newcome, Lightfoot, Doddridge, &c. The Scripture authority is derived from the evident connexion of v. 20. with v. 19. in Matt. xi. Michaelis places it after the mission of the twelve, preserving the order of St. Matthew. But Lightfoot has justly observed, that St. Matthew seems to have placed the events in the order he has adopted, on account of the similarity between the two events—the mission of the disciples of John, and that of the disciples of Christ.

- Matt. xi. 22. But I say unto you, It shall be more tolerable for On a tour.  
 Tyre and Sidon at the day of judgment, than for you.  
 — 23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day.  
 — 24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

MATT. xi. 16—20.

16 P But whereunto shall I liken this generation? It is like unto children sitting p Luke vii. 31.  
 in the markets, and calling unto their fellows, 17 and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.  
 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners. But wisdom is justified of her children.

§ 25. *Christ invites all to come to him* <sup>57</sup>.

MATT. xi. 25, to the end.

- 25 <sup>q</sup> At that time Jesus answered and said, I thank thee, O q Luke x. 21.  
 Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto  
 26 babes. Even so, Father: for so it seemed good in thy sight.  
 27 <sup>r</sup> All things are delivered unto me of my Father: and no man r John iii. 35.  
 knoweth the Son, but the Father; <sup>s</sup> neither knoweth any man s John vi. 46.  
 the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.  
 28 Come unto me, all *ye* that labour and are heavy laden, and I  
 29 will give you rest. Take my yoke upon you, and learn of me; t Jer. vi. 16.  
 for I am meek and lowly in heart: <sup>u</sup> and ye shall find rest unto u 1 John v. 3.  
 30 your souls. <sup>u</sup> For my yoke *is* easy, and my burden is light.

§ 26. *Christ forgives the sins of a Female Penitent, at the House of a Pharisee* <sup>58</sup>.

LUKE vii. 36, to the end.

- 36 <sup>x</sup> And one of the Pharisees desired him that he would eat x Mark xiv. 3.

<sup>57</sup> Pilkington, Newcome, Doddridge, Lightfoot, Michaelis, and Whiston, insert this section in its present place. The scriptural authority is the order of St. Matthew, ch. xi.

<sup>58</sup> These two sections are inserted here on the joint authority of the five harmonizers. The reasons from Scripture are well given by Lightfoot, who observes, the invitation of the Pharisee seems to have had some reference to the words of Christ,—“The Son of man came eating and drinking;” and, the words, “Come unto me ye that are weary, and heavy laden,” might have induced the woman sinner to kneel, and weep at his feet for mercy.

It is the opinion of Lightfoot, that the Mary, the female penitent who now addressed our Lord, was Mary Magdalene, and the sister of Lazarus. Pilkington has come to an opposite conclusion. He discusses the subject at some length. The questions he considers are,

I. Where it was that Jesus dined with the Pharisee?

II. Who it was that anointed Jesus’s feet at that time?

The answer of many commentators is, that it was at Bethany, at the house of Simon the leper,

On a tour. with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which 37 was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, and 38 stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. Now when the Pharisee which had bidden him saw *it*, he spake 39 within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. And Jesus answering said unto 40 him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two 41 debtors: the one owed five hundred <sup>y</sup> pence, and the other fifty. And when they had nothing to pay, he frankly forgave 42 them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that *he*, to whom 43 he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, 44 Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. Thou 45 gavest me no kiss: but this woman since the time I came in

y Matt. xviii.  
28.

where Jesus now dined; and that it was Mary Magdalene, the sister of Lazarus, who anointed his feet. And Tatian connects this account with that given by St. Matthew and St. Mark.

1. According to the present order of St. Luke's Gospel, this dining with the Pharisee is laid down between Christ's leaving Capernaum and his return thither again; and if it was so, it cannot be the same that is mentioned by Matthew and St. Mark, which was only two days before Jesus was put to death.

2. Toinard supposes that it was at Nain, that Jesus dined with this Simon the Pharisee: and indeed we have no account of his leaving that place; so that we may have reason to think that it was somewhere in that neighbourhood, and not at Bethany, in the house of Simon the leper.

3. There is an account of a woman's anointing the feet of Jesus with ointment, and wiping them with her hair, given by St. John. But that also appears to be a different account from this; for that was in the house of Lazarus, as we may well collect from Martha's serving, &c. and this was in the house of Simon the Pharisee.

4. I can see no reason for supposing Mary Magdalene, and Mary the sister of Lazarus, and the woman here mentioned, to be one and the same person; or, indeed, for supposing that any two of them are the same: For (1.) Lazarus's sister, who lived at Bethany, could not, from any thing we can learn, probably be called Magdalene, (the city whence that appellative is derived, lying upon the sea of Galilee, and about ninety miles from Bethany) (a).—(2) It is no where said, that Mary Magdalene anointed either the head, or the feet of Jesus, with ointment.—(3) Lazarus's sister neither appears to have been a notorious sinner, as this woman was; nor to have been ever possessed with devils, as is recorded of Mary Magdalene.—(4.) This woman appears, from this recital, to have been unknown to Christ, till she now came to Him: if then this had been Mary Magdalene, we might well expect to have had an account of the casting out of the seven devils, before that of her sins being forgiven: but here is only a report of this woman's being a sinner, not of her being possessed.

Upon the whole, therefore, I think it the most reasonable to conclude, that the matter here related was transacted at Nain, or some place thereabouts; and that the name of the woman, who now anointed Jesus's feet, is not recorded; this being neither the sister of Lazarus, nor Mary Magdalene.

(a) Lightfoot, vol. ii. p. 70. § 190.

46 hath not ceased to kiss my feet. My head with oil thou didst On a tour.  
 not anoint: but this woman hath anointed my feet with oint-  
 47 ment. Wherefore I say unto thee, Her sins, which are many,  
 are forgiven; for she loved much: but to whom little is for-  
 48 given, *the same* loveth little. And he said unto her, Thy sins  
 49 are forgiven. And they that sat at meat with him began to  
 say within themselves, Who is this that forgiveth sins also?  
 50 And he said to the woman, Thy faith hath saved thee; go in  
 peace.

§ 27. *Christ preaches again throughout Galilee.*

LUKE viii. 1, 2, 3.

1 And it came to pass afterward, that he went throughout every Galilee.  
 city and village, preaching and shewing the glad tidings of the  
 2 kingdom of God: and the twelve *were* with him, and certain  
 women, which had been healed of evil spirits and infirmities,  
 Mary called Magdalene, <sup>2</sup> out of whom went seven devils, z Mark xvi. 9.  
 3 and Joanna the wife of Chuza Herod's steward, and Susanna,  
 and many others, which ministered unto him of their sub-  
 stance.

§ 28. *Christ cures a Demoniac* <sup>59</sup>. *Conduct of the Scribes and  
 Pharisees* <sup>60</sup>.

MATT. xii. 22—46. MARK iii. part of ver. 19—31. LUKE xi. 14—33.

Mark iii. 19. And they went \* into an house <sup>61</sup>.

Capernaum.  
 \* Or, home.

<sup>59</sup> This miracle is placed by St. Mark upon the return of Jesus to the house. It is inserted in its present position, in addition to this authority, upon the testimony of Lightfoot, Newcome, Pilkington, and Michaelis. Doddridge has observed, with great propriety, "It is one of the most important rules for settling the harmony of the Evangelists, that where any one of them has asserted expressly that he follows the order of time, we should in regard to him transpose others who do not assert equal exactness in that particular (a)."

As the minute circumstances with which the casting out of the demoniac is described by St. Luke agree so entirely, throughout, with the relation of the same event in the other two Evangelists, I have transposed the account of St. Luke; and I am supported in this arrangement by Doddridge, Newcome, and Michaelis. Compare Matt. xii. 22—50. Mark iii. 20—35. Luke xi. 14—36. St. Luke, it will be observed, relates the event as an isolated fact—as a circumstance which had taken place—but he makes no allusion to its time or order; and it can be separated from his narrative without injuring the context. It appears to have occurred to him by association. In ch. xi. 13. he mentions the Holy Spirit, and this reminded him of the blasphemy of the Scribes and Pharisees.

<sup>60</sup> Schoetgen thus analyzes the address of our Lord to the Pharisees.

The occasion of our Lord's address was to reply to the words (Matt. xii. 24.) and to the thoughts of the Pharisees, (v. 25.) He effects the first of these objects by thus reasoning:

1. Satan could not fight against himself, v. 25, 26.
2. The Jews believed that devils could be cast out in the same way, v. 27.
3. This action of Christ declared that the Messiah was among them, v. 28.
4. It declared also that Christ was more powerful than Satan, the spirit of evil, v. 29.
5. And that Christ was the enemy of Satan, v. 30.
6. Because blasphemy against the divine conduct was unpardonable.

(a) Doddridge, *Fam. Expos.* vol. i. p. 185.

<sup>61</sup> See following page.

- Capernaum. And the multitude cometh together again, so that they could not so much as eat bread. Mark iii. 20.
- \* Or, *kinsmen*. And when his \* friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself. —— 21.
- a Luke xi. 14. <sup>a</sup> Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. Matt. xii. 22.
- And all the people were amazed, and said, Is not this the son of David? —— 23.
- But when the Pharisees and the Scribes which came down from Jerusalem heard *it*, they said, —— 24.
- b Matt. ix. 34. <sup>b</sup> He hath Beelzebub, and This *fellow* doth not cast out devils, but by \* Beelzebub the prince of the devils. Mark iii. 22. Matt. xii. 21. Mark iii. 22. Matt. xii. 24.
- And Jesus knew their thoughts, and said unto them, and he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? —— 25.
- Every kingdom divided against itself is brought to desolation; Mark iii. 23.
- that kingdom cannot stand. Matt. xii. 25.
- and every city or house divided against itself shall not stand: Mark iii. 24.
- And if Satan rise up against himself, and cast out Satan, he is divided against himself, how shall then his kingdom stand? Matt. xii. 25.
- he cannot stand, but hath an end. Mark iii. 26.
- And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. Matt. xii. 27.
- But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. —— 28.
- When a strong man armed keepeth his palace, his goods are in peace: Luke xi. 21.

He refutes their thoughts, secondly, by showing, 1. their mind was depraved, v. 33—35; and, 2. That their reasoning must be brought into judgment. Schoetgen, *Horæ Hebr.* vol. i. p. 123. Ver. 36. This word, *πάν ῥήμα ἀργόν*, seems to imply much more than the usual meaning. When it is considered with reference to the cause for which it was spoken, it must mean every reproachful or blasphemous expression which man uses, &c.

<sup>61</sup> The position of Mark iii. 19, 20, 21, has been a source of much discussion among the harmonizers. Michaelis cuts the knot, which he finds it difficult to untie, and omits the passage altogether. Doddridge places it before the account of the widow's son at Nain. But in this part of his harmony it appears that much embarrassment has been caused by his adopting the supposition that the sermon in Matt. v. 6, 7, is different from that in Luke vi. Newcome, Pilkington, and Lightfoot, have inserted it after the scene of the female penitent. I have followed their order, the scriptural authority for which is given by Pilkington, who observes, that St. Mark takes no notice of any occurrence from the time of the election of the twelve till he went with them into a house, *εἰς οἶκον*, meaning probably the house in Capernaum, where Jesus used to sojourn. The word is used in this sense by St. Mark in other places, (Mark ii. 1. vii. 17.) where one particular house seems to be referred to, though the article is omitted.

- Luke xi. 22. But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. Capernaum.
- Mark iii. 27. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man ; and then he will spoil his house.
- Matt. xii. 30. He that is not with me is against me ; and he that gathereth not with me scattereth abroad.
- 31. Wherefore,
- Mark iii. 28. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme :
- Matt. xii. 31. but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.
- 32. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come : but is in danger of eternal damnation.
- Mark iii. 29. Because they said, He hath an unclean spirit.
- Matt. xii. 33. Either make the tree good, and his fruit good ; or else make the tree corrupt, and his fruit corrupt : for the tree is known by *his* fruit.
- 34. O generation of vipers, how can ye, being evil, speak good things ? <sup>e</sup> for out of the abundance of the heart the mouth speaketh. c Luke vi. 45.
- 35. A good man out of the good treasure of the heart bringeth forth good things : and an evil man out of the evil treasure bringeth forth evil things.
- 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.
- 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
- 38. <sup>a</sup> Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. d ch. xvi. 1. Luke xi. 29. 1 Cor. i. 22.
- 39. But he answered and said to them, An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas :
- 40. <sup>e</sup> For as Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth. e Jonah i. 17.
- 41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it : <sup>f</sup> because they repented at the preaching of Jonas ; and, behold, a greater than Jonas *is* here. f Jonah iii. 5.

Capernaum.  
g 1 Kings x. 1.

<sup>g</sup> The queen of the south shall rise up in the judgment Matt. xii. 42.  
with this generation, and shall condemn it: for she  
came from the uttermost parts of the earth to hear the  
wisdom of Solomon; and, behold, a greater than Solomon  
*is* here.

h Luke xi. 24.

<sup>h</sup> When the unclean spirit is gone out of a man, he \_\_\_\_\_ 43  
walketh through dry places, seeking rest, and findeth none.

Then he saith, I will return into my house from whence \_\_\_\_\_ 44.  
I came out; and when he is come, he findeth *it* empty,  
swept, and garnished.

Then goeth he, and taketh with himself seven other \_\_\_\_\_ 45.  
spirits more wicked than himself, and they enter in and  
dwell there: <sup>i</sup> and the last *state* of that man is worse than  
the first. Even so shall it be also unto this wicked  
generation.

i Heb. vi. 4. &  
x. 26. 2 Pet. ii.  
20.

And it came to pass, as he spake these things, a certain Luke xi. 27.  
woman of the company lifted up her voice, and said  
unto him, Blessed *is* the womb that bare thee, and the  
paps which thou hast sucked.

But he said, Yea rather, blessed *are* they that hear \_\_\_\_\_ 28.  
the word of God, and keep it.

MATT. xii. ver. 29. and part of ver. 31.

29 Or else how can one enter into a strong man's house, and spoil his goods, except  
he first bind the strong man? and then he will spoil his house. 31 —I say unto you,

k Mark iii. 28.  
Luke xii. 10.  
l John v. 16.

<sup>k</sup> All manner of sin and blasphemy shall be forgiven unto men—

MARK iii. part of ver. 22. 24. ver. 25. part of ver. 26. 29.

22 —said—by the prince of the devils casteth he out devils. 24 And if a kingdom  
be divided against itself— 25 And if a house be divided against itself, that house  
cannot stand. 26 And if Satan—be divided— 29 But he that shall blaspheme against  
the Holy Ghost hath never forgiveness—

LUKE xi. ver. 14<sup>l</sup>—21. and ver. 23—27. 29—33.

14 And he was casting out a devil, and it was dumb. And it came to pass, when  
the devil was gone out, the dumb spake; and the people wondered. 15 But some of  
them said, <sup>l</sup> He casteth out devils through <sup>\*</sup> Beelzebub the chief of the devils. 16 And  
others, tempting *him*, sought of him a sign from heaven. 17 But he, knowing their  
thoughts, said unto them, Every kingdom divided against itself is brought to desolation;  
and a house *divided* against a house falleth. 18 If Satan also be divided against him-  
self, how shall his kingdom stand? Because ye say that I cast out devils through  
Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast  
*them* out? therefore shall they be your judges. 20 But if I with the finger of God  
cast out devils, no doubt the kingdom of God is come upon you. 23 He that is not  
with me is against me: and he that gathereth not with me scattereth. 24 <sup>m</sup> When  
the unclean spirit is gone out of a man, he walketh through dry places, seeking rest;  
and finding none, he saith, I will return unto my house whence I came out. 25 And  
when he cometh, he findeth *it* swept and garnished. 26 Then goeth he, and taketh  
*to him* seven other spirits more wicked than himself; and they enter in, and dwell  
there: and the last *state* of that man is worse than the first. 29 And when the people  
were gathered thick together, he began to say, This is an evil generation: they seek a  
sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as  
Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.  
31 The queen of the south shall rise up in the judgment with the men of this generation,  
and condemn them: for she came from the utmost parts of the earth to hear the wisdom  
of Solomon; and, behold, a greater than Solomon *is* here. 32 The men of Nineve  
shall rise up in the judgment with this generation, and shall condemn it: for they re-  
pent at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

l Matt. ix. 34.  
& xii. 24.  
\* Gr. Beelzebub,  
and so  
ver. 18, 19.

m Matt. xii.  
43.

§ 29. *Christ declares his faithful Disciples to be his real Kindred*<sup>62</sup>. Capernaum.

MATT. xii. 46, to the end. MARK iii. 31, to the end.

LUKE viii. 19, 20, 21.

- Matt. xii. 46. While he yet talked to the people, <sup>n</sup> behold, *his mother* nLukeviii.20.  
and his brethren  
Luke viii. 19. came to him—and could not come at him for the press;  
Mark iii. 31. and, standing without, sent unto him, calling him,  
Matt. xii. 46. desiring to speak with him.  
Mark iii. 32. And the multitudes sat about him, and they said unto him,  
Matt. xii. 47. one said unto him, Behold, thy mother and thy brethren  
stand without, desiring to speak with thee.  
—— 48. But he answered and said unto him that told him, Who  
is my mother? and who are my brethren?  
Mark iii. 34. And he looked round about on them which sat about  
him,  
Matt. xii. 49. and he stretched forth his hand toward his disciples, and  
said, Behold my mother and my brethren!  
—— 50. For whosoever shall  
Luke viii. 21. hear the word of God, and do it.  
Matt. xii. 50. do the will of my Father which is in heaven, the same  
is my brother, and sister, and mother<sup>63</sup>.

MATT. xii. part of ver. 46 and 47.

46 —stood without— 47 Then—

MARK iii. part of ver. 31, 32. ver. 33. part of ver. 34. and ver. 35.

31 There came then his brethren and his mother— 32 Behold, thy mother and thy  
brethren without seek for thee. 33 And he answered them, saying, Who is my  
mother, or my brethren? 34 —and said, Behold my mother and my brethren!  
35 For whosoever shall do the will of God, the same is my brother, and my sister,  
and mother.

LUKE viii. part of ver. 19. ver. 20. and part of ver. 21.

19 Then—*his mother* and his brethren— 20 And it was told him *by certain*  
which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And  
he answered and said unto them, My mother and my brethren are these which—

### § 30. *Parable of the Sower*<sup>64</sup>.

MATT. xiii. 1—10. MARK iv. 1—10. LUKE viii. 4—9<sup>65</sup>.

Matt. xiii. 1. The same day went Jesus out of the house, and sat Galilee.  
by the sea side.

<sup>62</sup> The order of St. Matthew and St. Mark is followed in the placing of this section, on the authority of the five harmonizers.

<sup>63</sup> The disciples of Christ were beloved by him more than his natural kindred. The spiritual affection towards those who were the children of God, was greater than the natural affection towards those who were related to him by the ties of blood.

<sup>64</sup> The order seems to be so decisively settled by St. Matthew xiii. 1. *ἐν δὲ τῇ ἡμέρᾳ ἐκεῖνῃ* κ. τ. λ. that Doddridge, Pilkington, Lightfoot, and Michaelis have placed it in its present



- e. and he began again to teach by the sea side : Mark iv. 1.  
 and great multitudes were gathered together unto him. Matt. xiii. 2.  
 And when much people were gathered together, and Luke viii. 4.  
 were come to him out of every city,  
 he entered into a ship, and sat in the sea; and the Mark iv. 1.  
 whole multitude was by the sea, on the land (and),  
 stood on the shore. Matt. xiii. 2.  
 And he taught them many things by parables<sup>65</sup>, and Mark iv. 2.  
 said unto them in his doctrine,

position. Archbishop Newcome, however, has inserted before Matt. xiii. 1. various passages of St. Luke (xi. 37. fn. xii. and xiii. 1—9.) His arguments for so doing have not appeared to be satisfactory, and I have preferred therefore the concurrent testimony of the other harmonizers. Michaelis also places the parable of the sower after Luke viii. 1; but so much of his arrangement is put together without adequate reasons, that his authority does not weigh so much with me as to induce me to reject, in this instance, the testimony of Lightfoot, &c. &c.

In the present order of St. Luke, we find that the account of Jesus' mother and his brethren desiring to speak with him, is mentioned as what happened after he had spoken the parable of the sower, &c.; whereas St. Matthew and St. Mark place it before the parable. Now, though it is evident from this observation, that the exact chronological order of facts is not strictly adhered to by all the Evangelists, yet it may appear also that the variation here is very inconsiderable: for we find, from all the accounts, that it was on the same day that the parable was spoken, and his friends came to him: and even a diary could not be esteemed very incorrect on account of such a transposition as this; so far is an historian from being liable to be charged with impropriety, in taking a liberty which all writers have freely indulged themselves in.

I have here followed the order of St. Matthew and St. Mark, as the circumstances related seem to require us to do: for, (1.) The multitudes that hindered Jesus' mother, and his brethren, from coming at him, seem to be those mentioned Mark iii. 19—22. And the reason why he would not go out unto them, was probably because he knew that they were come out to lay hold on him. (2.) When his mother and his brethren came, he was yet in the house; for they stood without, desiring to speak with him: but we find that, before he spake the parable, he went out of the house, and sat by the sea-side; and when he went into an house again, in the latter end of that day, he had sent the multitudes away. So that, had his relations come after he had spoken the parable, (as is said by St. Luke) they would have found no difficulty in getting access to him.—Pilkington, notes, p. 25.

<sup>65</sup> St. Luke relates, in a succession of chapters, several events not mentioned by the other Evangelists; and, with the exception of some few, which are supposed, from internal evidence arising from minute coincidences, to be the same as those related by the others, much difficulty has been generally experienced as to the order in which these events are to be placed. Lightfoot begins at Luke xi. 23, and goes on to chap. xviii. 1—15. Pilkington, from chap. x. 17, proceeds without one interruption to chap. xiii. 1—23, when he inserts the events related by St. John, chap. x. 22, &c.; he then proceeds to Luke xiii. 23, and thence through the intermediate chapters to Luke xvii. 1—11. Michaelis goes from Luke x. 37, to Luke xvii. without the incorporation of other passages. Doddridge begins with Luke x. 17—24, and proceeds without interruption to Luke xviii. 1—14, excepting that he transposes Luke ix. 51—56, to the last-mentioned passage. Newcome has bestowed very great labour on these chapters: he begins Luke x. 17—24; and, omitting from chap. xi. 14, to chap. xiii. 22, proceeds without interruption to chap. xvii. 1—10. From this brief statement it will appear, that the larger proportion of these chapters ought to be continuously put together. The several alterations and transpositions proposed by these harmonizers will be considered in the various notes in which the arrangements which have appeared most advisable will be defended. Archbishop Newcome seems to have departed, in some instances, from the order proposed by Lightfoot, without sufficient cause.

<sup>66</sup> It will be observed, that our Lord did not speak to the people in parables, till the Scribes and Pharisees had accused him of working his miracles by the power of an evil spirit. The Messiah then, in mercy and compassion to these hearers, and to all who were captious, began to address them in parables. This is well expressed in the translation of Matt. xiii. 13, 14, in the version published in 1729, 2 vols. 8vo. anonymously dedicated to Lord King, the then lord chancellor. "Therefore speak I to them in parables; because they overlook what they see, and are inattentive to what they hear, neither will they comprehend. And in them is fulfilled that prophecy of Esaias, 'by hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.

- Mark iv. 3. Hearken; Behold, there went out a sower to sow Sea of Galilee.  
 Luke viii. 5. his seed :  
 Mark iv. 4. and it came to pass, as he sowed, some fell by the way-  
 side ;  
 Luke viii. 5. and it was trodden down,  
 Mark iv. 4. and the fowls of the air came and devoured it up.  
 ——— 5. And some fell on stony ground, where it had not  
 much earth; and immediately it sprang up, because it  
 had no depth of earth :  
 ——— 6. But  
 Luke viii. 6. as soon as it was sprung up,  
 Mark iv. 6. when the sun was up, it was scorched ;  
 Luke viii. 6. it withered away, because it lacked moisture :  
 Mark iv. 6. and, because it had no root, it withered away.  
 Mark iv. 7. And some fell among thorns; and the thorns grew up  
 Luke viii. 7. with it  
 Mark iv. 7. and choked it, and it yielded no fruit.  
 Matt. xiii. 8. But other fell into good ground,  
 Luke viii. 8. and sprang up,  
 Mark iv. 8. and increased,  
 Matt. xiii. 8. and brought forth fruit, some ° an hundred-fold, some ° Gen. xxvi  
 sixty-fold, some thirty-fold. 12.  
 Luke viii. 8. And when he had said these things, he cried,  
 Mark iv. 9. and he said unto them, He that hath ears to hear, let  
 him hear.

For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see," &c. &c. &c.; and in ver. 16, "happy are you, that your eyes have sight, and that your ears have their hearing." The common idea, that our Lord spoke in parables, that the people might not understand him, and their condemnation be still increased, is as unfounded as it is blasphemous. The parallel passage, in Mark iv. 12, must be interpreted likewise according to the tenor of the context. It is a prophecy, fulfilled at the very time that our Lord was speaking; that though the people saw with their eyes the outward proofs of his divine power, yet they should not perceive the evidence arising therefrom, that he was the Messiah.

Dr. Adam Clarke has inserted, from Glassius, a very good dissertation on the nature and use of parabolical writing, at the end of his notes on Matt. xiii. He finds the following ten significations in Scripture.

1. The word parable means a simple comparison, Matt. xxiv. 32—38.
2. An obscure similitude, Matt. xv. 13—15: where Pharisaism is represented as a plant, &c.
3. A simple allegory, as in Matt. xiii.
4. A maxim, or wise sentence, as the corresponding Hebrew word מִשְׁלֵּ is used in 1 Kings iv. 22.
5. A by-word, or proverb of reproach, 2 Chron. vii. 20. Psalm xliv. 14. and lxix. 11. Jerem. xxiv. 9.
6. A frivolous, uninteresting discourse, or a disregarded and despised address, Ezek. xx. 49.
7. A simple proverb, or adage, Luke iv. 23.
8. A type, illustration, or representation, Heb. ix. 9; where the first tabernacle is said to have been a figure, a parable, to last only for a time.
9. A daring exploit, an unusual and severe trial, a case of imminent danger and jeopardy. It may be doubted whether this part of Dr. Clarke's criticism is managed with equal judgment. There appears to be no proper authority for the use of the word in this sense. The instance he adduces, Heb. xi. 19, where Abraham is said to have received his son from the dead, ἐν παραβόλῃ, "he being in the most imminent danger of losing his life," does not seem satisfactory; the common translation being undoubtedly preferable.
10. The word parable signifies also a very ancient and obscure prophecy, Ps. xlix. 4. Prov. i. 6. Matt. xiii. 35.

MATT. xiii. part of ver. 2. ver. 3—7. 9.

2—so that he went into a ship, and sat; and the whole multitude— 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up: 5 some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: 6 and when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them. 9 Who hath ears to hear, let him hear.

MARK iv. part of ver. 1. ver. 6. and part of ver. 8.

1—and there was gathered unto him a great multitude, so that— 5 But when the sun was up, it was scorched; and because it had no root, it withered away. 8 And other fell on good ground, and did yield fruit that sprang up—and brought forth, some thirty, and some sixty, and some an hundred.

LUKE viii. part of ver. 4, 5, 6, 7, 8.

4—he spake by a parable: 5 A sower went out to sow—and as he sowed, some fell by the way-side—and the fowls of the air devoured it. 6 And some fell upon a rock; and— 7 And some fell among thorns; and the thorns sprang up—and choked it. 8 And other fell on good ground—and bare fruit an hundred-fold—He that hath ears to hear, let him hear.

### § 31. *Reasons for teaching by Parables*<sup>67</sup>.

MATT. xiii. 10—18. MARK iv. 10, 11, 12. LUKE viii. part of ver. 9. and ver. 10.

And when he was alone, they that were about him with the twelve asked of him the parable; the disciples came, and said unto him, Why speakest thou unto them in parables?

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath: but unto them that are without, all these things are done in parables:

That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

<sup>r</sup> Isa. vi. 9.  
<sup>l</sup> Luke viii. 10.  
<sup>j</sup> John xii. 40.  
 Acts xxviii. 26. Rom. xi. 8.

<sup>67</sup> These sections, to the end of this part, are arranged in their present order upon the concurrent testimony of Lightfoot, Newcome, and Doddridge, and the regularity of the Scripture narrative. Pilkington has observed the same method; excepting that he has placed elsewhere the dining at the house of Matthew; an event which he inserts after the call of that apostle, and which has been already discussed. Michaelis varies too but little from this disposition. He seems doubtful where to place the treatment received by our Lord at Nazareth, (§ 41,) and supposes that this event took place but once: he reasons from the similarity of the two circumstances. See note on § 4, of this part.

- Matt. xiii. 15. For this people's heart is waxed gross, and *their ears* Gallee. are dull of hearing, and their eyes they have closed; lest at any time they should see with *their eyes*, and hear with *their ears*, and should understand with *their heart*, and should be converted, and I should heal them.
- 16. But <sup>a</sup> blessed *are* your eyes, for they see; and your <sup>a</sup> Luke x. 24 ears, for they hear.
- 17. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

MATT. xiii. part of ver. 10. and ver. 13.

10 And— 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

MARK iv. first part of ver. 11.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God—

LUKE viii. part of ver. 9, and ver. 10.

9 And his disciples asked him— 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

### § 32. *Explanation of the Parable of the Sower.*

MATT. xiii. 18—24. MARK iv. 13—24. LUKE viii. part of ver. 9. and 11—18.

- Mark iv. 10. They that were about him with the twelve asked of him the parable.
- Luke viii. 9. saying, What might this parable be?
- Mark iv. 13. And he said unto them, Know ye not this parable? and how then will ye know all parables?
- Matt. xiii. 18. Hear ye therefore the parable of the sower,
- Luke viii. 11. Now the parable is this: The seed is the word of God.
- Mark iv. 14. The sower soweth the word.
- Matt. xiii. 19. When any one heareth the word of the kingdom, and understandeth *it* not, then
- Mark iv. 15. immediately,
- Luke viii. 12. lest they should believe and be saved,
- Matt. xiii. 19. cometh the wicked *one*, and catcheth away that
- Mark iv. 15. the word
- Matt. xiii. 19. which was sown in his heart.
- 20. This is he which received seed by the way-side.
- But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;
- Mark iv. 16. immediately receive it with gladness:

Galilee. Yet hath he not root in himself, but dureth for a while ;  
 for a while believeth, and in time of temptation  
 for  
 afterward, when affliction,  
 when tribulation or persecution ariseth because of the  
 word, by and by he is offended,  
 and falleth away.

He also that received seed among the thorns is he  
 that heareth the word ;  
 and when he hath heard goeth forth,  
 and the cares,  
 and the care of this world, and the deceitfulness of  
 riches,  
 and pleasures of *this* life,  
 and the lusts of other things entering in,  
 choke the word, and he becometh unfruitful.

But he that receiveth seed into the good ground is  
 he that heareth the word, and understandeth *it* ;  
 and receiveth *it*  
 in an honest and good heart, [and] having heard the word,  
 keepeth *it*, and with patience,  
 which also beareth fruit, and bringeth forth, some an hun-  
 dred fold, some sixty, some thirty.

And he said unto them,  
 t No man, when he hath lighted a candle, covereth  
 it with a vessel, or putteth *it* under a bed ; but setteth  
*it* on a candlestick, that they which enter in may see  
 the light.

u For nothing is secret, that shall not be made mani-  
 fest ; neither *any thing* hid, that shall not be known and  
 come abroad.

If any man have ears to hear, let him hear.

MARK iv. part of ver. 15, 16, 17. ver. 18. part of ver. 19, 20, 21. and ver. 22.

15 And these are they by the way-side, where the word is sown ; but when they have heard, Satan cometh—and taketh away—that was sown in their hearts. 16 And these are they likewise which are sown on stony ground ; who, when they have heard the word— 17 And have no root in themselves, and so endure but for a time—or persecution ariseth for the word's sake, immediately they are offended. 18 And these are they which are sown among thorns ; such as hear the word, 19 —of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground ; such as hear the word—and bring forth fruit, some thirty fold, some sixty, and some an hundred. 21 —Is a candle brought to be put under a \* bushel, or under a bed ? and not to be set on a candlestick ? 22 \* For there is nothing hid, which shall not be manifested ; neither was any thing kept secret, but that it should come

\* The word in the original signifieth a less measure, as Matt. v. 15. abroad.  
 x Matt. x. 26.

MARK iv. part of ver. 15, 16, 17. ver. 18. part of ver. 19, 20, 21. and ver. 22.

12 Those by the way-side are they that hear ; then cometh the devil, and taketh away the word out of their hearts— 13 They on the rock *are they*, which, when they

hear, receive the word with joy ; and these have no root, which— 14 And that which Galilee. fell among thorns are they, which—and are choked with cares and riches—and bring no fruit to perfection. 15 But that on the good ground are they, which—bring forth fruit—

§ 33. *Christ directs his hearers to practise what they hear.*

MARK iv. 24, 25. LUKE viii. 18.

Mark iv. 24. And he saith unto them, Take heed what ye hear :

Luke viii. 18. how ye hear :

Mark iv. 24. <sup>u</sup> with what measure ye mete, it shall be measured to u Matt. vii. 2. you : and unto you that hear shall more be given.

——— 25. <sup>x</sup> For he that hath, to him shall be given : and he x Matt. xiii. 12. that hath not, from him shall be taken away even that which he hath ;

Luke viii. 18. even that which he <sup>\*</sup> seemeth to have.

\* Or, thinketh that he hath.

LUKE viii. part of ver. 18.

18 Take heed therefore—<sup>y</sup> for whosoever hath, to him shall be given ; and whoso- y Matt. xiii. 12. ever hath not, from him shall be taken—

§ 34. *Various Parables descriptive of Christ's Kingdom* <sup>68</sup>.

MATT. xiii. 24—54. MARK iv. 26—35.

Mark iv. 26. And he said, So is the kingdom of God, as if a man should cast seed into the ground ;

<sup>68</sup> ON THE PHRASE " THE KINGDOM OF HEAVEN."

This phrase, " the kingdom of heaven," is used in the New Testament to denote the various gradations of that dominion which the Messiah was about to establish. It sometimes alludes to its commencement, (Matt. iii. 2.) by the preaching, influence, and death of Christ ; sometimes it refers to its gradual progress, and the consequent setting up and establishment of the Christian Church, Matt. xiii. 47 ; sometimes it is used to express the future perfection and consummation of the happiness of mankind and of the Church in a future state. The word βασιλεία, ought frequently to be translated " the reign," instead of " the kingdom."

" Isaiah, Daniel, Micah, and others of the prophets, had encouraged the people to expect a time when the Lord of Hosts should reign in Mount Zion, and in Jerusalem, when the people of God should be redeemed, and made joyful in Messiah their king."—" This period was generally understood by the phrases βασιλεία τοῦ Θεοῦ and βασιλεία τῶν οὐρανῶν ; the first approach of which was preached by the Baptist, and afterwards by Christ." When the word therefore refers to the *time*, it ought to be rendered " the reign of God,"—" the reign of heaven ;" when to *place*, it should be translated " kingdom " (a).

We read also (Luke xvii. 21.) " the kingdom of God is within you." There is a dominion over the passions and the inferior nature of man, which may be justly called the kingdom of heaven, or the reign of divine power within us. And it is of little consequence to us, personally and individually, what may be the nature, origin, progress, extent, and consummation, of all the plans of Providence, which shall establish the kingdom of God in the world ; unless obedience to God, and faith in God, and the peace of God, be so known to us, that our nature become changed before Him. We may even assist to build up the ark which shall save a drowning world ; but, without repentance and faith, we, like the builders of the ark, may be destroyed by the deluge.

I am aware that the original, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν, may be translated " the kingdom of God is among you," or " is now being established in the midst of you ;" and the ἐντὸς is so used by Xenoph. Cyrop. l. 1 ; and in the Anab. lib. 6. c. 5. § 5. we read ἐντὸς τῆς φάλαγγος, *intra spatium, in quo exercitus erat.* The word is used twice only in the New Testament ; in Matt.

Galilee.

And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

xxiii. 26, where it evidently signifies the inside of the cup, &c.; and in this passage, Luke xvii. 21, where it is contrasted with the outward pomp and show with which the Jews expected the reign of their Messiah would commence. The kingdom of God cometh not *μετὰ παρατηρήσεως*. Heinsius paraphrases the word "non venit prestando, aut expectando regnum Domini." Schleusner quotes from Suidas, *ἐντός· οἱ λογισμοὶ καὶ ἐνθυμήσεις καὶ πάντα τὰ τῆς ψυχῆς κινήματα*; and the Alexandrian version translates the word קרב in the last clause of ver. 1, of Ps. ciii. by the word *ἐντός*, and ככל קרבי, where no other meaning can be assigned but that which is internal: that is, the thoughts and motives of the heart. The phrase also, כלכרת השמים, was used among the Jews to denote the influence of religion within the heart (b).

The Jews had long spoken of, anticipated, and described the future reign of the Messiah by the phrase now in question. They had been taught by their ancient prophets to expect a Messiah, who should restore the true religion, reform the Jewish people, atone for their sins, and release them from a foreign yoke. The apostles and our Lord used only the popular language, when they adopted the term expressive of this dominion of the Messiah. That the expressions *βασιλεία τοῦ Θεοῦ—βασιλεία τῶν οὐρανῶν—βασιλεία τοῦ Ἰησοῦ*, did not refer only to the kingdom or dominion of Christ in the future world, is evident from the proclamation of the Baptist, Matt. iii. 2, *ἤγγικε γὰρ ἡ βασιλεία*, &c. and from the nature of the addresses of our Lord, such as in Matt. vi. 33, *ζητεῖτε πρῶτον τὴν βασιλείαν τοῦ Θεοῦ*, and those in the Lord's prayer, "thy will be done in earth," &c.

As the treatise of Schoetgen is bound up with his larger work, and is rarely to be met with, I have made an extract from his observations on this phrase.

The expression *בכלכרת השמים*, the same as *ἡ βασιλεία τῶν οὐρανῶν*, frequently occurs in Jewish writers: in general it means the polity of the children of Israel under the old covenant, having God at its head. The kingdom of heaven is the same as the kingdom of God: in that kingdom the Jews were the subjects. Thus Josephus properly calls that government *θεοκρατία*, § 1 and 2.

To show that Jewish writers used the expression in this sense, several quotations are brought, § 3. One is from Rabbi Schemoth; "When they (the Israelites) came to Sinai, and received the kingdom of God," &c. Our author supposes this "receiving the kingdom of God," to imply a confession of faith, that may be repeated for the greater confirmation therein. He quotes Sohar Genes: "When a man goes to bed, he ought first of all to take upon himself the kingdom of heaven, and then repeat one or more prayers," § 4.

It appears that when a man used the prayer *Ktischma*, it was necessary first, *suscipere regnum cœlorum*, § 5, in fine. This is the common meaning of the phrase, "kingdom of heaven," among Jewish writers. Still they have used it (but rarely) in the sense of the times of the Messiah and the new dispensation. Targum, Micah iv. 17. "The kingdom of heaven shall be revealed unto them on Mount Zion, from this time to all eternity." But, independently of quotations from these writers, it may be shown, that the Jews used the expression in this sense; otherwise John the Baptist, the Pharisees, and the hearers, would neither have used the phrase, nor understood it. Thus a Pharisee (Luke xvii. 20.) asks, "When the kingdom of God should come?" § 6.

The expression took its origin from that passage of Daniel, where it is said, "Unto him was given a kingdom, &c. and his kingdom shall not be destroyed," § 7.

In the New Testament, the expression *ἡ βασιλεία τοῦ Θεοῦ*, means "the Christian Church," or "the Christian dispensation." The Apostle (Rom. xiv. 17.) exhorts Christians not to condemn others about meats; "for," says he, "the kingdom of God is not meat and drink;" that is, the Christian Church, under its king, the Messiah, is not bound by the ceremonies enjoined under the law, § 8.

There is sometimes an ellipsis of *τοῦ Θεοῦ*, or *τῶν οὐρανῶν*; the word *βασιλεία* occurring alone. Thus Christ is said to have preached the Gospel of the kingdom, i. e. of the kingdom of the Messiah. The Jews are called *νιοὶ τῆς βασιλείας*, because the kingdom of the Messiah was sent to them, § 9.

It also denotes *subjection to the kingdom of the Messiah*, Mark x. 15. "Whoever does not receive the kingdom of heaven," &c. § 10.

It is not denied that "the kingdom of heaven" is sometimes used to denote *eternal life*, § 11.

(b) Vide Schoetgen, Dissert. de regno Cœlorum, Hor. Heb. vol. i. p. 1149; Heinsius Exercit. Sacræ, p. 172; Schleusner in voc. ἐντός; and Valpy's Greek Test. in Luke xvii. 20.

- Mark iv. 29. But when the fruit is \* brought forth, immediately he putteth in the sickle, because the harvest is come. Galilee.  
\* Or, ripe.
- Matt. xiii. 24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :
- 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.
- 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- 27. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
- 28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
- 29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
- 30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
- 31. Another parable put he forth unto them, and he said,
- Mark iv. 30. saying,
- Matt. xiii. 31. Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?
- Mark iv. 30. <sup>z</sup> The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: z Luke xiii.  
19.
- Mark iv. 31. *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:
- 32. but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; and becometh a tree, so that the birds of the air come and lodge in the branches thereof;
- Matt. xiii. 32. under the shadow of it.
- Mark iv. 32. <sup>a</sup> Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three \* measures of meal, till the whole was leavened. a Luke xiii.  
20.
- 34. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: \* The word in the Greek is a measure containing about a peck and a half, wanting a little more than a pint.
- Mark iv. 33. and with many such parables spake he the word unto them, as they were able to hear *it*.
- Mark iv. 34. But without a parable spake he not unto them:
- Matt. xiii. 35. That it might be fulfilled which was spoken by the prophet, saying, <sup>b</sup> I will open my mouth in parables; I <sup>2</sup>.



- Gallilee. will utter things which have been kept secret from the foundation of the world. Matt. xiii. 35.
- And when they were alone, he expounded all things to his disciples. Mark iv. 34.
- Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. Matt. xiii. 36.
- He answered and said unto them, He that soweth the good seed is the Son of man: the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; — 37.
- c Joel iii. 13. Rev. xiv. 15. the enemy that sowed them is the devil; e the harvest is the end of the world, and the reapers are the angels. — 38.
- As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. — 39.
- The Son of man shall send forth his angels, and they shall gather out of his kingdom all \* things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. — 40.
- \* Or, scandals. d Dan. xii. 3. d Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. — 41.
- Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. — 42.
- Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. — 43.
- Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every Scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old. And it came to pass, *that* when Jesus had finished these parables, he departed thence. — 44.
- 45.
- 46.
- 47.
- 48.
- 49.
- 50.
- 51.
- 52.
- 53.

MATT. xiii. part of ver. 32.

32 Which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs—

MARK iv. part of ver. 32.

32 —so that the fowls of the air may lodge—

§ 35. *Christ crosses the Sea of Galilee, and calms the Tempest.*

MATT. viii. 18—28. MARK iv. part of ver. 35. to the end.

LUKE viii. 22—26.

- Matt. viii. 18. Now when Jesus saw great multitudes about him, Sea of Galilee.  
 Luke viii. 22. it came to pass  
 Mark iv. 35. the same day, when the even was come,  
 Luke viii. 22. that he went into a ship with his disciples :  
 Matt. viii. 18. [and] he gave commandment to depart ;  
 Luke viii. 22. and he said unto them, Let us go over unto the other side of the lake.  
 Matt. viii. 19. <sup>e</sup> And a certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. e Luke ix. 57.  
 ——— 20. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests ; but the Son of man <sup>69</sup> hath not where to lay *his* head.  
 ——— 21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.  
 ——— 22. But Jesus said unto him, Follow me ; and let the dead bury their dead.  
 ——— 23. And when he was entered into a ship, his disciples followed him.  
 Mark iv. 36. And when they had sent away the multitude, they took him even as he was in the ship ;  
 Luke viii. 22. and they launched forth.  
 Mark iv. 36. And there were also with him other little ships.  
 Luke viii. 23. But as they sailed he fell asleep :  
 Matt. viii. 24. And, behold, there arose  
 Mark iv. 37. a great storm of wind,  
 Luke viii. 23. and there came down a storm of wind on the lake ; (and)  
 Matt. viii. 24. a great tempest in the sea,  
 Mark iv. 37. and the waves beat into the ship,  
 Matt. viii. 24. insomuch that the ship was covered with the waves : but he was asleep ;  
 Luke viii. 23. and they were filled *with water*, and were in jeopardy.  
 Mark iv. 38. And he was in the hinder part of the ship, asleep on a pillow.  
 Matt. viii. 25. And his disciples came to *him*, and awoke him, saying,

<sup>69</sup> In this section Christ calls Himself, for the first time, “ the Son of man.”

Sea of Galilee. Master, carest thou not that we perish? Mark iv. 38.  
 Lord, save us: we perish. Matt. viii. 25.  
 And he saith unto them, Why are ye fearful, O ye of —— 26.  
 little faith? Then he arose, and rebuked the winds and  
 the sea;  
 and the raging of the water: Luke viii. 24.  
 and said unto the sea, Peace, be still. And the wind Mark iv. 39.  
 ceased, and there was a great calm.  
 And he said unto them, Why are ye so fearful? how —— 40.  
 is it that ye have no faith?  
 But the men marvelled, Matt. viii. 27.  
 and they feared exceedingly, and said one to another, Mark iv. 41.  
 What manner of man is this?  
 for he commandeth even the winds and the water, and Luke viii. 25.  
 they obey him:  
 that even the winds and the sea obey him! Matt. viii. 27.

MATT. viii. part of ver. 18, 26, 27.

18 —unto the other side— 26 —and there was a great calm— 27 —saying,  
 What manner of man is this,

MARK iv. part of ver. 35, ver. 36, and part of ver. 37, 38, 39 and 41.

35 And — he saith unto them, Let us pass over unto the other side. 36 And when  
 they had sent away the multitude, they took him even as he was in the ship. And  
 there were also with him other little ships. 37 And there arose—so that it was now  
 full. 38 —and they awake him, and say unto him— 39 And he arose, and rebuked  
 the wind— 41 —that even the wind and the sea obey him?

LUKE viii. part of ver. 22, 24, 25.

f Matt. viii. 23. 22 f Now—on a certain day— 24 And they came to him, and awoke him, saying,  
 Master, master, we perish. Then he arose, and rebuked the wind—and they ceased,  
 and there was a calm. 25 And he said unto them, Where is your faith? And they  
 being afraid wondered, saying one to another, What manner of man is this!

### § 36. *Christ heals the Gadarene Demoniac*<sup>70</sup>.

MATT. viii. 28. to the end. MARK v. 1—21. LUKE viii. 26—40.

And they came over unto the other side of the sea, Mark v. 1.  
 into the country of the Gadarenes;  
 the country of the Gergesenes, Matt. viii. 28.

<sup>70</sup> The best interpretation that I have met with of this wonderful history of the Gadarene demoniac, and the loss of the herd of swine, is that of the celebrated Hutchinsonian divine, Jones of Nayland, in his sermon on the Gadarene demoniac. "In the moral application," he remarks, "of this miracle, the sense is very plain; for if sin is, in every man, what the devil is in a demoniac, then it is evident the same man may be under the dominion of a legion of vices and evil passions at once." The devil was permitted to go into the herd of swine to show the power of the destroyer, and by a significant action make known to man the utter destruction of those who suffer themselves to be led captive by the spirit of evil. These unclean animals are a fit representation of the human race, in their fallen and degraded condition, and as such are often used in Scripture. See Matt. vii. 6. 2 Pet. ii. 22. Prov. xi. 22.

Archbishop Newcome justly observes, of the apparent discrepancy between St. Matthew, who mentions two demoniacs, and St. Mark and St. Luke, who mention one only, that the rule of Le Clerc must be applied.—*Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat.* "One of the demoniacs was remarkable," says Dr. Farmer, "for his superior fierceness." Or Mark and Luke mention only one, because one only returned to express his gratitude.

- Luke viii. 26. which is over against Galilee. Galilee.  
 Mark v. 2. And when he was come out of the ship, immediately there met him out of the tombs,  
 Luke viii. 27. out of the city, a certain man  
 Matt. viii. 28. possessed with devils, coming out of the tombs,  
 Luke viii. 27. which had devils a long time, and ware no clothes, neither abode in *any* house, but  
 Mark v. 3. who had *his* dwelling among the tombs; and no man could bind him, no, not with chains :  
 ——— 4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any *man* tame him.  
 ——— 5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones ;  
 Matt. viii. 28. exceeding fierce, so that no man might pass by that way.  
 ——— 29. And, behold,  
 Mark v. 6. when he saw Jesus afar off, he ran,  
 Luke viii. 28. and fell down before him,  
 Mark v. 6. and worshipped him,  
 ——— 7. and cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? art thou come hither to torment us before the time?  
 Matt. viii. 29. I beseech thee,  
 Luke viii. 28. I beseech thee,  
 Mark v. 7. I adjure thee by God, that thou torment me not.  
 Luke viii. 29. (For he had commanded the unclean spirit to come out of the man.  
 Mark v. 8. For he said unto him, Come out of the man, *thou* unclean spirit.  
 Luke viii. 29. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness).  
 Mark v. 9. And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many; because many devils were entered into him.  
 Luke viii. 30. because many devils were entered into him.  
 Mark v. 10. And he besought him much that he would not send them away out of the country:  
 Luke viii. 31. that he would not command them to go out into the deep.  
 Mark v. 11. Now there was there  
 Matt. viii. 30. a good way off from them,  
 Mark v. 11. nigh unto the mountains, a great herd of swine feeding.  
 ——— 12. And all the devils besought him, saying,  
 Matt. viii. 31. If thou cast us out, suffer us to go away into the herd of swine ;  
 Mark v. 12. send us into the swine, that we may enter into them.

Galilee.

And forthwith Jesus gave them leave. [And] said unto them, Go.

Mark v. 13.  
Matt. viii. 32.

And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand;) and were choked in the sea; and perished in the waters.

Mark v. 13.

And they that fed the swine fled, and told *it* in the city, and in the country; and what was befallen to the possessed of the devils.

Matt. viii. 32.

Mark v. 14.

Matt. viii. 33.

And, behold, the whole city came out to meet Jesus; and they went out to see what it was that was done.

——— 34.

Mark v. 14.

And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: at the feet of Jesus, and they were afraid.

——— 15.

Luke viii. 35.

Mark v. 15.

And they that saw *it* told them how it befel to him that was possessed with the devil, and *also* concerning the swine.

——— 16.

And

——— 17.

Then the whole multitude of the country of the Gadarenes round about besought him to depart from them;

Luke viii. 37.

they began to pray him to depart out of their coasts: for they were taken with great fear: and he went up into the ship, and returned back again.

Mark v. 17.

Luke viii. 37.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

Mark v. 18.

Howbeit Jesus suffered him not, but Jesus sent him away,

——— 19.

Luke viii. 38.

but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

Mark v. 19.

And he departed, and began to publish in Decapolis,

——— 20.

published throughout the whole city,

Luke viii. 39.

how great things Jesus had done for him: and all *men* did marvel.

Mark v. 20.

MATT. viii. part of ver. 28, 29, 30, 31, 32, 33, 34.

28 & And when he was come to the other side into—there met him two— 29 —they cried out, saying, What have we to do with thee, Jesus, thou Son of God? 30 And there was—an herd of many swine feeding. 31 So the devils besought him, saying— 32 And he—And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea— 33 And they that kept them fled, and went their ways into the city, and told every thing— 34 —and when they saw him, they besought *him* that he would depart out of their coasts.

MARK v. part of ver. 2. 6.

2 —a man with an unclean spirit. 6 But—

LUKE viii. part of ver. 26, 27, 28, 30, 31. ver. 32, 33, 34, 35, 36. and part of ver. 36, 39. Galilee.

26 And they arrived at the country of the Gadarenes— 27 And when he went forth to land, there met him—in the tombs. 28 When he saw Jesus, he cried out—and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high—torment me not. 30 And Jesus asked him, saying, What is thy name? And he said Legion— 31 And they besought him— 32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. 34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 36 They also which saw *it* told them by what means he that was possessed of the devils was healed. 38 Now the man out of whom the devils were departed besought him that he might be with him—saying, 39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and—how great things Jesus had done unto him.

§ 37. *Christ dines with Matthew.*

MATT. ix. 10—18. MARK ii. 15—23. LUKE v. 29. to the end.

Luke v. 29. And Levi made him a great feast in his own house :  
and  
Mark ii. 15. it came to pass, that, as Jesus sat at meat in his house,  
Matt. ix. 10. behold,  
Luko v. 29. there was a great company of Publicans and of others,  
Matt. ix. 10. and sinners came  
Luko v. 29. that sat down with them ;  
Mark ii. 15. also together with Jesus and his disciples : for there  
were many, and they followed him.  
——— 16. And when the Scribes and Pharisees saw him eat with  
Publicans and sinners, they said unto his disciples, How  
is it that  
Matt. ix. 11. your Master  
Mark ii. 16. eateth and drinketh with Publicans and sinners ?  
Luke-v. 30. But their Scribes and Pharisees murmured against  
his disciples, saying, Why do ye eat with Publicans  
and sinners ?  
Matt. ix. 12. But when Jesus heard *that*,  
Luke v. 31. Jesus answering said unto them, They that are whole  
need not a physician ; but they that are sick.  
Matt. ix. 13. But go ye and learn what *that* meaneth, <sup>h</sup> I will have <sup>h</sup> I Hos. vi. 6.  
mercy, and not sacrifice : <sub>ch</sub>  
Luke v. 32. I came not to call the righteous, but sinners to re-  
pentance.  
Mark ii. 18. And the disciples of John and of the Pharisees used  
to fast :  
Luke v. 33. And they said unto him, Why do the disciples of John  
fast often, and make prayers, and likewise *the disciples of*  
the Pharisees ; but thine eat and drink,

Galilee.

(and) fast not?

Matt. ix. 14.

And he said unto them, Can ye make the children of the bride-chamber fast, [and]

Luke v. 34.

mourn,

Matt. ix. 15.

while the bridegroom is with them?

Luke v. 34.

as long as they have the bridegroom with them, they cannot fast.

Mark ii. 19.

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Luke v. 35.

And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent,

——— 36.

the new piece,

Mark ii. 21.

which is put in to fill it up, taketh away from the old

Matt. ix. 16.

garment, and the rent is made worse;

Mark ii. 21.

and the piece that was *taken* out of the new agreeth not with the old.

Matt. ix. 16.

Luke v. 36.

And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

——— 37.

But new wine must be put into new bottles; and both are preserved.

——— 38.

No man also having drunk old *wine* straightway desires new; for he saith, The old is better.

——— 39.

MATT. ix. part of ver. 10. ver. 11. part of ver. 12, 13. ver. 14. part of ver. 15, 16. and ver. 17.

10 And it came to pass, as Jesus sat at meat in the house—many Publicans—and sat down with him and his disciples. 11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with Publicans and sinners? 12 —he said unto them, They that be whole need not a physician, but they that are sick.

i 1 Tim. i. 15.

k Mark ii. 18.

Luke v. 35.

13 —for I am not come to call the righteous,<sup>i</sup> but sinners to repentance. 14 Then came to him the disciples of John, saying, <sup>k</sup> Why do we and the Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the children of the bride-chamber—as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16 No man putteth a piece of <sup>\*</sup> new cloth unto an old garment: for that—from the— 17 Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

\* Or, raw, or unwrought cloth.

MARK ii. part of ver. 15, 16. ver. 17, 18. part of ver. 19. ver. 20. part of ver. 21. and ver. 22.

i Luke v. 35.

15 And—many Publicans and sinners sat— 16 —he— 17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. 18 <sup>l</sup> And the disciples of John and the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them?— 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seweth

† Or, raw, or unwrought

a piece of † new cloth on an old garment: else—that filled it up taketh—and the rent is

made worse. 22 And no man putteth new wine into old bottles: else the new wine Galliec. doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

§ 38. *Jairus' Daughter is healed, and the infirm Woman*<sup>71</sup>.

MATT. ix. 1. and 18 —27. MARK v. 21. to the end. LUKE viii. 40. to the end.

Luke viii. 40. And it came to pass, that,

<sup>71</sup> ON AN OPINION OF MICHAELIS RESPECTING THE GOSPEL OF ST. MATTHEW.

One of the boldest, most unwarrantable, and mischievous opinions of the German commentator, Michaelis, is, that the present Gospel of St. Matthew is a translation, and an erroneous translation of the Gospel which the Evangelist originally wrote in Hebrew. Michaelis renders into Hebrew a few passages of the Greek Gospel, and varying the expression of the Evangelist, so as to suit his own ingenious but imaginary conjectures, he endeavours to prove that St. Matthew used the Hebrew words into which Michaelis translates his Greek, and that St. Matthew's translator actually misunderstood the meaning of his original. The inspiration of St. Matthew is thus destroyed at once. The boldest conjectures of the most adventurous of our English critics sink into insignificance when compared with this effort. Bowyer and Markland would have been terrified. Even the editors of the New and Improved Version would have seen, without regret, their star-like lustre eclipsed by the superior splendour of this baneful meteor. Michaelis, however, has provided his reader with arguments against his own error. In the preceding section he reasons against the possibility of proving the existence of any mistakes of translation in the Greek Gospel of St. Matthew; and he there observes, "that no one can shew any such mistakes;" and, "if the Greek Gospel is a translation, the original is lost; and therefore a comparison between them, *which alone can determine the question*, cannot take place." I may observe here, that Michaelis, though a learned and useful authority in many instances, must be read with caution, and many of his conclusions rejected. Bishop Randolph wrote a tract on this subject, which did justice to the learned German, while it pointed out his errors (a).

The opinion of Michaelis on the evangelical narrative of the raising of Jairus' daughter is contained in this part of his work to which I am now referring. In Matt. ix. 18. he observes, that "Jairus says of his daughter, *ἄρτι ἐτελεύτησε*, 'she is already dead;' whereas, according to St. Mark, v. 23. he says, *ἐσχάτως ἔχει*, 'she is at the point of death;' and receives the first intelligence of her death as he was returning home, accompanied by Christ. Various artifices have been used by the harmonists to reconcile this contradiction, and with very little success; but as soon as we reflect on the words, which *must have stood in the original*, all difficulty vanishes on this head. For *מתה ערה* may signify either, 'she is now dead,' or, 'she is now dying.' St. Matthew's translator rendered the word according to the former punctuation, whereas *he ought rather to have adopted the latter*; as appears from what is related by the two other Evangelists."

Upon this, Archbishop Laurence, in his Sermon upon Philological Speculation, observes, that the *ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν*, is sufficiently explained by commentators, (in order to reconcile it with St. Mark's account,) in the sense of "my daughter is (perhaps) by this time dead:" but, even taking it in the strongest point of view, it can only be considered as one of those minute variations which tend to prove that the Evangelists did not write in concert. "But," as Bishop Marsh remarks, "it is not St. Matthew alone who on this occasion uses the past tense; for St. Luke has the perfectly synonymous expression, *ἀπέθνησκεν*. With the points, *מתה* 3 pers. sing. perf. fæm, signifies *mortua est*; and *מתה* past fæm, signifies *moriens* (b)." I have rejected the points of the various Hebrew words used in the several quotations in these notes: because the arguments which may satisfy us of their antiquity, do not entirely prove their authority.

In the fifth volume, 4to. edit. p. 332—372. of Lardner's Works, is a long and admirable vindication of the three miracles of our Saviour—the raising the widow's son, the daughter of Jairus, and Lazarus; it is too long to abridge.

Among the Barrington Papers I find an inquiry into the circumstances of this miracle. It is contained in a letter to Dr. Lardner, dated Dec. 30, 1729. Among the papers prefixed to the Life of Dr. Lardner, in the beginning of the first volume, is a reply throughout.

(a) See Bishop Marsh's Michaelis, vol. iii. part 1. p. 151-2. and Archbishop Laurence's notes to the Sermon on Philological Speculation, p. 34. (b) Vide Bishop Marsh's note, Michaelis, vol. iii. part ii. p. 127.



Galilee.

- when Jesus was passed over again by ship unto the other side, Mark v. 21.
- He came into his own city ; Matt. ix. 1.
- [and] when Jesus was returned, the people *gladly* received him, Luke viii. 40.
- much people gathered unto him, Mark v. 21.
- for they were all waiting for him, Luke viii. 40.
- and he was nigh unto the sea. And Mark v. 21.
- While he spake these things unto them, Matt. ix. 18.
- behold, there cometh one of the rulers of the synagogue, Jairus by name ; and when he saw him, he fell at his feet, Mark v. 22.
- down at Jesus' feet, and besought him Luke viii. 41.
- and worshipped him, Matt. ix. 18.
- And besought him greatly, Mark v. 23.
- that he would come into his house : Luke viii. 41.
- saying, My little daughter lieth at the point of death : Mark v. 23.
- I pray thee*, come and lay thy hands on her, that she may be healed ; and she shall live.
- For he had one only daughter, about twelve years of age, and she lay a dying. Luke viii. 42.
- And Jesus arose, Matt. ix. 19.
- And *Jesus* went with him ; and Mark v. 24.
- so *did* his disciples. Matt. ix. 19.
- But as he went, the people thronged him ; Luke viii. 42.
- much people followed him, and thronged him. Mark v. 24.
- And, ——— 25.
- behold, Matt. ix. 20.
- a certain woman, Mark v. 25.
- which was diseased, Matt. ix. 20.
- which had an issue of blood twelve years, Mark v. 25.
- And had suffered many things of many physicians, ——— 26.
- and had spent all that she had upon physicians, neither could be healed of any, Luke viii. 43.
- and was nothing bettered, but rather grew worse, Mark v. 26.
- When she heard of Jesus, came in the press behind, ——— 27.
- and touched his garment ;
- touched the hem of his garment : Matt. ix. 20.
- For she said, If I may touch but his clothes, I shall be whole. Mark v. 29.
- And immediately her issue of blood stanch'd. Luke viii. 44.
- And straightway the fountain of her blood was dried up ; and she felt in *her* body that she was healed of that plague. Mark v. 29.
- And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes ? ——— 30.
- And ——— 31.

- Luke viii. 45. When all denied, Peter and they that were with him Galilee.  
said,  
Mark v. 31. his disciples said unto him,  
Luke viii. 45. Master,  
Mark v. 31. Thou seest the multitude thronging thee,  
Luke viii. 45. and press thee,  
Mark v. 31. and sayest thou, Who touched me ?  
Luke viii. 46. And Jesus said, Somebody hath touched me : for I  
perceive that virtue is gone out of me.  
Mark v. 32. And he looked round about to see her that had done  
this thing.  
—— 33. But the woman,  
Luke viii. 47. when the woman saw that she was not hid, she came  
Mark v. 3. fearing and trembling, knowing what was done in her,  
and fell down before him, and told him all the truth ;  
Luke viii. 47. she declared unto him, before all the people, for what  
cause she had touched him, and how she was healed  
immediately.  
Matt. ix. 22. And when he saw her, he said  
Luke viii. 48. unto her, Daughter, be of good comfort :  
Mark v. 34. Daughter, thy faith hath made thee whole ; go in peace,  
and be whole of thy plague.  
Matt. ix. 22. And the woman was made whole from that hour.  
Mark v. 35. While he yet spake, there came from the ruler of the  
synagogue's *house certain* which said, Thy daughter is  
dead ; why troublest thou the Master any farther ?  
Luke viii. 50. But when Jesus heard it,  
Mark v. 36. As soon as Jesus heard the word that was spoken,  
Luke viii. 50. he answered him,  
Mark v. 36. and said unto the ruler of the synagogue,  
Luke viii. 50. saying,  
Mark v. 36. Be not afraid, only believe.  
Luke viii. 50. Fear not—and she shall be made whole.  
—— 51. And when he came into the house,  
Mark v. 37. he suffered no man to follow him, save Peter, and James,  
and John the brother of James.  
—— 38. And he cometh to the house of the ruler of the syna-  
gogue, and seeth the tumult,  
Matt. ix. 23. and saw the minstrels and the people making a noise,  
Mark v. 38. and them that wept and wailed greatly.  
—— 39. And when he was come in, he saith unto them, Why  
make ye this ado, and weep ?  
Matt. ix. 24. Give place :  
Luke viii. 52. Weep not ;  
Mark v. 39. [for] the damsel is not dead, but sleepeth.  
—— 40. And they laughed him to scorn ;  
Luke viii. 53. knowing that she was dead.  
Mark v. 40. But when he had put them all out,

Galilee.

when the people were put forth,  
 he taketh the father and mother of the damsel, and  
 them that were with him, and entereth in where the  
 damsel was lying.

Matt. ix. 25.

Mark v. 40.

And he took the damsel by the hand,  
 and called,  
 and said unto her, Talitha cumi; which is, being in-  
 terpreted, Damsel, I say unto thee, arise.

——— 41.

Luke viii. 54.

Mark v. 41.

And her spirit came again.

Luke viii. 55.

And straightway the damsel arose, and walked; for  
 she was of the age of twelve years:

Mark v. 42.

and he commanded  
 that something should be given her to eat.

Luke viii. 55.

Mark v. 43.

And her parents were astonished:  
 they were astonished with a great astonishment.

Luke viii. 56.

Mark v. 42.

And he charged them straitly that no man should  
 know it;

——— 43.

that they should tell no man what was done.

Luke viii. 56.

And \* the fame hereof went abroad into all that land.

Matt. ix. 26.

\* Or, this  
 fame.

MATT. ix. part of ver. 1. 18, 19, 20. ver. 21. and part of ver. 22, 23, 24, 25.

1 —and entered into a ship, and passed over, and— 18 —behold, there came a certain ruler—saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19 —and followed him, and— 20 And—a woman—with an issue of blood twelve years, came behind him, and— 21 For she said within herself, If I may but touch his garment, I shall be whole. 22 But Jesus turned him about —Daughter, be of good comfort; thy faith hath made thee whole.— 23 And when Jesus came into the ruler's house— 24 He said unto them—for the maid is not dead, but sleepeth. And they laughed him to scorn. 25 But—he went in, and took her by the hand, and the maid arose.

LUKE viii. part of ver. 41, 43, 44, 45, 47. ver. 48, 49. and part of ver. 51, 52, 53, 54, 55, 56.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell— 43 And a woman having an issue of blood twelve years, which had spent all her living— 44 Came behind him, and touched the border of his garment— 45 And Jesus said, Who touched me?—said—the multitude throng thee and press thee, and sayest thou, Who touched me? 47 And—trembling, and falling down before him— 48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace. 49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. 51 —he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her: but he said—she is not dead, but sleepeth. 53 And they laughed him to scorn— 54 And he put them all out, and took her by the hand—saying, Maid, arise. 55 —and she arose straightway—to give her meat. 56 —but he charged them—

### § 39. Christ restores two Blind Men to sight.

MATT. ix. 27—32.

And when Jesus departed thence, two blind men followed him, 27 crying, and saying, Thou Son of David, have mercy on us. And 28 when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this?

29 They said unto him, Yea, Lord. Then touched he their eyes, Gallilee.  
 30 saying, According to your faith be it unto you. And their eyes  
 were opened; and Jesus straitly charged them, saying, See *that*  
 31 no man know *it*. But they, when they were departed, spread  
 abroad his fame in all that country.

§ 40. *Christ casts out a Dumb Spirit.*

MATT. ix. 32, 33, 34.

32 <sup>m</sup> As they went out, behold, they brought to him a dumb man m Luke xi. 14.  
 33 possessed with a devil. And when the devil was cast out, the  
 dumb spake: and the multitudes marvelled, saying, It was never  
 34 so seen in Israel. But the Pharisees said, <sup>n</sup> He casteth out devils n Ch. xii. 24.  
 Mark iii. 22.  
 Luke xi. 15.  
 through the prince of the devils.

§ 41. *Christ returns to Nazareth, and is again ill-treated there.*

MATT. xiii. 54, to the end. MARK vi. 1—6.

Mark vi. 1. And he went out from thence, and came into his own Nazareth.  
 country; and his disciples follow him.

——— 2. And

Matt. xiii. 54. when he was come into his own country,

Mark vi. 2. when the sabbath day was come, he began to teach in  
 the synagogue: and

Matt. xiii. 54. insomuch that

Mark vi. 2. many hearing *him* were astonished,

Matt. xiii. 54. and said,

Mark vi. 2. From whence hath this *man* these things? and what wis-  
 dom *is* this which is given unto him, that even such  
 mighty works are wrought by his hands?

——— 3. Is not this the carpenter, the son of Mary, the brother  
 of James, and Joses, and of Juda, and Simon? and are  
 not his sisters here with us?

Matt. xiii. 55. <sup>o</sup> Is not this the carpenter's son? is not his mother o John vi. 42.  
 called Mary? and his brethren, James, and Joses, and  
 Simon, and Judas?

——— 56. are they not all with us? Whence then hath this *man* all  
 these things?

Mark vi. 3. And they were offended at him.

——— 4. But Jesus said unto them, <sup>p</sup> A prophet is not without p John iv. 44.  
 honour, but in his own country, and among his own kin,  
 and in his own house.

——— 5. And he could there do no mighty work,

Matt. xiii. 58. because of their unbelief;

Mark vi. 5. save that he laid his hands upon a few sick folk, and  
 healed *them*.

——— 6. And he marvelled because of their unbelief.

Nazareth.

MATT. xiii. part of ver. 54. 56. ver. 57. and part of ver. 58.

54 And—he taught them in their synagogue—they were astonished—Whence hath this *man* this wisdom, and *these* mighty works? 56 And his sisters— 57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there—

MARK vi. part of ver. 6.

u Luke xiii. 22.

6 —<sup>u</sup> And he went round about the villages, teaching.§ 42. *Christ preaches again throughout Galilee.*

MATT. ix. 35, to the end.

q Mark vi. 6. Luke xiii. 22.

<sup>q</sup> And Jesus went about all the cities and villages, teaching in 35 their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

r Mark vi. 34.

<sup>r</sup> But when he saw the multitudes, he was moved with com- 36 passion on them, because they <sup>\*</sup> fainted, and were scattered abroad, <sup>\*</sup> as sheep having no shepherd. Then saith he unto his 37 disciples, <sup>t</sup> The harvest truly is plenteous, but the labourers *are* few; pray ye therefore the Lord of the harvest, that he will 38 send forth labourers into his harvest.

\* Or, were tired and lay down.  
 s Num. xxvii. 17.  
 t Luke x. 2.

## PART IV.

*From the Mission of the Twelve Apostles to the Mission of the Seventy.*§ 1<sup>1</sup>. *Christ's Commission to the Twelve Apostles<sup>2</sup>.*

MATT. x. xi. 1. MARK vi. 7—14. LUKE ix. 1—7.

On a progress, probably in Galilee.

THEN he called his twelve disciples together, and gave Luke ix. 1. them power and authority over all devils.

<sup>1</sup> The various sections of this part are placed in the same order in which they are respectively inserted in the arrangements of the five harmonizers by whom I am principally guided. Doddridge considers John vii. 1. as belonging to the same passages to which it is annexed by the others; though, for the sake of convenience, he joins it with the rest of the chapter (a). Michaelis also places the calling of the twelve Apostles in the order of St. Matthew, and inserts John vii. 1. at the head of various passages, which he considers supplementary to the accounts of the other Evangelists.

<sup>2</sup> ON THE CHRISTIAN MINISTRY.

Our Lord had now continued his ministry till the whole population of Judæa, Samaria, and Galilee, had heard of his miracles and preaching. Many had followed him from place to place, and from these he selected twelve, as the constant witnesses of his actions. The word *ἐκλεγμένοι*, which in our translation is interpreted "they faint," is generally considered as an erroneous reading. It is rejected by Griesbach, and all the best MSS., Versions, and Fathers, who read *ἰσχυμένοι*, which may be rendered "grieved," or "melancholy;" and this interpretation is supported by the harmony. For it does not appear that our Lord was followed by the multitudes to

(a) Vide notes and paraphrase, Doddridge's Fam. Expositor, sect. 98, vol. i. p. 503.

<sup>2</sup> See next page.

Matt. x. 1.

And \* when he had called unto *him* his twelve disciples, he gave them power \* *against* unclean spirits, to

On a progress, probably in Galilee.

a Mark iii. 14. Luke ix. 1.

\* Or, over.

any very considerable distance from their respective cities (Matt. ix. 36, compared with 35, and Mark vi. 6), but that our Saviour's compassion was excited for the people, whom he saw to be grieved for want of proper instruction, and scattered abroad as sheep having no shepherd. To remove this spiritual dearth, he gave the first commission to his Apostles to proceed to the house of Israel, and declare to them that their Messiah had come, and to preach to them the kingdom of God. Our Lord afterwards sent out the Seventy to prepare the people for his reception; enjoining them to preach in those cities only which himself intended to visit (Luke x. 1); whereas the Apostles were commanded to preach to all the lost sheep of the house of Israel.

The ordination of the Apostles to preach the kingdom of God leads us to consider the manner in which the Church, which Christ had come to establish, was to be perpetuated among mankind until his coming again. The question, therefore, what plan of Church government was instituted by our Lord and his Apostles? cannot be esteemed unimportant.

The priesthood under the Mosaic economy was so publicly instituted, that its validity and divine origin were never disputed. The rebellion of Corah, Dathan, and Abiram, proceeded only from envy at its exclusive nature; and though the kings in after ages innovated during the prevalence of idolatry, and made priests of "the lowest," or, as it would be better rendered, of "the common people;" the line of the succession was considered sacred, and none were admitted into the order of the priesthood, or acknowledged as priests by the people, who could not trace their descent from the sacerdotal house of Aaron.

This regular succession of the priesthood, on the part of the Jews, has been sometimes supposed to form an objection to the Christian dispensation. "If the Christian religion be true," it has been argued, "its priesthood would have been divinely appointed, and its succession rigorously observed. The whole Christian world, on the contrary, is divided on this point: it is to be presumed, therefore, that the claims of that religion are at least dubious, in which the origin of the priesthood is so uncertain, and its various pretensions and orders so jarring, that they are equally ridiculed and despised." In reply, however, to these objections, I do not hesitate to assert, from an impartial consideration of the testimony both of Scripture and antiquity, that the origin of the Christian priesthood is as evident as that of the Levitical; that its descent can be as distinctly traced; that its regular succession has been preserved; and that, consequently, as it was at the beginning appointed by divine authority, it is entitled to the highest veneration, and to the devoted attachment of Christians.

The essential and immutable difference between the arguments that are adduced for the support of the Christian religion, and those which are brought forward in defence of other systems, consists in this:—The Christian religion is founded upon the evidence of actions, and undeniable facts; while every other system depends upon theory alone. The speculations of the philosophers of antiquity, the impositions of Mahomet, the reveries of the schoolmen, the inconsistencies of modern infidelity, the inventions and strange doctrines of various sects among Christians, are all distinguishable from the fundamental truths of Christianity. The conclusions of uninspired men, on subjects of a religious nature, are generally founded upon abstract reasoning: the truths of the Christian religion are so identified with some well supported facts, that the belief of the fact compels at the same time the reception of the doctrine.

The five principal doctrines which may be said to constitute Christianity, and to comprise all its truths, and which are alike uniformly supported by facts, and the express words of Scripture rightly and literally interpreted, are, the doctrine of the Trinity; the Incarnation; the Atonement; the Resurrection from the Dead; and the Establishment of the Christian Church, as the means of perpetuating the truth of these propositions in the world. The doctrine of the Trinity is not only supported upon the general tenor of Scripture, as it may be collected from the fact that the inspired writers assign the attributes of the Deity to the three persons of the Godhead; but from the fact also that the voice came from heaven, that the Holy Spirit, as a dove, hovered over the Messiah, and that the Son of God was distinct from either of those which bore witness to him. The Incarnation of Christ was declared in prophecy, and was proved by the facts which are recorded concerning his birth. The Atonement is proved by the concurrence of all the types and institutions of the Jewish law, and the fact of Christ's death fulfilling them all to the uttermost. The Resurrection of the body was verified not only by the fact of Christ's resurrection, but by the restoration of the widow's son, and of Lazarus. The Establishment of a Church in the world was demonstrated by the fact of the peculiar care with which our Lord collected disciples, selected a certain number from among them, commissioned them to go forth and preach, added others to their number with different powers, and promised to be with them "to the end" (not, "of the age," as many translate the word, but) "of the world."

On a progress, cast them out, and to heal all manner of sickness and all manner of disease. probably in Galilee. Matt. v. 1.

The first establishment of the Christian Church is necessarily brought before us, then, by the subject of this section. The commission given to the twelve Apostles may be called the foundation of the Christian Church. The conduct of the Apostles in their ecclesiastical government, considered as a model, ought to be adopted by all Christian nations, who desire that Christianity should be preserved among themselves, or diffused, and permanently continued, among others.

I have already attempted to prove that Jesus, the Messiah of the New Testament, was the incarnated Jehovah of the Old Testament. He was the Lord and Guide of the Patriarchal and Jewish Churches. He has uniformly been the religious legislator of mankind. He it was who walked with our first parents in the garden of Eden, and instituted sacrifice. When the world apostatized after the deluge, it was He who selected the family of Abraham. When the remembrance of their ancient religion began to be effaced from the minds of the Israelites, it was the same Angel Jehovah who guided them through the Red Sea into the wilderness, and soon after promulgated the law from Mount Sinai. It was He who ordained those minute laws, those rigid observances, those ordinances respecting the priesthood, and the whole frame-work of the ecclesiastical and civil polity, which distinguished the Jews from all other nations; and the very remnant of which, even to this day, unites them, notwithstanding their wide dispersion among the various nations of the world. Can we, then, for a moment, suppose that this same Almighty Being, this manifested God of mankind, should not be equally attentive, and provide equally for a still more glorious dispensation; of which the other was only a type and shadow? We have every reason to expect, that, in the Christian dispensation, some care would have been taken for the continual remembrance of the great truths and observances which the condition of man required.

The revealed religion of God was perpetuated under the Patriarchal and Levitical dispensations by human means. Though religion was of divine origin, mankind was appointed the guardians of its purity. The means, which God ordained for the preservation of his religion in the Patriarchal dispensation, were the setting apart the first-born of every family to minister in his service, and conferring on the heads of the tribes the spirit of prophecy. Adam, Seth, Enoch, Methuselah, and the other fathers of the Patriarchal Church were thus gifted. Noah and Shem, after the deluge, obtained the same pre-eminence. There was always a body of men set apart for the service of God. To enter into the proofs on this part of the subject, which might be variously collected from Scripture, ancient history, tradition, and the customs among the early Pagan nations, whose idolatry was but a perversion of primæval truth, would lead us far beyond the limits of a note.

The same means of perpetuating religion, which prevailed among the patriarchal families, were continued by the divine Legislator among the people of Israel; with this alteration only, that one whole tribe was set apart for the service of God, instead of the first-born of every family. The office remained the same; the first-born were redeemed, in remembrance of their original dedication to God; and it was solemnly enacted, that no stranger, not of the seed of Aaron, should offer incense in the public worship. Every individual, of every family, was required to present the sacrifice of praise and prayer to God, and to comply with all the institutions of the law; while it was left to one selected tribe to perform all the public functions required in the temple worship.

Thus did the divine Legislator first impart to fallen man a revelation, and appoint means for its preservation. The incarnate Jehovah has now granted to his creatures the most perfect form of that same religion which began at the fall in Paradise; and human means also, under the blessing of the same God, must preserve among mankind the consolations of his holy Gospel.

Four forms of Church government are, in this our age, prevalent among Christians. Episcopacy, Papacy, Presbyterianism, and Independency. From the time of the Apostles till the present day, Episcopacy has been the most general Church government: and till the fifteenth century its apostolic origin was never disputed. Till the beginning also of the seventh century the supremacy of the Pope over all Christian Bishops was quite unknown. Boniface III. received the first title of Universal Bishop from the Emperor Phocas, as a reward for his subserviency and flattery to this basest of tyrants. With the exception of the ambitious heretic, Agrius, who, as Bishop Hall observes, was hooted not out of the Church only, but out of the cities, towns, and villages, for the opinions he maintained, and, with the exception of a few dubious expressions of Jerome, which are inconsistent with other parts of his works, Episcopacy prevailed, with the usurpation of Papacy alone, without the least opposition, in every Christian Church throughout the world, till Presbyterianism began to shew itself, under the protection of the Reformer Calvin. When the corruptions produced by the supremacy of the Church of Rome indicated the necessity of a change, or reformation, in Church government, the Catholic Bishop of Geneva, Peter Balma, refusing to comply with some proposed alteration, was expelled with his clergy from that town. After the expulsion of the bishop, the two popular preachers, Farrel and Viret, who had greatly contributed to this measure,

Matt. x. 2.

Now the names of the twelve apostles are these ; The first, Simon, who is called Peter, and Andrew his bro-<sup>probab</sup> Galilee

assumed the ecclesiastical and civil power. In this state of things, Calvin, in his way from France to Strasburgh, stopped at Geneva, and remained there at the invitation of Farrel. He then, with his two colleagues, proposed a new form of discipline, which he had lately invented ; but the people, being dissatisfied with the severity of his laws, expelled him, with his principal associates, from their town. At the expiration of three years he was recalled ; and, being appointed to institute a form of ecclesiastical discipline, he proposed, and finally established, a system of Church government, never before either known or practised, which is now distinguished by the name of Presbyterianism. When he first introduced this system, he expressed his highest veneration for reformed Episcopacy, and defended his innovations upon the plea of necessity. Beza, and his other followers, gradually discontinued that mode of argument, and have sometimes asserted, in not very courteous language, that Presbyterianism is of divine right. It is now established in Scotland, where it was introduced by John Knox and his coadjutors, who were the friends of the Reformer of Geneva. Many of the exiles, who had fled to the continent in the reign of the persecuting Mary, adopted the same system, and endeavoured, on their return to England, to complete, as they supposed, the reformation in their own country, by recommending and enforcing the Presbyterian discipline. The labours of Cartwright and others, however, were rendered ineffectual, at least in England, by the exertions and vigilance of Whitgift, then Archbishop of Canterbury, aided by the firmness of Elizabeth.

This great Reformer, and celebrated commentator, of Geneva, did not anticipate the possible evils of his deviation from the conclusions to which his brother reformers in England had arrived. He erred only in proceeding to an opposite extreme from that of the Church of Rome. His error in doctrine proceeded from a systematizing spirit, attempting to comprehend those subjects which humble men will shrink from, till their faculties are enlarged by the knowledge of another state of being. His bitterness and intolerance were the vices of his age. In all other respects he was both a wise and a good man. In proposing his views to the world, he believed he was planting the tree of life. He would have wept to have known that he had substituted the Upas of theological hatred, and controversy, and error, beneath whose poisonous influence so many fair churches have withered away. If he could have foreseen this result, he would have united in the powerful sentiment of a father of the Church : " Nothing so grieves the Spirit of God, as the causing divisions in the Church ; not even the blood of martyrdom can atone for this crime."—*οὐδὲν γὰρ οὕτω παροξύνει τὸν Θεόν, ὡς ἐκκλησίαν διαιρεθῆναι—οὐδὲ μαρτυρίου αἷμα ταύτην δύναται ἐξαλείφειν τὴν ἁμαρτίαν.*—Chrys. Hom. XI. in Ephes. See the notes to Archbishop Laurence's Bampton Lectures, p. 340, 341, on the character of Calvin.

After the original form of Church government had been thus boldly infringed upon, the minds of men became gradually reconciled to the innovation ; and the gradation to the next difference became in comparison easy. The Presbyterian polity had taught the world, that the presbyters of the Church were all equal in authority ; the next generation introduced another innovation, and discovered that if presbyters were equal, they were also independent of each other. Mr. Robert Brown, of Northampton, in the reign of Elizabeth, was the first who invented this system of Independence, which is totally without the remotest support from either Scripture or antiquity. The opinions of the Independents obtained great popularity in the subsequent reigns of James and Charles ; and were espoused by many of the more energetic spirits of that turbulent period, till they gradually superseded the newly established Presbyterianism.

From the reception which was given by the community to these innovations on the Christian Priesthood, the last stage of its degradation was easy and natural. The office of teacher, the administration of the sacraments, the interpretation of Scripture, were, and still are, assumed at pleasure, by men of all ages, ranks, characters, and classes, without adequate preparation, responsibility, obedience, or authority. The civil law affords equal protection to all ; and the public repose of the community renders this necessary : but the privilege which is allowed by the civil power, is mistaken for the liberty of the Gospel of God. Mutual candour is granted to mutual error, while every term of obloquy and reproach, which the proverbial bitterness of theological hatred can suggest, is unsparingly poured forth to stigmatize the supposed bigotry and illiberality of those, who assert the ancient, uniform, universal belief of the primitive Church ;—that the Christian Minister is subordinate to a higher order, to which alone was committed the government of the Church, and the power of ordaining and appointing ministers. The question is not one of human polity. It rests with us to inquire whether the Lawgiver of the Christian dispensation has, or has not, revealed to his creatures a model of Church government, to which it is the duty of every Christian Society to conform.

Should such a government be laid down in Scripture, it becomes at once obligatory upon all



On a progress, probably in Galilee. ther; James *the son of Zebedee*, and John his brother; Matt. x. 2.  
ther;

Christians. Time cannot destroy it, fashion cannot change it, opinion cannot prevail against it, nor the apostasy of nations invalidate it. No speculation can remove the foundation of its truth. It will be as evidently discoverable as the Mosaic institutions. Its principle will be as clear, its facts as evident, its origin as undeniable. If there is, or was, such a government, its whole progress will be matter of record; every innovation, every corruption, would be accurately registered, and so engrafted with the history of Christianity, that they could not be put asunder.

The various forms of Church government which we have now considered may be distinctly traced to human invention. They have originated in the circumstances of the times in which they commenced. Episcopacy only is traced to the days of the apostles, and of their and our divine Master; and originated in his instructions, and their practice.

But, that we may arrive at some certain conclusions on the subject of Church government, it will be necessary to refer to Scripture, and inquire into the facts which are there recorded. I shall here confine myself to a review of the manner in which the Church was established while our Lord was upon earth: and defer to other notes the consideration of the nature of that government, by means of which the doctrines of the Gospel were perpetuated in the three periods after the ascension: when the Church consisted of Jewish converts only; when it was extended to the proselytes of the Jewish religion; and when it embraced the converts from idolatry, throughout the whole Gentile world.

The period from our Lord's birth to his baptism was marked by no recorded instances of divine power, or sovereignty; nor by the assumption of his ministerial dignity. His ministry began by a public and solemn inauguration into his high office. "The heavens were opened, and the Spirit of God, as a dove, descended and lighted upon him; and lo, a voice from heaven, This is my beloved Son: hear ye him." To fulfil every type, he was anointed, like the ancient Jewish kings, priests, and prophets, not with the material unction of oil, but "with the Holy Ghost, and with power," Acts x. 38. Immediately after his inauguration, guided by the same Spirit, he overcame the great enemy of his spiritual kingdom. He then began the office to which he was anointed, by preaching the Gospel to the people of Galilee, in the synagogues of his own city, Nazareth, Luke iv. 14—18. His laws were delivered in his own name: "I say unto you." He enlarged and refined the law of Moses, and enforced his precepts with the promise of higher rewards, and the threatenings of severer punishments. He confirmed the truth of his assertions, and demonstrated the certainty of his Messiahship, by stupendous wonders and miracles. By these means, and by his example, and his precepts, he collected multitudes of disciples, whom he baptized; not as John had done, in the name of another, but in his own name, John iii. 5. After a certain time had elapsed, he selected twelve from his followers, and imparted to them some of the same powers and privileges which himself had received from the Father. He gave them power and authority over all devils, and to cure all manner of disease, Luke ix. 1. Mark vi. 7. Matt. x. 1—5.

Some time after the twelve Apostles had been thus chosen, our Lord appointed other seventy also. In some respects their commission was the same with that of the twelve; in others there was a remarkable difference. The twelve return to our Lord, and continue with him to the end; the seventy return to give an account of their mission, and are again blended with the general mass of the brethren. The seventy were more limited in their office. They were sent only to precede our Lord, in those towns whither he was himself going (Luke x. 1.); the Apostles had a more extensive and discretionary power, which extended to all the lost sheep of the house of Israel. The Apostles were ordained to be with our Lord (Mark iii. 14.), as his constant attendants; whereas the seventy were only appointed to preach (Luke x. 1.). Before the inauguration of the twelve, our Lord not only commanded his disciples to pray to God to send labourers into his harvest, but he continued a whole night himself in prayer; and even after the mission of the seventy they were always distinguished by the name of Apostles. Our Lord particularly addressed the twelve more than the other disciples, expounding to them his parables, and revealing to *them apart* the mysteries of his kingdom (Matt. xx. 17, &c.). In two instances their powers were enlarged. At the time of the institution of the Eucharist, the Apostles were commanded to commemorate his death, until his second advent to judge the world. When our Saviour was on the point of leaving earth, on the day of his ascension, he invested them with still higher powers. At first, like their divine Master, they had been sent only to the lost sheep of the house of Israel. His death destroyed the distinction between the Jew and the Gentile. All power was now given unto him, in heaven and in earth, and his last parting command to them was, to "preach the Gospel to all nations." A kingdom was given to them, as a kingdom had been given to our Lord: as he had ordained and appointed spiritual governors and rulers over the converts, to them also was committed the same delegated authority.

- Matt. x. 3. Philip, and Bartholomew; Thomas, and Matthew the On a progress, probably in Galilee. Publican; James *the son of Alphæus*, and Lebbæus, whose surname was Thaddæus;
- 4. Simon the Canaanite, and Judas Iscariot, who also betrayed him.
- 5. These twelve Jesus sent forth by two and two,
- Mark vi. 7. to preach the kingdom of God, and to heal the sick;
- Luke ix. 2. and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:
- Matt. x. 5. <sup>b</sup> But go rather to the lost sheep of the house of b Acts xiii. 46. Israel.
- 7. And as ye go, preach, saying, <sup>c</sup> The kingdom of c Luke x. 9. heaven is at hand.
- 8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
- Mark vi. 8. And [he] commanded them that they should take nothing for *their* journey, save a staff only;
- Luke ix. 3. And he said unto them,
- Matt. x. 9. \* Provide neither gold, nor silver, nor brass in your <sup>\*</sup> Or, *Get* purses,
- 10. Nor scrip for *your* journey, neither two coats, neither shoes,
- Mark vi. 9. But *be* shod with sandals;
- Matt. x. 10. nor yet <sup>†</sup> staves, † Gr. a staff.
- Luke ix. 3. neither bread,
- Matt. x. 10. <sup>d</sup> for the workman is worthy of his meat. d Luke x. 7. 1 Tim. v. 18.
- Mark vi. 10. And he said unto them,
- Matt. x. 11. <sup>e</sup> into whatsoever city or town ye shall enter, enquire e Luke x. 8. who in it is worthy; and
- Luke ix. 4. whatsoever house ye enter into,
- Matt. x. 11. there abide till ye go thence.
- 12. And when ye come into an house, salute it.
- 13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
- 14. And whosoever shall not receive you, nor hear your

Such were the two classes to whom our Lord, while upon earth, confided a share of the ministerial office to which he had been commissioned from above. He was the prophet like unto Moses, in this, as well as in other respects, that he instituted a new priesthood, with new authority and powers. The Levitical priesthood was now to be abolished by the same divine Lawgiver who had at first ordained it; and another was to be erected on its foundation, Christ himself being the chief corner stone.

The next stage of the Church, and its ecclesiastical discipline, we shall consider, as I have observed, in future notes; remarking only here, that the people had no choice, nor part, either in the appointment or consecration of the twelve, or the seventy. They exercised no power, they conferred no right. The discipline of the Church was established by its spiritual head, Christ himself; and after his ascension it was delegated to his twelve Apostles.

On a progress, words, when ye depart out of that house or city, <sup>f</sup> shake Matt. x. 14.  
probably in off the dust of your feet,  
Galilee.

<sup>f</sup> Acts xiii. 51. the very dust from Luke ix. 5.  
under your feet for a testimony against them. Mark vi. 11.

Verily I say unto you, It shall be more tolerable for Matt. x. 15.

the land of Sodom and Gomorrhah in the day of judgment, than for that city.

<sup>g</sup> Luke x. 8. <sup>g</sup> Behold, I send you forth as sheep in the midst of \_\_\_\_\_ 16.  
<sup>†</sup> Or, simple. wolves: be ye therefore wise as serpents, and <sup>†</sup> harmless  
as doves.

But beware of men: for they will deliver you up to \_\_\_\_\_ 17.  
the councils, and they will scourge you in their synagogues;

And ye shall be brought before governors and kings \_\_\_\_\_ 18.  
for my sake, for a testimony against them and the Gentiles.

<sup>h</sup> Mark xiii. <sup>h</sup> But when they deliver you up, take no thought how \_\_\_\_\_ 19.  
<sup>11.</sup> Luke xiii. or what ye shall speak: for it shall be given you in that  
<sup>11.</sup> same hour what ye shall speak.

For it is not ye that speak, but the Spirit of your \_\_\_\_\_ 20.  
Father which speaketh in you.

<sup>1</sup> Luke xxi. 16. <sup>1</sup> And the brother shall deliver up the brother to \_\_\_\_\_ 21.  
death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

And ye shall be hated of all *men* for my name's sake: \_\_\_\_\_ 22.  
<sup>k</sup> but he that endureth to the end shall be saved.

<sup>k</sup> Mark xiii. <sup>k</sup> But when they persecute you in this city, flee ye \_\_\_\_\_ 23.  
<sup>13.</sup> into another: for verily I say unto you, Ye shall not

<sup>\*</sup> Or, end, or, <sup>\*</sup> have gone over the cities of Israel, till the Son of man \_\_\_\_\_  
*Anish.* be come.

<sup>1</sup> Luke vi. 40. <sup>1</sup> The disciple is not above *his* master, nor the servant \_\_\_\_\_ 24.  
<sup>John xiii. 16.</sup> above his lord.

It is enough for the disciple that he be as his master, \_\_\_\_\_ 25.  
and the servant as his lord. If they have called the master of the house <sup>†</sup> Beelzebub, how much more *shall*  
*they call* them of his household?

<sup>†</sup> Gr. *Beelzebub.*  
<sup>m</sup> Mark iv. 22. Fear not them therefore: <sup>m</sup> for there is nothing \_\_\_\_\_ 26.  
<sup>Luke viii. 17.</sup> covered, that shall not be revealed; and hid, that shall not  
<sup>& xli. 2, 3.</sup> be known.

What I tell you in darkness, *that* speak ye in light: \_\_\_\_\_ 27.  
and what ye hear in the ear, *that* preach ye upon the housetops <sup>3</sup>.

<sup>3</sup> After the return of the Jews from Babylon, when the Hebrew language was no longer spoken among the common people, the Jews adopted the custom to which our Lord here alludes. The Scripture was publicly read in the original; but the doctor of the law whispered the meaning in the ears of an interpreter, or Targumista, who publicly proclaimed what was communicated to him to the people. Our Lord here intimated to his disciples, that those things which were now revealed

- Matt. x. 28. <sup>n</sup> And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. O probably in Galilee. n Luke xii. 4.
- 29. Are not two sparrows sold for † a farthing? and one of them shall not fall on the ground without your Father's.
- 30. <sup>o</sup> But the very hairs of your head are all numbered. † It is in value halfpenny farthing in the original, as being the tenth part of the Roman penny: see on ch. xviii. 28.
- 31. Fear ye not therefore, ye are of more value than many sparrows. o 2 Sam. xiv. 11. Acts xxvii. 34. p Luke xii. 8.
- 32. <sup>p</sup> Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. q Mark viii. 38. Luke ix. 26. 2 Tim. ii. 12.
- 33. <sup>q</sup> But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. r Luke xii. 51.
- 34. <sup>r</sup> Think not that I am come to send peace on earth: I came not to send peace, but a sword. s Mic. vii. 6.
- 35. For I am come to set a man at variance <sup>s</sup> against his father, and the daughter against her mother, and the daughter in law against her mother in law. s Mic. vii. 6.
- 36. And a man's foes shall be they of his own household.
- 37. <sup>t</sup> He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. t Luke xiv. 26.
- 38. <sup>u</sup> And he that taketh not his cross, and followeth after me, is not worthy of me. u Ch. xvi. 24. Mark viii. 34. Luke ix. 23.
- 39. <sup>x</sup> He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. x John xii. 25.
- 40. <sup>y</sup> He that receiveth you receiveth me <sup>s</sup>, and he that receiveth me receiveth him that sent me. y Luke x. 16. John xiii. 20.
- 41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.
- 42. <sup>z</sup> And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a

to them; such as the calling of the Gentiles, the abolition of the Jewish law (not yet to be openly declared), and other doctrines, should be hereafter publicly promulgated. The houses of the Jews had flat roofs, from whence they made proclamations to the people. Both Lightfoot and Schoetgen have treated copiously on this subject.

<sup>4</sup> The Jews were of opinion, that a superintending Providence protected the minutest objects. *יָעַר בְּיַד כִּינִים*. Ex. Schabbath, fol. 107. 2. *ישב חק" ביה מקרי ראמים* nutrit inde a cornibus unicolorum, usque ad ova pediculorum. Schoetgen quotes also Jalhut Rubeni, fol. 171, 2. There is not the least herb on earth, over which there is not an appointed guardian in heaven: and from R. Simeon's *ספר היים*, part i. fol. 6. 2. a man cannot hurt his finger upon earth, but it is cried out aloud in heaven.—Schoetgen, Hor. Heb. vol. i. p. 105.

<sup>5</sup> It was a common saying among the Jews, "He that receiveth a learned man, receiveth the Shechinah." Our Lord, therefore, in this, as in numerous other passages, which, from the general inattention to the opinions of the ancient Jews, are unnoticed, claims those honours which were assigned by the people to the angel Jehovah, the God of their fathers.—See Schoetgen, Hor. Heb. vol. i. p. 106, 7.

Onaprogress, probably in Galilee. disciple, verily I say unto you, he shall in no wise lose Matt. x. 42. his reward.

And it came to pass, when Jesus had made an end of —xi. 1. commanding his twelve disciples, he departed thence to teach and to preach in their cities.

And they departed, and went through the towns, Luke ix. 6. preaching the Gospel; that men should repent. Mark vi. 12.

a Jam v. 14. And they cast out many devils, <sup>a</sup> and anointed with ——— 13. oil many that were sick, and healed *them*; and healing every where. Luke ix. 6.

MARK vi. part of ver. 7, 8. ver. 9. and part of ver. 10, 11, 12.

7 And he called unto *him* the twelve, and began to send them forth—and gave them power over unclean spirits; 8 —no scrip, no bread, no \* money in *their* purse: 9 But *be* shod with sandals; and not put on two coats. 10 —In what place soever ye enter into an house, there abide till ye depart from that place. 11 <sup>b</sup> And whosoever shall not receive you, nor hear you, when ye depart thence, <sup>c</sup> shake off the dust— Verily I say unto you, It shall be more tolerable for Sodom † and Gomorrha in the day of judgment, than for that city. 12 And they went out, and preached—

\* The word signifieth a piece of brass money, in value somewhat less than a farthing, Matt. x. 9. but here it is taken in general for money, Luke ix. 8.  
<sup>b</sup> Matt x. 14.  
<sup>c</sup> Acts xiii. 51.  
<sup>†</sup> Gr. or.

LUKE ix. part of ver. 1, 2, 3, 4, 5.

1 —and to cure diseases. 2 And he sent them— 3 —Take nothing for *your* journey, neither staves, nor scrip—neither money; neither have two coats apiece. 4 And—there abide, and thence depart. 5 And whosoever will not receive you, when ye go out of that city, shake off—your feet for a testimony against them.

## § 2. *Death of John the Baptist. Herod desires to see Christ* <sup>6</sup>.

MATT xiv. 1, 2, and 6—13. MARK vi. 14, 15, 16, and 21—30.

LUKE ix. 7, 8, 9.

And at that time Herod the tetrarch heard of the Matt. xiv. 1. fame of Jesus,

And king Herod heard *of him*;

Mark vi. 14.

of all that was done by him;

Luke ix. 7.

(for his fame was spread abroad:)

Mark vi. 14.

and he was perplexed, because that it was said by some, Luke ix. 7. that John was risen from the dead;

And of some, that Elias had appeared; and of others, ——— 8. that one of the old prophets was risen again.

Others said, That it is Elias. And others said, That Mark vi. 15. it is a prophet, or as one of the prophets.

<sup>6</sup> The death of John the Baptist is placed about this time by the most eminent chronologers. It cannot fail to strike the most unobservant, that, at the moment in which the last prophet of the former dispensation was doomed to perish, the Messiah, the common God of the two dispensations, gave to the new description of teachers, whom he now appointed and sent forth for the first time, the authority and powers of the teachers of the Jewish Church. Christ is the golden chain that binds the one universal Church. The Baptist preaches till Christ was manifested. The Baptist was preserved in life till the kingdom of the Messiah was in some degree established. The time had now arrived when a new dispensation, with a new priesthood, should commence; and the last instructor of the people, under the old dispensation, was now permitted to suffer, in order that undivided attention might be given to the long expected king of the house of David.

- Mark vi. 16. <sup>d</sup> But when Herod heard *thereof*, he said,  
 Matt. xiv. 2. unto his servants,  
 Luke ix. 9. John have I beheaded: but who is this, of whom I hear  
 such things?  
 Matt. xiv. 2. This is—the Baptist:  
 Mark vi. 16. It is John, whom I beheaded: he is risen from the  
 dead.  
 ——— 14. He said, That John the Baptist was risen from the  
 dead, and therefore mighty works do shew forth them-  
 selves in him.  
 Luke ix. 9. And he desired to see him.  
 Matt. xiv. 6. But  
 Mark vi. 21. when a convenient day was come, that Herod on his  
 birthday made a supper to his lords, high captains, and  
 chief *estates* of Galilee;  
 ——— 22. And when the daughter of the said Herodias came in,  
 and danced  
 Matt. xiv. 6. \* before them,  
 Mark vi. 22. and pleased Herod and them that sat with him, the king  
 said unto the damsel, Ask of me whatsoever thou wilt,  
 and I will give *it* thee. \* Gr. in the  
midst.  
 ——— 23. And he sware unto her, Whatsoever thou shalt ask of  
 me, I will give *it* thee, unto the half of my kingdom.  
 ——— 24. And she went forth, and said unto her mother, What  
 shall I ask? And she said, The head of John the  
 Baptist.  
 ——— 25. And she came in straightway with haste unto the  
 king, and asked, saying, I will that thou give me,  
 Matt. xiv. 8. here,  
 Mark vi. 25. by and by in a charger the head of John the Baptist.  
 ——— 26. And the king was exceeding sorry; *yet* for his oath's  
 sake, and for their sakes which sat  
 Matt. xiv. 9. at meat  
 Mark vi. 26. with him, he would not reject her.  
 ——— 27. And immediately the king sent † an executioner, and  
 commanded his head to be brought: and he went and  
 beheaded him in the prison, † Or, one of  
his guard.  
 ——— 28. And brought his head in a charger, and gave it to the  
 damsel: and the damsel  
 Matt. xiv. 11. brought *it*  
 Mark vi. 28. [and] gave it to her mother.  
 ——— 29. And when his disciples heard *of it*, they came and  
 took up his corpse, and laid it in a tomb;  
 Matt. xiv. 12. and went and told Jesus.

MATT. xiv. part of ver. 2. part of ver. 6. ver. 7. part of ver. 8, 9. ver. 10.  
 and part of ver. 11, 12.

2 And said—John—he is risen from the dead; and therefore mighty works \*do  
 shew forth themselves in him. 6 —when Herod's birth-day was kept, the <sup>Or, ---</sup>  
 him.

On a progress, daughter of Herodias danced—and pleased Herod. <sup>7</sup> Whereupon he promised with an oath to give her whatsoever she would ask. <sup>8</sup> And she, being before instructed of her mother, said, Give me—John Baptist's head in a charger. <sup>9</sup> And the king was sorry : nevertheless for the oath's sake, and them which sat with him—he commanded it to be given her. <sup>10</sup> And he sent, and beheaded John in the prison. <sup>11</sup> And his head was brought in a charger, and given to the damsel : and she—to her mother. <sup>12</sup> And his disciples came and took up the body, and buried it—

LUKE ix. part of ver. 7. 9.

h Matt. xiv. 1. <sup>7</sup> h Now Herod the tetrarch heard— <sup>9</sup> —and Herod said—

§ 3. *The Twelve return, and Jesus retires with them to the Desert of Bethsaida.*

MATT. xiv. 13, 14. MARK vi. 30—35. LUKE ix. 10, 11.

JOHN vi. 1, 2.

Desert of Bethsaida.

When Jesus heard of it, the apostles gathered themselves together unto Jesus, when they were returned, and told him all things, both what they had done, and what they had taught.

Matt. xiv. 13.

Mark vi. 30.

Luke ix. 10.

Mark vi. 30.

And he said unto them, Come ye yourselves apart into a desert place, and rest awhile : for there were many coming and going, and they had no leisure so much as to eat. And

——— 31.

——— 32.

After these things he took them and went aside privately.

John vi. 1.

Luke ix. 10.

And they departed—by ship privately.

Mark vi. 32.

Jesus went over the sea of Galilee, which is *the sea of Tiberias,*

John vi. 1.

into a desert place, belonging to the city called Bethsaida.

Mark vi. 32.

Luke ix. 10.

And the people saw them departing, and many knew him ;

Mark vi. 33.

and when the people had heard *thereof,* they ran afoot thither out of all cities, and came together unto him. <sup>1</sup> And Jesus, when he came out, saw much

Matt. xiv. 13.

Mark vi. 33.

——— 34.

i Matt. ix. 36.

people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and he received them, and spake unto them of the kingdom of God,

Luke ix. 11.

and he began to teach them many things, and healed them that had need of healing.

Mark vi. 34.

Luke ix. 11.

And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

John vi. 2.

MATT. xiv. part of ver. 13. and ver. 14.

<sup>13</sup> —he departed thence by ship into a desert place apart—followed him on foot out of the cities. <sup>14</sup> And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

LUKE ix. part of ver. 10, 11.

Desert of  
Bethsaida.

10 And the apostles—told him all that they had done. And—into a desert place—  
11 And the people, when they knew it, followed him—

§ 4. *Five thousand are fed miraculously*<sup>7</sup>.

MATT. xiv. 15—22. MARK vi. 35—45. LUKE ix. 12—18. JOHN vi. 3—15.

John vi. 3.	And Jesus went up into a mountain, and there he sat with his disciples.	J. P. 4741. V. E. 28.
— 4.	<sup>k</sup> And the Passover, a feast of the Jews, was nigh.	On the way to Jerusalem.
— 5.	When Jesus then lifted up <i>his</i> eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do.	About the time of the Passover. k Lev. xxiii. 5, 7. Deut. xvi. 1.
— 6.	shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do.	
— 7.	Philip answered him, Two hundred pennyworth of bread	

<sup>7</sup> Many of the circumstances in this miracle demonstrate the peculiar wisdom with which, as I have so often shewn, our Lord uniformly acted, and are worthy of our attention.

Christ here first shewed that his power was superior to that of Elisha, who fed a hundred men with bread of the first fruits, twenty small barley loaves, and some ears of corn in the husk thereof, 2 Kings iv. 42, 43. The Rabbis make these loaves twenty-two; the loaf of the first fruits being one, and the ears of corn being equivalent to another loaf; and they suppose that two thousand two hundred men were fed by them; each hundred having their single loaf set before them, כל הר וחך קמי מזה איש. Our Lord therefore proved his power to be superior to that of Elisha; for he fed one thousand men with one loaf: and, that there might be no appearance of deception or collusion, he made the whole number sit down in companies, (in ranks, "in ranks," or "in divisions," as trees in a vineyard,) by fifties, and by hundreds, that the whole number might be accurately and universally ascertained. The accounts of this miracle were published by St. Matthew and St. Mark, while the greater portion of the persons who had been partakers of the miracle were living. None contradicted, or denied, or explained away, the account.

It is scarcely possible to imagine a more wonderful proof of the creative power of Christ, than was displayed in this miracle. The loaves were of the small kind, common in the country. The fishes were, in all probability, also of that sort which were called by the Jews *בטריני*, which is interpreted by the gloss "small fishes" (a). Nonnus (b) calls them two fishes from the adjacent lake broiled, or roasted, (or dried in the sun.)

—και ἀγγιπρόρον διδυμάονας ιχθύας ἄλμης  
Ἰχθύας ὀπγαλέους διδυμάονας, &c.

This small supply of provision was perceived to multiply and grow, either in the hands of the apostles as they were ministering them to the people, or in the hands of the people themselves, who, in all probability, saw the small fragments of bread or fish with which they had been presented visibly increase while they held them in their hands, till the hunger of each was fully satisfied; and sufficient was still left for others who might come after them. It was this immediate and actual proof of the presence of a Creator, which compelled the exclamation of the multitude, that their expected Messiah was come.

Witsius has a curious remark on the gradation of Christ's miracles. His first miracle provided for a family the customary provision for a festival; not, indeed, absolutely necessary, yet much to be desired, when the mode of prolonging and celebrating the marriage ceremonies among the Jews is taken into consideration. He then satisfied the hunger of thousands, by multiplying their bread and a few small fishes. He proceeded to the curing of the sick. He healed one who had been diseased twelve years, Mark v. 25. another eighteen, Luke xiii. 11. another thirty-eight years, John v. 5. another from childhood, Mark ix. 21. another from his birth, John ix. 1. The progressive order which our Lord observed when he demonstrated his power of raising the dead, in their various stages of corruption and decay, I have considered in another part of these notes (c).

(a) T. Bab. Cetubot, fol. 60. 2. and Sanhedrim, fol. 49. 1. ap. Gill in John vi. 9.  
(c) Meletem. Leidens. Dissert. de Miraculis Jesu, sect. vii. p. 242.

(b) Octavo edit. p. 65.



On the way to Jerusalem.	is not sufficient for them, that every one of them may take a little.	John vi. 7.
	And when the day was now far spent, his twelve disciples came unto him, and said, This is a desert place, and now the time is far passed :	Mark vi. 35. Luke ix. 12. Mark vi. 35.
	Send them away, the multitude that they may go into the towns and country round about, and into the villages, and lodge, and buy themselves bread: for they have nothing to eat.	———— 36. Luke ix. 12. Mark vi. 36. Luke ix. 12. Mark vi. 36. Luke ix. 12. Mark vi. 36.
	He answered and said unto them, They need not depart: Give ye them to eat. And they say unto him, Shall we go, and buy two hundred * pennyworth of bread <sup>s</sup> , and give them to eat?	———— 37. Matt. xiv. 16 Mark vi. 37.
* The Roman penny is 7 pence half-penny; as Matt. xviii. 28.	He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.	———— 38.
	One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?	John vi. 8. ———— 9
	[And] he said, Bring them hither to me. And Jesus said, to his disciples, Make the men sit down, by fifties in a company.	Matt. xiv. 18. John vi. 10. Luke ix. 14. John vi. 10. Luke ix. 14
	And he commanded them to make all sit down by companies upon the green grass. Now there was much grass in the place.	Mark vi. 39 John vi. 10
	And they did so, and made them all sit down. So the men sat down, in number about five thousand.	Luke ix. 15 John vi. 10.
	And they sat down in ranks, by hundreds, and by fifties.	Mark vi. 40
	And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake, and when he had given thanks, he distributed the loaves, and gave <i>them</i> to his disciples to set before them,	———— 41. John vi 11. Mark vi. 41

<sup>s</sup> Two hundred pence was the sum fixed upon for a virgin's dowry; for the portion to be paid by a husband to a woman who was divorced; for the fine of the lesser modes of assault, and of various offences. The expression, therefore, was used proverbially, to denote a large sum of money. See the references in Gill, on Mark vi. in loc.

On the way to Jerusalem.

- Matt. xiv. 19. and the disciples to the multitude,  
 John vi. 11. and the disciples to them that were set down; and like-  
 wise  
 Mark vi. 41. the two fishes,  
 John vi. 11. of the fishes as much as they would,  
 Mark vi. 41. divided he among them all.  
 ——— 42. And they did all eat, and were filled.  
 John vi. 12. When they were filled, he said unto his disciples,  
 Gather up the fragments that remain, that nothing be  
 lost.  
 ——— 18. Therefore they gathered *them* together.  
 Mark vi. 43. And they took up twelve baskets full<sup>o</sup> of the frag-  
 ments  
 John vi. 13. of the five barley loaves,  
 Mark vi. 43. and of the fishes,  
 John vi. 13. which remained over and above unto them that had  
 eaten.

<sup>o</sup> Twelve baskets full—*δώδεκα κοφίνους πλήρεις*.  
 The well known expression in Juvenal, Sat. 3. v. 14.

Judæis, quorum *cophinus* fœnumque supellex :

and in Sat. 6. v. 542.

Cum dedit ille locum, *cophino* fœnoque relicto,  
 Arcanam Judæa tremens mendicat in aurem :

have made the word *κοφίνους* in this passage a subject of greater curiosity than would at first sight appear reasonable. The first and general opinion is, that the *cophinus* here alluded to, was a small basket constantly carried about by the Jews, in remembrance of their slavery in Egypt, Psa. lxxxii. 6. *כפי מרר העבירה*, which is translated in our version, "I removed his shoulder from the burthen; and his hands were delivered from making the pots;" is rendered by Jerome and Symmachus *ai χείρες αὐτοῦ κοφίνου ἀπηλλάγησαν*. The Septuagint, instead of *תעבירה* (transibunt, or transierunt, ap. Arias Montanus) read *תעבירנה*, which is followed by the Vulgate—*ai χείρες αὐτῶν ἐν τῷ κοφίνῳ ἰδοῦλευσαν*. LXX. Manus ejus in *cophino* servierunt. Dr. Gill quotes Nicholas de Lyra on this verse, to prove that the Jews carried baskets with some hay, in commemoration of their Egyptian servitude; and Schoetgen quotes Sidonius Apollinaris, Epist. 7. 6. and Alcimus Avitus, lib. 5. v. 30. to the same effect.

Another interpretation of the word *κοφίνους* is that of Farnabius, who supposes that the Jews made that use of the hay and the *cophinus*, which Juvenal and Martial (lib. v. Ep. 17.) have alluded to, as an emblem of their poverty and sufferings during the last siege of Jerusalem, when they were reduced to the necessity of eating hay, in the terrible scarcity of provisions. But this explanation is evidently erroneous: the *cophinus*, as may be shewn in numerous instances, being in general use before the siege of Jerusalem.

Crenius imagines that the Jews made use of the *cophinus* at Rome, and elsewhere, for the sale of various small articles of pedlery; and Buxtorf, that the basket, from the earliest period, was a part of their household stuff; whence the expression, Deut. xxviii. 5. *ברוך טאך*, "Blessed shall be thy basket and thy store." The basket was used, he supposes, to bring the first fruits to the priest; and the hay was provided to prevent the various offerings from touching each other. Schoetgen replies to these suggestions, that it was not possible all the Jews could be employed in selling; neither would they have carried their baskets of first-fruits so uniformly to Rome, as to have excited the satire of Juvenal; neither were those who were now following Christ going up to Jerusalem to offer their first-fruits. He concludes, therefore, with adopting the opinion of Reland, which is followed also by Schleusner (in voc. *κοφίνους*) that the *cophinus* was used by the Jews for carrying about with them the articles of provision, &c. permitted by their law; and that the hay served to spread under them, when they were compelled to sleep abroad in places inhabited by Gentiles.—See the whole dissertation in Schoetgen. *Horæ Hebraicæ*, vol. i. p. 133.

On the way to  
Jerusalem.

And they that had eaten were about five thousand men, beside women and children. Matt. xiv. 21.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. John vi. 14.

MATT. xiv. ver. 15. part of ver. 16. ver. 17. part of ver. 19. and ver. 20.

1 Mark vi. 35.  
John vi. 5.

15 <sup>1</sup> And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. 16 But Jesus said unto them—give ye them to eat. 17 And they say unto him, We have here but five loaves, and two fishes. 19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and, looking up to heaven, he blessed, and brake; and gave the loaves to his disciples— 20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

MARK vi. ver. 44.

44 And they that did eat of the loaves were about five thousand men.

LUKE ix. part of ver. 12. ver. 13. part of ver. 14. and ver. 16, 17.

12 And when the day began to wear away, then came the—and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. 13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. 14 For they were about five thousand men. And he said—Make them sit down— 16 Then he took the five loaves and the two fishes; and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

JOHN vi. part of ver. 11. 13.

11 And Jesus took the loaves—to the disciples— 13 —and filled twelve baskets with the fragments—

### § 5. *Christ sends the Multitude away, and prays alone*<sup>10</sup>.

MATT. xiv. 22, 23. MARK vi. 45, 46. JOHN vi. 15.

Probably near  
Jerusalem.

When Jesus therefore perceived that they would come and take him by force, to make him a king,

\* Or, over  
against Beth-  
saida.

straightway he constrained his disciples to get into the ship, and to go to the other side before \*unto Bethsaida, while he sent away the people. John vi. 15. Mark vi. 45.

And when he had sent the multitudes away, he went up he departed again into a mountain himself alone; apart to pray: and when the evening was come, he was there alone. Matt. xiv. 23. John vi. 15.

MATT. xiv. ver. 22. and part of ver. 23.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23 —into a mountain—

<sup>10</sup> It is a good remark of Dr. Gill, that those, who desired a temporal Redeemer, were unworthy of his presence. All who follow Christ for power—show—popularity—wealth, or honour, or for any other purpose than to receive a spiritual Messiah, are unworthy of him. Christ retired to a mountain, and declined all worldly honours. To have the power of praying, to be admitted as Christ was admitted, into communion with God the Father, is higher and more inestimable than all earthly distinctions and treasures.

MARK vi. ver. 46.

46 And when he had sent them away, he departed into a mountain to pray.

§ 6. *Christ walks on the Sea to his Disciples, who are overtaken with a Storm*<sup>11</sup>.

MATT. xiv. 24—34. MARK vi. 47—53. JOHN vi. 16—22.

- John vi. 16. And when even was *now* come, his disciples went Galilee.  
down unto the sea,  
—— 17. And entered into a ship, and went over the sea to-  
ward Capernaum:  
Mark vi. 47. and the ship was in the midst of the sea, and he alone  
on the land:  
John vi. 17. and it was now dark, and Jesus was not come to them.  
—— 18. And the sea arose, by reason of a great wind that  
blew.  
Matt. xiv. 24. But the ship was now in the midst of the sea, tossed  
with waves: for the wind was contrary.  
Mark vi. 48. And he saw them toiling in rowing:  
Matt. xiv. 25. And in the fourth watch of the night Jesus went unto  
them, walking on the sea;  
Mark vi. 48. and would have passed by them.  
John vi. 19. So when they had rowed about five and twenty or  
thirty furlongs, they see Jesus walking on the sea, and  
drawing nigh unto the ship: and they were afraid.  
Matt. xiv. 26. And when the disciples saw him walking on the sea,  
they were troubled, saying, It is a spirit; and they cried  
out for fear.  
Mark vi. 50. For they all saw him, and were troubled.  
Matt. xiv. 27. But straightway Jesus spake unto them, saying, Be of  
good cheer; it is I; be not afraid.  
—— 28. And Peter answered and said, Lord, if it be thou, bid  
me come unto thee on the water.  
—— 29. And he said, Come. And when Peter was come  
down out of the ship, he walked on the water, to go to  
Jesus.

<sup>11</sup> Christ here demonstrated his power as the Lord of Nature. He walked upon the sea; and when He entered into the ship, the waves and the wind acknowledged Him, and the ship was instantly at the place of its destination. Nonnus has given a beautiful description of this miracle: Christ, he tells us, walked upon the water with unwetted feet; and when He came into the ship, it moved as by a divine impulse, like a winged thought of the mind, without winds, without oars, self-moving to the distant haven.

Χριστὸν ἐθήσαντο διαστείχοντα θαλάσσης  
 Ἄβροχον ἰχνοσ ἔχοντα, βατῆς ἄλδος ὄξδν ὀδίτην—  
 ——— ἐπεὶ θεοδινεὶ παλμῶ  
 Οἶα νόος πτερόεις, ἀνέμων δίχα, νόσφιν ἰρετμῶν  
 Τηλεπόρου λιμένεσιν ὁμίλειν αὐτομάτη γαῦς.

Galilee.

\* Or, strong.

But when he saw the wind \* boisterous, he was afraid; Matt. xiv. 30.  
and beginning to sink, he cried, saying, Lord, save me.

And immediately Jesus stretched forth *his* hand, and ——— 31.  
caught him, and said unto him, O thou of little faith,  
wherefore didst thou doubt?

And he went up unto them into the ship; Mark vi. 51.

Then they willingly received him: John vi. 21.

And when they were come into the ship, the wind Matt. xiv. 32.  
ceased.

And immediately the ship was at the land whither they John vi. 21.  
went.

And they were sore amazed in themselves beyond mea- Mark vi. 51.  
sure, and wondered.

For they considered not *the miracle* of the loaves: for ——— 52.  
their heart was hardened.

Then they that were in the ship came and worshipped Matt. xiv. 33  
him, saying, Of a truth thou art the Son of God <sup>12</sup>.

MARK vi. part of ver. 47, 48, ver. 49. and part of ver. 50, 51.

47 —when even was come— 48 —for the wind was contrary unto them: and  
about the fourth watch of the night he cometh unto them, walking upon the sea—  
49 But when they saw him walking upon the sea, they supposed it had been a spirit,  
and cried out: 50 —And immediately he talked with them, and saith unto them, Be  
of good cheer; it is I; be not afraid. 51 —and the wind ceased—

JOHN vi. ver. 20. and part of ver. 21.

20 But he saith unto them, It is I; be not afraid. 21 —into the ship.

### § 7. *Christ heals many People.*

MATT. XIV. 34, 35, 36. MARK VI. 53, to the end.

And when they had passed over, they came into the Mark vi. 53.  
land of Gennesaret, and drew to the shore.

And when they were come out of the ship, straight- ——— 54.  
way him they knew him.

And when the men of that place had knowledge of Matt. xiv. 35.  
him, they sent out into all that country round about,

And ran through that whole region round about, and Mark vi. 55.  
began to carry about in beds those that were sick, where  
they heard he was;

and brought unto him all that were diseased; Matt. xiv. 35.

And whithersoever he entered, into villages, or cities, Mark vi. 56.  
or country, they laid the sick in the streets, and be-  
sought him, that they might touch if it were but the  
border,

<sup>12</sup> Markland (ap. Bowyer's Crit. Conjec. p. 95.) has justly remarked the difference between this confession (*ἀληθῶς Θεοῦ Υἱὸς εἶ*) which is no higher acknowledgement than the heathen centurion, and the soldiers, made at the crucifixion; and that of St. Peter contained in Matt. xvi. 16. *Σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος*, thou art THE Christ, THE Son of THE one God, THE living God.

Matt. xiv. 36. the hem of his garment: and as many as touched were Galilec.  
made perfectly whole.

MATT. xiv. ver. 34. and part of ver. 36.

34 And when they were gone over, they came into the land of Gennesaret. 36  
And besought him that they might only touch—

MARK vi. part of ver. 56.

56 —of his garment: and as many as touched \* him were made whole.

\* Or, it.

§ 8. *Christ teaches in the Synagogue of Capernaum. Conversation with his Disciples.*

JOHN vi. 22, to the end, and vii. 1.

22 The day following, when the people which stood on the Capernaum.  
other side of the sea saw that there was none other boat there,  
save that one whereinto his disciples were entered, and that  
Jesus went not with his disciples into the boat, but *that* his  
23 disciples were gone away alone; howbeit there came other  
boats from Tiberias nigh unto the place where they did eat  
24 bread, after that the Lord had given thanks: when the people  
therefore saw that Jesus was not there, neither his disciples,  
they also took shipping, and came to Capernaum, seeking for  
25 Jesus. And when they had found him on the other side of the  
sea, they said unto him, Rabbi, when camest thou hither?  
26 Jesus answered them and said, Verily, verily, I say unto you,  
Ye seek me, not because ye saw the miracles, but because ye  
27 did eat of the loaves, and were filled. \* Labour not for the  
meat which perisheth, but for that meat which endureth unto  
everlasting life, which the Son of man shall give unto you:  
28 <sup>m</sup> for him hath God the Father sealed. Then said they unto  
him, What shall we do, that we might work the works of God? <sup>m</sup> Matt. iii. 17.  
29 Jesus answered and said unto them, <sup>n</sup> This is the work of God, <sup>n</sup> 1 John iii.  
30 that ye believe on him whom he hath sent. They said there-  
fore unto him, What sign shewest thou then, that we may see,  
31 and believe thee? what dost thou work? <sup>o</sup> Our fathers did  
eat manna in the desert; as it is written, <sup>p</sup> He gave them bread  
32 from heaven to eat. Then Jesus said unto them, Verily, verily,  
I say unto you, Moses gave you not that bread from heaven;  
33 but my Father giveth you the true bread from heaven. For  
the bread of God is he which cometh down from heaven, and  
34 giveth life unto the world. Then said they unto him, Lord,  
35 evermore give us this bread. And Jesus said unto them, I am  
the bread of life <sup>13</sup>: he that cometh to me shall never hunger;

\* Or, Work  
not.

<sup>n</sup> 1 John iii.  
23.

<sup>o</sup> Ex. xvi. 15.  
Num. xi. 7.  
<sup>p</sup> Ps. lxxviii.  
24, 25.

<sup>13</sup> We have here another instance in which Christ applied to Himself an epithet given by the Jews to their expected Messiah. Midrash Coheleth, fol. 73. 3. R. Berechia nomine R. Isaac dixit: quemadmodum Goël primus, sic quodque erit postremus. Goël primus אהרן אהרן אהרן, descendere fecit Manna. q. d. Exod. xvi. 4. Et plucere faciam vobis panem de cælo. Sic quoque Goël pos-

Capernaum. and he that believeth on me shall never thirst. But I said unto 36  
 you, That ye also have seen me, and believe not. All that the 37  
 Father giveth me shall come to me; and him that cometh  
 to me I will in no wise cast out. For I came down from hea- 38  
 ven, not to do mine own will, but the will of him that sent me.  
 And this is the Father's will which hath sent me, that of all 39  
 which he hath given me I should lose nothing, but should raise  
 it up again at the last day. And this is the will of him that 40  
 sent me, that every one which seeth the Son, and believeth on  
 him, may have everlasting life: and I will raise him up at the  
 last day. The Jews then murmured at him, because he said, 41  
 I am the bread which came down from heaven. And they said, 42  
 q Matt. xiii. 56. Is not this Jesus, the son of Joseph, whose father and mother  
 we know? how is it then that he saith, I came down from hea-  
 ven? Jesus therefore answered and said unto them, Murmur 43  
 not among yourselves. No man can come to me, except the 44  
 Father which hath sent me draw him: and I will raise him up  
 r Is. liv. 13. Jer. xxxi. 24. at the last day. \* It is written in the prophets, And they shall 45  
 be all taught of God. Every man therefore that hath heard,  
 and hath learned of the Father, cometh unto me. Not that any 46  
 s Matt. xi. 27. man hath seen the Father, \* save he which is of God, he hath  
 seen the Father. Verily, verily, I say unto you, He that be- 47  
 lieveth on me hath everlasting life. I am that bread of life. 48  
 Your fathers did eat manna in the wilderness, and are dead. 49  
 This is the bread which cometh down from heaven, that a man 50  
 may eat thereof, and not die. I am the living bread which 51  
 came down from heaven: if any man eat of this bread, he shall  
 live for ever: and the bread that I will give is my flesh, which  
 I will give for the life of the world. The Jews therefore strove 52  
 among themselves, saying, How can this man give us *his* flesh  
 to eat? Then Jesus said unto them, Verily, verily, I say unto 53  
 you, Except ye eat the flesh of the Son of man, and drink his

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tremus descendere facit Manna q. d. Ps. lxxii. 16. erit multitudo frumenti super terram. See Schoet-  
 gen. in loc.

It is probable that our Saviour alluded to this tradition, as well as to the ideas of the Rabbis, dis-  
 cussed at great length by Whitty, on John vi. 31. 37, &c. The comparison of food which nourishes  
 the body, and wisdom which nourishes the soul, is common in many parts of Scripture. Thus Isaiah  
 —“Ye that are thirsty, come buy wine and milk without money, and without price. Wherefore do  
 ye spend your money for that which is not bread,” &c. &c.

Lightfoot quotes also Chajigah, fol. 14. 1. and Gloss. in Succah, fol. 52. to prove that bread was  
 frequently used among the Jewish doctors for doctrine—*לחם והאכלוהו* feed him with bread; that is,  
 make him take pains in the warfare of the law, as it is written.

It may be observed here, that an acquaintance with the Jewish traditions would materially assist  
 the theological student to form a more accurate notion of many subjects of controversy between the  
 Church of Rome and the Protestants. This discourse of our Lord in John vi. has been much insisted  
 upon by the Romanists, as defending and supporting the doctrine of Transubstantiation. This notion  
 originated in the sixth century, and is founded on the *literal interpretation* of passages which were  
 commonly used by the Jews, to whom the Scriptures were addressed, and by the inspired writers who  
 primarily wrote for their use, in a *metaphorical sense*. I do not observe that Fulke has noticed this  
 point in his remarks on John vi. in his work on the Rhemish translation of the New Testament.  
 See that work, p. 275—280. folio edit. 1633. London.

54 blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up  
 55 at the last day. For my flesh is meat indeed, and my blood is  
 56 drink indeed. He that eateth my flesh, and drinketh my blood,  
 57 dwelleth in me, and I in him. As the living Father hath sent  
 me, and I live by the Father: so he that eateth me, even he  
 58 shall live by me. This is that bread which came down from  
 heaven: not as your fathers did eat manna, and are dead: he  
 59 that eateth of this bread shall live for ever. These things said  
 60 he in the synagogue, as he taught in Capernaum. Many there-  
 fore of his disciples, when they had heard *this*, said, This is an  
 61 hard saying; who can hear it? When Jesus knew in himself  
 62 that his disciples murmured at it, he said unto them, Doth this  
 63 offend you? *What* and if ye shall see the Son of man ascend  
 up where he was before? It is the spirit that quickeneth; the  
 flesh profiteth nothing: the words that I speak unto you, *they*  
 64 are spirit, and *they* are life. But there are some of you that  
 believe not. For Jesus knew from the beginning who they  
 65 were that believed not, and who should betray him. And he  
 said, Therefore said I unto you, that no man can come unto  
 me, except it were given unto him of my Father.

66 From that *time* many of his disciples went back, and walked  
 67 no more with him. Then said Jesus unto the twelve, Will ye  
 68 also go away? Then Simon Peter answered him, Lord, to  
 69 whom shall we go? thou hast the words of eternal life. <sup>t</sup> And <sup>t</sup> Matt. xvi.  
 we believe and are sure that thou art that Christ, the Son of <sup>16.</sup>  
 70 the living God. Jesus answered them, Have not I chosen you  
 71 twelve, and one of you is a devil? He spake of Judas Iscariot  
*the son* of Simon: for he it was that should betray him, being  
 one of the twelve.

John vii. 1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

§ 9. *Christ converses with the Scribes and Pharisees on the Subject of the Jewish Traditions.*

MATT. XV. 1—21. MARK VII. 1—24.

Mark vii. 1. Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

——— 2. And when they saw some of his disciples eat bread with \* defiled, that is to say, with unwashen hands, they  
 found fault.

——— 3. For the Pharisees, and all the Jews, except they wash <sup>†</sup> Or, *diligently*; in the original, *with the feet*; Theophylact, *up to the elbow*.  
*their hands* †oft, eat not, holding the tradition of the elders.

——— 4. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of of cups, and † pots, brasen vessels, and of § tables. <sup>‡</sup> Sextarius is about a pint and a half. <sup>§</sup> Or, *beds*.



- Capernaum Then the Pharisees and Scribes asked him, Mark vii. 5.  
 saying, Matt. xv. 1.  
 Why do thy disciples transgress the tradition of the — 2.  
 elders? for they wash not their hands when they eat  
 bread.  
 But he answered and said unto them, Why do ye also — 3.  
 transgress the commandment of God by your tradi-  
 tion<sup>14</sup>?  
 For God commanded, saying, "Honour thy father — 4.  
 and mother: and,  
 Whoso curseth father or mother, let him die the death. Mark vii. 10.  
 But ye say, If a man shall say to his father or mo- — 11.  
 ther, *It is Corban*, that is to say, a gift, by whatsoever  
 thou mightest be profited by me: *he shall be free*.  
 And honour not his father or his mother, Matt. xv. 6.  
 And ye suffer him no more to do ought for his father Mark vii. 12.  
 or his mother;  
 Thus have ye made the commandment of God of none Matt. xv. 6.  
 effect by your tradition,

<sup>14</sup> To prove that the Evangelist has here spoken with the utmost correctness, Schoetgen has quoted from Jevachim, fol. 101. l. 1. והחכמים עשו חזיון מרביריהם יותר מכל חררה: Et sapientes fecerunt robur verbis suis, plusquam verbis Legis.

Lightfoot also has given many others to the same purpose: חכמים דברי סופרים מרבירי חררה. The words of the Scribes are more lovely than the words of the law.—Hieron. Berac. fol. 3. 2.

The error of the Pharisees was the same with that of the Romanists. They substituted unauthorized tradition in the place of their inspired writings, and ritual observances in the place of spiritual worship. The ordinances of external religion are only valuable, as they are the emblems and the appointed means of spiritual blessings. While their proper value is set upon the records of history, the inquiries of the critical, the labours of the learned, the opinions of the judicious, the decisions of the early Church, and all the sources of accurate information, it ought never to be forgotten, neither is it forgotten by the Protestant Churches, that Scripture is the one unerring test of truth, to which every conclusion must be submitted. The Jews adopted many traditions, which were not only contrary, but were very frequently hostile, to Scripture. The Romanists have been guilty of the very same error. The Jews believed that a man might withhold assistance from his afflicted or poor parents, under the pretence that he had dedicated his substance (or corban) to God, with many other absurdities enumerated at length by Lightfoot, Schoetgen, Meuschen, Gill, and others, and alluded to in many places by the Evangelists. The Romanists have set aside the plain and express authority of Scripture, and follow human inventions, which they dignify by the name of traditions. They insist, for instance, on such points as these.—The mass without communicants—The denial of the cup to the Laity—The prohibiting the reading of Scripture—The distinction between *latría* and *dulia*, (*λατρεία* and *δουλεία*,) in the worshipping of angels, and saints, and God—The use of images—The praying in an unknown tongue—The mediatorial office of the saints, and especially of the Virgin Mary—The assumption of the Virgin, (an invention of a very late age)—The seven sacraments—The doctrine of purgatory.

The Church that teaches these doctrines is as justly worthy of the condemnation of our Lord, as the Pharisees, who were his contemporaries—"Ye make the word of God of none effect by your tradition." Much might be added on this and other topics connected with the discussions on the doctrines in controversy between the Protestants and Romanists; but to do so would extend these notes far beyond their limits. See a work entitled a 'Learned Treatise on Traditions,' translated from the French of Du Moulin, by G. C. London, 1632; particularly ch. 12 and 13. p. 165—223. Fulke's Defence of the English Translation of the Bible, printed at the end of his observations on the Rhemish translation, p. 29—33. Bishop Hall's tract, entitled "The Old Religion," in the ninth volume of his works, 8vo. Pratt's edition, p. 287. and the Tracts against Popery, Tit. 1. p. 22. by Bishop Stratford. The Reformation Vindicated, &c., together with many other treatises in that admirable and inestimable collection. On the Affinity between the Absurdities of the Pharisalical and Catholic Traditions, see also Chemnitius. Exam. Concil. Trident. Pars prior, p. 20—24. See also Schoetgen. Horæ Hebraicæ, vol. i. p. 138.

- Mark vii. 13. which ye have delivered : and many such like things do Capernaum.  
ye.
- Matt. xv. 7. Ye hypocrites, well did Esaias prophesy of you,  
saying,
- Mark vii. 6. as it is written, <sup>x</sup> This people x Isa. xxix.  
Matt. xv. 8. draweth nigh unto me with their mouth, and honoureth 13.  
me with *their* lips ; but their heart is far from me.
- Mark vii. 7. Howbeit, in vain do they worship me, teaching *for*  
doctrines the commandments of men.
- 8. For laying aside the commandment of God, ye hold  
the tradition of men, *as* the washing of pots and cups :  
and many other such like things ye do.
- 14. And when he had called all the people *unto him*, he  
said unto them, Harken unto me every one *of you*, and  
understand :
- 15. There is nothing from without a man, that entering  
into him can defile him : but the things which come out  
of him, those are they that defile the man.
- Matt. xv. 11. Not that which goeth into the mouth defileth a man ;  
but that which cometh out of the mouth, this defileth a  
man.
- Mark vii. 16. If any man have ears to hear, let him hear.
- 17. And when he was entered into the house from the  
people,
- Matt. xv. 12. Then came his disciples, and said unto him, Knowest  
thou that the Pharisees were offended, after they heard  
this saying ?
- 13. But he answered and said, <sup>y</sup> Every plant, which my y John xv. 2.  
heavenly Father hath not planted, shall be rooted up.
- 14. Let them alone : <sup>z</sup> they be blind leaders of the blind. z Luke vi. 39.  
And if the blind lead the blind, both shall fall into the  
ditch.
- 15. <sup>a</sup> Then answered Peter and said unto him, Declare a Matt. vii. 17.  
unto us this parable.
- 16. And Jesus said,
- Mark vii. 18. unto them,
- Matt. xv. 16. Are ye also yet without understanding ?
- 17. Do not ye yet understand, that whatsoever
- Mark vii. 18. thing from without entereth into the man,
- Matt. xv. 17. at the mouth,
- Mark vii. 18. *it* cannot defile him ;
- 19. Because it entereth not into his heart, but into the  
belly, and goeth out into the draught, purging all meats ?
- 20. And he said, That which cometh out of the man, that  
defileth the man.
- 21. For
- Matt. xv. 18. those things which proceed out of the mouth come forth  
from the heart ; and they defile the man.

Capernaum.  
b Gen. vi. 5.  
and viii. 21.

<sup>b</sup> For  
from within, out of the heart of men, proceed evil  
thoughts, adulteries, fornications, murders,

Matt. xv. 19.

Mark vii. 21.

Thefts, ——— 22.

false witness, Matt. xv. 19.

\* Gr. covet-  
ousnesses,  
wickednesses.

\* covetousness, wickedness, deceit, lasciviousness, an  
evil eye, blasphemy, pride, foolishness: Mark vii. 22.

All these evil things come from within, and defile the  
man. ——— 23.

These are *the things* which defile a man: but to eat  
with unwashen hands defileth not a man. Matt. xv. 20.

MATT. xv. part of ver. 1. 4. ver. 5. part of ver. 8. ver. 9, 10. and part of ver. 17, 18, 19.

c Mark vii. 1.  
d Ex. xxi. 17.  
Lev. xx. 9.  
Prov. xx. 20.  
e Mark vii. 11,  
12.  
f Is. xxix. 13.  
g Mark vii. 14.  
h Gen. vi. 5  
& viii. 21.

I Then <sup>c</sup> came to Jesus Scribes and Pharisees, which were of Jerusalem— 4 —  
d He that curseth father or mother, let him die the death. 5 But ye say, Who-  
soever shall say to *his* father or *his* mother, <sup>e</sup> *It is a gift*, by whatsoever thou  
mightest be profited by me; 8 —<sup>f</sup> This people— 9 But in vain they do worship  
me, teaching *for* doctrines the commandments of men. 8 And he called the multitude,  
and said unto them, Hear, and understand: 17 entereth in—goeth into the belly,  
and is cast out into the draught? 18 But— 19 <sup>h</sup> —out of the heart proceed evil  
thoughts, murders, adulteries, fornications, thefts—blasphemies.

MARK vii. part of ver. 5, 6. ver. 9. and part of ver. 10. 13. 17, 18.

\* Or, frus-  
trate.

5 —Why walk not thy disciples according to the tradition of the elders, but eat  
bread with unwashen hands? 6 He answered and said unto them, Well hath Esaias  
prophesied of you hypocrites—honoureth me with *their* lips, but their heart is far from  
me. 9 And he said unto them, Full well ye <sup>\*</sup> reject the commandment of God, that  
ye may keep your own tradition. 10 For Moses said, Honour thy father and thy mother,  
and— 13 Making the word of God of none effect through your tradition— 17 his  
disciples asked him concerning the parable. 18 And he saith—Are ye so without under-  
standing also? Do ye not perceive, that whatsoever—

### § 10. *Christ heals the Daughter of the Canaanite or Syrophenician Woman*<sup>15</sup>.

MATT. xv. 21—29. MARK vii. 24—31.

Tyre.

Then Jesus  
arose, and

Matt. xv. 21.

Mark vii. 24.

<sup>15</sup> Bishop Horsley and Dr. Jortin have written sermons on the subject of the Syrophenician woman; in both of which there is a remarkable coincidence in plan and expression. Both have insisted with great effect, on the nation of the woman; on the manner in which Christ performed his first miracle on one who was not a Jew; which was so ordained by the providence of God, that this woman "became one of the first Pagan proselytes, and the mystery of the calling and the conversion of the Gentiles began in her to be gloriously unfolded;" on the humility of the suppliant, and her acknowledgment of the wisdom of God in selecting the Jews to be his own people, while she retained her hope of mercy as a creature of God; and on the absurdity of judging of the truth of past events by the test of the experience of the present age; both agreeing in the probability of the opinion expressed in a former note, that the power of evil spirits, in the time of our Lord, was permitted to be more visibly displayed than in our own age. For the more particular explanation, therefore, of this narrative, and especially for the view which Bishop Horsley has given of the peculiar propriety of our Lord's conduct in making the manner in which he complied with the request of the Greek idolatress a type of the mode in which the Gentiles should be received, see Jortin's Works, 8vo. London, 1810, vol. ix. p. 239, &c. &c.; and Horsley's Sermons, vol. iii. p. 134, and particularly p. 158, 9, and 164.

Matt. xv. 21. went thence, and departed into the coasts of Tyre and Tyre.  
Sidon.

——— 22. And

Mark vii. 24. entered into an house, and would have no man know *it*:  
but he could not be hid.

——— 25. For

Matt. xv. 22. behold, a woman of Canaan,

Mark vii. 25. whose young daughter had an unclean spirit, heard of  
him, and

Matt. xv. 22. came out of the same coasts, and cried unto him, saying,  
Have mercy on me, O Lord, *thou* Son of David; my  
daughter is grievously vexed with a devil.

——— 23. But he answered her not a word. And his disciples  
came and besought him, saying, Send her away; for  
she crieth after us.

——— 24. But he answered and said, <sup>i</sup> I am not sent but unto <sup>i</sup> Ch. x 6.  
the lost sheep of the house of Israel.

——— 25. Then came she

Mark vii. 25. and fell at his feet,

Matt. xv. 25. and worshipped him, saying, Lord, help me.

Mark vii. 26. The woman was a \*Greek, a Syrophenician by na- \* Or. *Gentil*  
tion; and she besought him that he would cast forth the  
devil out of her daughter.

Matt. xv. 26. But he answered and said

Mark vii. 27. unto her, Let the children first be filled: for

Matt. xv. 26. It is not meet to take the children's bread, and to cast  
*it* to dogs<sup>16</sup>.

——— 27. And she said, Truth, Lord: yet the dogs eat of the  
crumbs which fall from their masters' table;

Mark vii. 28. the dogs under the table eat of the children's crumbs.

Matt. xv. 28. Then Jesus answered and said unto her, O woman,  
great is thy faith:

Mark vii. 29. And he said unto her, For this saying,

Matt. xv. 28. be it unto thee even as thou wilt:

<sup>16</sup> The Jews considered every nation but their own as dogs, and on that account refused to share in their hospitality, or to have any intercourse with them, except that which had reference to merchandise.

R. Pirke Eliezer gives an illustration of this passage. In his twenty-ninth chapter he discusses the eighth temptation of Abraham, Gen. xvii. 1. He endeavours to prove that Abraham circumcised his servants, and proceeds thus: Unde autem (probas) quod circumciderit (servos) illos? quia dicitur: omnes viros domus suae, et natum domus circumcidit—cur autem circumcidit illos? propter purificationem, ne contaminarent dominum suum cibo, ac potu suo. Quicunque enim comedit cum praeputiatus, is veluti cum cane edit. Uti canis non est circumciscus, sic et praeputiatus non est circumciscus. Quisquis accedit ad praeputiatum, is veluti mortuum contractat, &c. &c.—Vorstius's translation of R. Pirke Eliezer, p. 66. I ought to observe here, that Schoetgen, who refers in his notes on Apoc. xxii. 15, to this chapter of Pirke Eliezer, quotes a part of it differently from any which is to be found in the translation of Vorstius. As the Hebrew original is not in my possession, I cannot account for the variation; but my copy of the Latin translation by Vorstius is corrected in various places from the Hebrew original, by a learned Rabbi, and can, I think, be depended upon.

Tyre. go thy way ; the devil is gone out of thy daughter. Mark vii. 29.  
 And her daughter was made whole from that very hour. Matt. xv. 28.

And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. Mark vii. 30.

MARK vii. part of ver. 24, 25, 27, 28.

24 And from thence he—went into the borders of Tyre and Sidon, and— 25 —a certain woman—came— 27 But Jesus said—for it is not meet to take the children's bread, and to cast *it* unto the dogs. 28 And she answered and said unto him, Yes, Lord : yet—

§ 11. *Christ goes through Decapolis, healing and teaching.*

MATT. XV. 29, 30, 31. MARK vii. 31, to the end.

Decapolis. And again Mark vii. 31.  
 Jesus, Matt. xv. 29.  
 departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. Mark vii. 31.

And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him.

And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ;

And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published *it* ;

And were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak : ———— 37

and [he] went up into a mountain, and sat down there. Matt. xv. 29.

<sup>k</sup> And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet ; and he healed them : ———— 30.

Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see : and they glorified the God of Israel. ———— 31.

MATT. XV. part of ver. 29.

29. And—departed from thence, and came nigh unto the sea of Galilee—

MARK vii. part of ver. 31.

31 —he—

<sup>k</sup> Is. xxxv. 5, 6.

§ 12. *Four thousand Men are fed miraculously.*

MATT. xv. 32, to the end. MARK viii. 1—11.

- Mark viii. 1. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, On a mount by the sea of Galilee.
- 2. I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:
- 3. And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.
- Matt. xv. 33. And his disciples say unto him,
- Mark viii. 4. From whence can a man satisfy these *men* with bread here in the wilderness?
- Matt. xv. 33. Whence should we have so much bread in the wilderness, as to fill so great a multitude?
- 34. And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.
- 35. And he commanded the multitude to sit down on the ground.
- 36. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude,
- Mark viii. 6. to set before *them*; and they did set *them* before the people.
- Matt. xv. 37. And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.
- 38. And they that did eat were four thousand men, beside women and children.
- 39. And he sent away the multitude, and took ship, and
- Mark viii. 10. straightway he entered into a ship with his disciples, and came
- Matt. xv. 39. into the coasts of Magdala,
- Mark viii. 10. into the parts of Dalmanutha.

MATT. xv. ver. 32. part of ver. 39.

32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 39 —and came—

MARK viii. part of ver. 4. ver. 5. part of ver. 6. and ver. 7, 8, 9.

4 And his disciples answered him— 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples— 7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*. 8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets. 9 And they that had eaten were about four thousand: and he sent them away.

§ 13, *The Pharisees require other Signs—Christ charges them with Hypocrisy.*

MATT. xvi. 1—13. MARK viii. 11—part of 22.

Magdala.  
Luke xii. 54.

The <sup>1</sup> Pharisees also with the Sadducees came, and Matt. xvi. 1.  
tempting,  
began to question with him, Mark viii. 11.  
desired that he would shew them a sign from heaven, Matt. xvi. 1.  
tempting him. Mark viii. 11.

He answered and said unto them, When it is evening, Matt. xvi. 2.  
ye say, *It will be fair weather*: for the sky is red.

And in the morning, *It will be foul weather to-day*: ——— 3.  
for the sky is red and lowring. O ye hypocrites, ye can  
discern the face of the sky; but can ye not *discern* the  
signs of the times?

And he sighed deeply in his spirit, and saith, Mark viii. 12.  
Why doth this generation,  
a wicked and adulterous generation, Matt. xvi. 4.  
seek after a sign? Verily I say unto you, There shall Mark viii. 12.  
no sign be given to this generation,  
but the sign of the prophet Jonas. And he left them, Matt. xvi. 4.  
and departed;  
and entering into the ship again, departed to the other Mark viii. 13.  
side.

And when his disciples were come to the other side, Matt. xvi. 5.  
they had forgotten to take bread;  
neither had they in the ship with them more than one Mark viii. 14.  
loaf.

Then Jesus  
charged them, Matt. xvi. 6.  
[and] said unto them, Take heed and beware of the Mark viii. 15.  
leaven of the Pharisees and of the Sadducees, and of  
the leaven of Herod. Matt. xvi. 6.  
Mark viii. 15.

And they reasoned among themselves, saying, *It is* Matt. xvi. 7.  
because we have taken no bread.

*Which* when Jesus perceived, he said unto them, O ——— 8.  
ye of little faith, why reason ye among yourselves, be-  
cause ye have brought no bread?  
perceive ye not yet, neither understand? have ye your Mark viii. 17.  
heart yet hardened?

Having eyes, see ye not? and having ears, hear ye ——— 18.  
not? and do ye not remember?

When I brake the five loaves among five thousand, ——— 19.  
how many baskets full of fragments took ye up? They  
say unto him, Twelve.

And when the seven among four thousand, how many ——— 20.  
baskets full of fragments took ye up? And they said,  
Seven.

Mark viii. 21. And he said unto them, How is it that ye do not understand?

Matt. xvi. 11. that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

— 12. Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Mark viii. 22. And he cometh to Bethsaida.

MATT. xvi. part of ver. 4. ver. 9, 10. and part of ver. 11.

4 —seeketh after a sign; and there shall no sign be given unto it— 9<sup>m</sup> Do ye m Ch. xiv. 7. not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10<sup>n</sup> Neither the seven loaves of the four thousand, and n Ch. xv. 34. how many baskets ye took up? 11 How is it that ye do not understand—

MARK viii. part of ver. 11, 13, 14, 15. and ver. 16, 17.

11<sup>o</sup> And the Pharisees came forth, and—seeking of him a sign from heaven— o Matt. xvi. 1. 13 And he left them— 14<sup>p</sup> Now *the disciples* had forgotten to take bread. 15 And p Matt. xvi. 5. he—saying, Take heed, beware of the— 16 And they reasoned among themselves, saying, *It is q* because we have no bread. 17 And when Jesus knew *it*, he saith unto q Matt. xvi. 7. them, Why reason ye, because ye have no bread?

#### § 14. *Christ heals a Blind Man at Bethsaida.*

MARK viii. part of ver. 22—27.

22 And they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town. Bethsaida.

#### § 15. *Peter confesses Christ to be the Messiah*<sup>17</sup>.

MATT. xvi. 13—21. MARK viii. 27—31. LUKE ix. 18—22.

Mark viii. 27. And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: Cæsarea  
Philippi.

#### <sup>17</sup> ON THE OPINIONS OF THE JEWS RESPECTING THE CHARACTER OF THE MESSIAH.

The various works which were done by our Lord, as related in the preceding sections of this Part, convinced St. Peter that Jesus was the Messiah. It certainly appears to us very extraordinary that this open confession of the Messiahship of Jesus had not been repeatedly made before. The reasons seem to have been, that the various inconsistent traditions concerning the Messiah which were then prevalent, and the opposite expectations of the people, had so biassed the minds of his disciples, that it prevented them from forming a correct judgment as to the dignity of their Lord and Master. They saw, indeed, and acknowledged, that Jesus was more than human, and they daily anticipated the establishment of the kingdom of the Messiah; but before that event they expected the coming of Elias, various resurrections of the ancient prophets, the reappearance of Moses and Elias, with other different signs and wonders, which have already been enumerated. Dr. Pye Smith observes, “ that their notions of the Messiah were sublime, imperfectly understood,



Cæsarea  
Philippi.

And it came to pass,  
when Jesus came into the coasts of Cæsarea Philippi,

Luke ix. 18.

Matt. xvi. 13.

and inconsistent; they attributed to him a superior nature, a pre-existent state, and, to say the least, many of the characteristic properties of Deity (*a*)."

When Christ was upon the earth, the opinions of the Jews concerning the nature and person of their ardently-expected Messiah, were by no means uniform: some affirmed that he would be a mere man, endowed with peculiar powers and assistance from God—others that he would be a man, with whom a special power emanating from God, would be immediately conjoined—others maintained that he would be superior to their fathers, to all mankind, and to the angels; that he existed before the creation of the world, and was employed by God as an instrument in the formation of the world, and peculiarly in the protection and religious institutions of the Israelitish nation.

Schoetgen, in his second volume, has most amply and most learnedly discussed the subject of the Messiah. His *Horæ Hebraicæ* are an invaluable treasure to the theological student who desires to understand the New Testament. It is to be regretted that the work is so scarce, and that there is neither an abridgement, nor a translation of it, in our own language.

The Jews seem to have entertained the same indefinite notions with regard to the Messiah, as the Christians of the present age entertain when they converse on the Millennium, or the second advent of our Lord; on the restoration of the Jews, whether it will be temporal or spiritual; or on the other sublime and elevating subjects of the prophecies of our own Scriptures, on which the primitive Church has come to no conclusion. The language of Scripture is so general, that it may be interpreted both literally and metaphorically; and every Christian, who at all reflects on these subjects, anticipates some magnificent events, which he believes will certainly take place; while no two will be found exactly to agree in their opinions and speculations. Lightfoot remarks on this subject:

From Messiah the Jews expected pomp and stateliness, a royal and victorious kingdom—they see Christ appear in a low condition, and contemptible poverty.

From the Messiah they expected an advancing and heightening of the rites of Moses—they saw that he began to remove them.

By the Messias they expected to be redeemed and delivered from their subjection to the Roman yoke. He taught them to give Cæsar his due, and to submit to the government God had set over them.

By the Messias they expected that the Gentiles should be subdued, trod under their feet, and destroyed. He taught that they should be called, converted, and become the Church (*b*).

Bishop Blomfield, in his admirable Dissertation (*c*), has given us, at still greater length, an abstract of the notions entertained by the Jews of the Messiah's kingdom:

1. They expected him to be of a nature far surpassing that of men and angels. One of the Rabbis says, "The Messiah is higher than the ministering angels." To this notion the author of the Epistle to the Hebrews evidently alludes, i. 4.

2. They considered him to be "the Word of God," an emanation from the Supreme Being; the author of all created things.

3. They believed that all the transactions, in which the Deity was related to have had a communication with mankind, were carried on through the medium of his Word, the Messiah; that He delivered the Israelites from Egypt, led them through the wilderness, supported and protected them.

4. They believed that the Spirit of the Lord was to be upon him, and intimately united with him; and that it would manifest itself in exertion of miraculous power. To this our Saviour alludes, Matt. xii. 28. "But if I, in the Spirit of God cast out devils, then is the kingdom of God come upon you."

5. They supposed that the Messiah would appear, not in a real human body, but in the semblance of one; *ἐν δοκίᾳ*. This notion found its way into the Christian Church, and was the distinguishing dogma of the Docetæ. It is combated by St. John, in several parts of his writings; viz. "The word was made flesh, and dwelt amongst us" (John i. 14.), not only seemed to wear a human form, but actually did so. Again, "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God" (1 John iv. 3.). And it is not an improbable supposition of Professor Berthold, that the Evangelist had the same heresy in view, when he made particular mention of the blood and water which flowed from the side of Jesus (John xix. 34.).

6. They expected that the Messiah would not be subject to death (John xii. 34.). The multitude answered him, "We have heard out of the law, that Christ abideth for ever."

(*a*) Scripture Testimony to the Messiah, vol. i. p. 464, and 466. Dr. Pye Smith has compressed into a very short compass the conclusions of Kuinoel (Comment. in libros N. T. Hist. p. 84—91.) on the same subject. (*b*) Lightfoot's Sermons, Works, fol. vol. ii. p. 1112. (*c*) On the traditional knowledge of a promised Redeemer, Camb. 1810, p. 106. fn. &c.

Mark viii. 27. and by the way,

Luke ix. 18. as he was alone praying, his disciples were with him :  
and

Matt. xvi. 13. he asked his disciples, saying, Whom do men say that I  
the Son of man am?

—— 14. And they

Mark viii. 28. answered,

Matt. xvi. 14. [and] said, Some say that thou art John the Baptist :

Mark viii. 28. but some say, Elias ;

Matt. xvi. 14. and others, Jeremias, or one of the prophets ;

Luke ix. 19. and others say, that one of the old prophets is risen  
again

Matt. xvi. 15. He saith unto them, But whom say ye that I am ?

—— 16. And Simon Peter answered and said, <sup>r</sup> Thou art the <sup>r</sup> John vi. 69.  
Christ, the Son of the living God <sup>18</sup>.

7. Yet they thought that he was to offer in his own person an expiatory sacrifice for their sins,  
John i. 29.

8. He was to restore the Jews to freedom. Compare Luke i. 68. xxiv. 21. 4 Esdr. xii. 34.

9. And to establish a pure and perfect form of worship, Luke i. 73. John iv. 25.

10. And to give remission of sins, Luke i. 76. Matt. i. 21.

11. And to work miracles, John vii. 31.

12. He was to descend into the receptacle of departed spirits, and to bring back to earth the  
souls of the Israelites, which were then to be re-united to their glorified bodies : and this was to be  
the first resurrection.

13. The devil and his angels were to be cast into hell for a thousand years.

14. Then was to begin the kingdom of heaven, or of God, or of the Christ, which was to last a  
thousand years.

15. At the end of that period of time the devil was to be released from confinement, and to excite  
great troubles and commotions ; but he was to be conquered, and again imprisoned for ever.

16. After that was to be the second and general resurrection of the dead, followed by the judg-  
ment.

17. The world was to be renewed ; new heavens, a new earth, and a new Jerusalem, were to  
appear.

18. At last the Messiah, having fulfilled his office, was to deliver up the kingdom to God, at whose  
right hand he was to sit for evermore.

#### 18 ON THE CONFESSON OF ST. PETER.

Our Lord had now, by his miracles, teaching, and conduct, so impressed on the minds of his  
Apostles the certainty that he was the Messiah, whom they had expected, that St. Peter makes the  
fullest confession of his faith, in the most energetic language. Our Lord immediately addresses him  
in that remarkable language, which has been said, by the Church of Rome, to be the immovable  
foundation of her undoubted supremacy and her exclusive privileges, as the depositary of truth, and  
of her consequent infallibility, as the director and instructor of the world. The question therefore  
is, whether the confession made by St. Peter was the rock on which the Church of Christ was to be  
founded, or whether the Apostle himself was *that* rock. The most eminent of the ancient Fathers  
have espoused the former opinion. Chrysostom (*a*) interprets the passage τῆ πέτρα—τουτίστι τῆ  
πίστει τῆς ὁμολογίας, “ upon the rock, that is, upon the faith of his profession.”

The most probable meaning of the passage appears to be that which shall comprise both of the  
controverted senses. St. Peter was always the most zealous of the Apostles ; and to him was re-  
served the honour of first preaching the Gospel to the Gentiles. The probable reason why our Lord  
addressed himself particularly to Peter, was, that he happened to be the first who had acknowledged  
Him as the Christ, the Son of the living God. St. Peter generally proved himself the chief speaker,  
and he continued to do so after our Lord's ascension, without, however, assuming the least degree  
of authority over the rest of the Apostles. The occasion of our Lord's addressing Peter, was, the  
confession the Apostle had just made ; and He may be considered as speaking prophetically, when

(a) Vide Elsley in loc. who quotes Chrys. in Matt. xvi. 18. and Tom. 5. 01 163.

Cæsarea  
Philippi

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Matt. xvi. 17.

he said, pointing to or resting his hand upon the Apostle, Thou art Peter, and on thee, as the first preacher to the Gentiles, and on this confession, which thou shalt preach to them, I will establish my Church.—Beza, Lightfoot, Bishop Burgess, and many others (among whom may be reckoned some of the Popes themselves), have espoused this conclusion. Bishop Marsh, however, in his work on the Comparison between the Churches of England and Rome; Grotius, Michaelis, Whitby, with Père Simon, and the Romanists in general, have adopted the latter opinion.

Among other of the Protestant writers who have strenuously advocated the opinion that Christ, and not St. Peter, was the founder of the Christian Church, we meet with the venerable name of the late Granville Sharp. The assumption of supremacy over all the Churches of Christ by the Church of Rome filled him with astonishment. He was induced, in consequence, to pay particular attention to the passage upon which this arrogant claim was supported, and the result of his examination is here annexed.—The Greek word *πέτρος*, he observes, does not mean “a rock,” though it has indeed a relative meaning to the word *πέτρα*, “a rock;” for it signifies only “a little piece of rock,” or “a stone,” that has been dug out of a rock; whereby the dignity of the real foundation intended by our Lord, which he expressed by the prophetic figure of Petra (a rock), must necessarily be understood to bear a proportionable superiority of dignity and importance above the other preceding word *petros*; as *petra*, “a real rock,” is comparatively superior to “a mere stone,” or “particle from the rock;” because a rock is the regular figurative expression in Holy Scripture for a Divine Protector; יהוה סלע, “Jehovah (is my rock),” 2 Sam. xxii. 2. and Psa. xviii. 2. Again, אלהי צורי, “my God (is) my rock” (2 Sam. xxii. 2. and Psa. xviii. 2.); and again, רבי צור מבלעדי, “and who (is) a rock, except our God?” 2 Sam. xxii. 32.

That our Lord really referred to this declaration of Peter, relating to his own divine dignity, as being the true Rock, on which he would build his Church, is established beyond contradiction by our Lord himself, in the clear distinction which he maintained between the stone (*πέτρος*, *petros*), and the rock (*πέτρα*, *petra*), by the accurate grammatical terms in which both these words are expressly recorded. For whatsoever may have been the language in which they were really spoken, perhaps in Chaldee or Syriac, yet in this point the Greek record is our only authoritative instructor. The first word, *πέτρος*, being a masculine noun, signifies merely “a stone;” and the second word, *πέτρα*, though it is a feminine noun, cannot signify any thing of less magnitude and importance than “a rock,” or “strong mountain of defence.”

With respect to the first. The word *πέτρος*, *petros*, in its highest figurative sense of “a stone,” when applied to Peter, can represent only one true believer, or faithful member of Christ’s Church, that is, one out of the great multitude of true believers in Christ, who, as figurative stones, form altogether the glorious spiritual building of Christ’s Church, and not the foundation on which that Church is built; because that figurative character cannot, consistently with truth, be applied to any other person than to God, or to Christ alone. And though even Christ himself is sometimes, in Holy Scripture, called a stone (*λίθος*, but not *πέτρος*), yet whenever this figurative expression is applied to him, it is always with such a clear distinction of superiority over all other figurative stones, as will not admit the least idea of any vicarial stone to be substituted in his place; as, for instance, he is called, “the head stone of the corner” (Psa. cxviii. 22.),—“in Zion a precious corner stone” (Isa. xxviii. 16.), by whom alone the other living stones of the spiritual house are rendered “acceptable to God;” as St. Peter himself (previous to his citation of that text of Isaiah) has clearly declared, in his address to the Churches dispersed throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, wherein he manifestly explains that very text of Isaiah, as follows:—“Ye also,” says the Apostle, “as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God, by (or through) Jesus Christ.” (1 Pet. ii. 5.) Thus plainly acknowledging the true foundation, on which the other living stones of the primitive Catholic Church were built, in order to render them “acceptable to God,” as a “holy priesthood.”

From this whole argument of St. Peter it is manifest that there cannot be any other true head of the Church than Christ himself; so that the pretence for setting up a vicarial head on earth is not only contrary to St. Peter’s instruction to the eastern Churches, long after Christ’s ascent into heaven, but also (with respect to the inexpediency and impropriety of acknowledging such a vicar on earth as the Roman pretender) is equally contrary to our Lord’s own instruction to his disciples (and, of course, also contrary to the faith of the true primitive Catholic Church throughout the whole world), when he promised them that, “Where two or three are gathered together in my name (said our Lord Jesus, the true rock of the Church), there am I in the midst of them,” Matt. xviii. 20.

So that the appointment of any vicar on earth to represent that rock, or eternal head of the Church, whose continual presence, even with the smallest congregations on earth, is so expressly promised,

Matt. xvi. 18. And I say also unto thee, That thou art \* Peter, and <sup>Cæsarea Philippi.</sup> upon this rock I will build my church; and the gates of <sup>John xx. 13.</sup> hell shall not prevail against it.

would be not only superfluous and vain, but must also be deemed a most ungrateful affront to the benevolent Promiser of his continual presence; such as must have been suggested by our spiritual enemies, to promote an apostacy from the only sure foundation, on which the faith, hope, and confidence, of the true Catholic Church could be built and supported.

A due consideration also of the second noun, *πέτρα*, "a rock," will demonstrate that the supreme title of the rock, which, in other texts of Holy Scripture, is applied to Jehovah, or God, alone, most certainly was not intended by our Lord to be understood as applicable to his disciple Peter; but only to that true testimony which St. Peter had just before declared concerning the divine dignity of the Messiah—"Thou art the Christ, the Son of the living God."

I have already remarked, that *πέτρα*, a rock, is a feminine noun; and a clear distinction is maintained between *πέτρος*, the masculine noun in this text, and the said feminine noun *πέτρα*, "the rock," by the grammatical terms in which the latter, in its relatives and articles, is expressed, which are all regularly feminine throughout the whole sentence; and thereby they demonstrate that our Lord did not intend that the new appellation, or nominal distinction, which he had just before given to Simon (viz. *πέτρος*, the masculine noun, in the beginning of the sentence), should be construed as the character of which he spoke in the next part of the sentence; for, if he had really intended that construction, the same masculine noun, *πέτρος*, must necessarily have been repeated in the next part of the sentence with a masculine pronoun, viz. *ἐπὶ τούτῳ τῷ πέτρῳ*, instead of *ἐπὶ ταύτῃ τῇ πέτρῃ*, the present text; wherein, on the contrary, not only the gender is changed from the masculine to the feminine, but also the figurative character itself, which is as much superior in dignity to the Apostle Simon, and also to his new appellative, *πέτρος*, as a rock is superior to a mere stone. For the word *πέτρος* cannot signify any thing more than a stone; so that the Popish application to Peter (or *πέτρος*) as the foundation of Christ's Church, is not only inconsistent with the real meaning of the appellative, which Christ at that very time conferred upon him, and with the necessary grammatical construction of it, but also with the figurative importance of the other word, *πέτρα*, the rock; *ἐπὶ ταύτῃ τῇ πέτρῃ*, "upon this rock," he declared the foundation of the Church, a title of dignity, which, as I have already shewn by several texts of Scripture, is applicable only to God or to Christ.

And observe farther, that the application of this supreme title (the rock) to Peter, is inconsistent, above all, with the plain reference to the preceding context, made by our Lord in the beginning of this very verse—"And I also say unto thee," which manifestly points out, both by the copulative "and," and the connective adverb "also," the inseparable connexion of this verse with the previous declaration of Peter, concerning our Lord's divine dignity in the preceding sentence, "Thou art the Christ the Son of the living God;" and thereby demonstrates that our Lord's immediate reply ("And I also say unto thee"), &c. did necessarily include this declaration of Peter, as being the principal object of the sentence—the true foundation or rock, on which alone the Catholic Church can be properly built, because our faith in Christ (that he is truly "the Son of the living God") is unquestionably the only security, or rock, of our salvation.

And Christ was also the rock even of the primitive Church of Israel; for St. Paul testifies, that "they (i. e. the hosts of Israel) did all drink of that spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ," 1 Cor. x. 4. And the Apostle, in a preceding chapter (1 Cor. iii. 11.) says, "other foundation can no man lay than that is laid, which is Jesus Christ."

It would exceed all due limits to attempt to discuss at full length the controversies which have divided Christians, when the peculiar passages of Scripture upon which each controversy principally depends passes under consideration. The observations of Granville Sharp, which I have now extracted, appear to be deserving of attention. The various points which separate the Catholic and Protestant Church will soon, perhaps, compel the more serious attention of the Protestant world, by the general revival and increase of Popery, and the re-action in its favour in a neighbouring country. And it may be considered the bounden duty of every theological student to make himself acquainted with the controversy existing between the Churches of England and Rome (b).

The political discussions respecting the extent of the privileges which the state may conveniently assign to the members of the Church of Rome have of late years so entirely absorbed public attention, that they have almost superseded the religious argument, which is by far the most important part of the controversy; inasmuch as mistaken religious principle is the root of that system of ac-

(b) See on this subject the tracts of Bishop Burgess—the tracts against Popery. The ninth volume of Bishop Hall's Works. Bishop Bull's reply to the Bishop of Meaux. Barrow's Pope's Supremacy, and many others.

Cæsarea  
Philippi.  
John xx. 23.

† And I will give unto thee the keys of the kingdom Matt. xvi. 19.  
of heaven: and whatsoever thou shalt bind on earth  
shall be bound in heaven: and whatsoever thou shalt  
loose on earth shall be loosed in heaven <sup>19</sup>.

tion, which originally excited the vigilance of the legislature, and still requires a watchful superintendence.

<sup>19</sup> ON THE MEANING OF MATTHEW XVI. 19.

Lightfoot has given us abundant proofs of the manner in which this expression was understood among the Jews, and the manner in which it consequently ought to be understood among Christians. The phrase *לִאסֹד וְלִהַרִּיר*, “to bind and to loose,” in the common language of the Jews, signified to prohibit, and to permit, or to teach what is prohibited or permitted,—what is lawful or unlawful. Lightfoot then produces many instances, and goes on to observe: by this sense of the phrase the intention of Christ is easily ascertained, namely, he first confers on the Apostles the ministerial power to teach what is to be done, and the contrary; he confers this power on them as ministers, and on all their successors, to the end of the world. Their power was more extensive than that of others, because they received authority to prohibit or to allow those things that were ordained in the law of Moses (a).

In his Hebrew and Talmudical Exercitations on St. Matthew (b), Lightfoot produces many more instances where the words “to loose and to bind” are applied in this sense; and he shews that these words were first used in doctrine and in judgments, concerning things allowed or not allowed in the law. Secondly, that to bind, is the same with to forbid, or to declare forbidden. To think that Christ (he continues), when he used the common phrase, was not understood by his hearers, in the common and vulgar sense, shall I call it a matter of laughter, or of madness?

To this, therefore, do these words amount: when the time was come wherein the Mosaic law, as to some part of it, was to be continued and to last for ever, he granted Peter here, and to the rest of the Apostles (chap. xviii. 18.), a power to abolish or confirm what they thought good; being taught this, and led by the Holy Spirit, as if he should say, “Whatsoever ye shall bind in the law of Moses that is forbid, it shall be forbidden, the divine authority confirming it; and whatsoever ye shall loose, that is, permit, or shall teach that it is permitted and lawful, shall be lawful and permitted.” Hence they bound, that is, forbad, circumcision to the believers; eating of things offered to idols, of things strangled, and of blood for a time, to the Gentiles; and that which they bound on earth was confirmed in heaven. They loosed, that is, allowed purification to Paul, and to four other brethren, for the shunning of scandal (Acts xxi. 24.): and, in a word, by these words of Christ it was committed to them, the Holy Spirit directing, that they should make decrees concerning religion, as to the use and rejection of Mosaic rites and judgments, and that either for a time, or for ever.

Let the words be applied, by way of paraphrase, to the matter that was transacted at present with Peter. “I am about to build a Gentile Church,” saith Christ, “and to thee, O Peter, do I give the keys of the kingdom of heaven, that thou mayest first open the door of faith to them: but if thou askest by what rule that Church is to be governed when the Mosaic rule may seem so improper for it, thou shalt be so guided by the Holy Spirit, that whatsoever of the law of Moses thou shalt forbid them, shall be forbidden; whatsoever thou grantest them, shall be granted, and that under a sanction made in heaven. Hence in that instant, when he should use his keys, that is, when he was now ready to open the gate of the Gospel to the Gentiles (Acts x.), he was taught from heaven that the consorting of the Jew with the Gentile, which before had been bound, was now loosed; and the eating of any creature convenient for food, was now loosed, which before had been bound; and he in like manner looses both these.

Those words of our Saviour, (John xx. 23.) “Whose sins ye remit, they are remitted to them,” for the most part are forced to the same sense with these before us; when they carry quite another sense. Here the business is of doctrine only, not of persons; there of persons, not of doctrine. Here of things lawful or unlawful in religion, to be determined by the apostles; there of persons obstinate, or not obstinate, to be punished by them, or not to be punished.

As to doctrine, the apostles were doubly instructed. 1. So long sitting at the feet of their Master, they had imbibed the evangelical doctrine.

2. The Holy Spirit directing them, they were to determine concerning the legal doctrine and practice, being completely instructed and enabled in both, by the Holy Spirit descending upon them. As to the persons, they were endowed with a peculiar gift, so that, the same Spirit directing them, if they would retain, and punish the sins of any, a power was delivered into their hands of delivering

(a) Lightfoot's *Harmony of the N. T. Works*, folio, vol. i. p. 238.

(b) Vol. ii. p. 205.

Matt. xvi. 20. Then charged he,  
 Luke ix. 21. he straitly charged,  
 Matt. xvi. 20. his disciples,  
 Luke ix. 21. and commanded *them*,  
 Matt. xvi. 20. that they should tell no man that he was Jesus the  
 Christ.

Cæsarea  
 Philippi.

MATT. xvi. part of ver. 14.

14 —some Elias—

MARK viii. part of ver. 27, 28. and ver. 29, 30.

27 —he asked his disciples, saying unto them, Whom do men say that I am?  
 28 And they—John the Baptist—and others. One of the prophets. 29 And he saith  
 unto them, But whom say ye that I am? And Peter answereth and saith unto him,  
 Thou art the Christ. 30 And he charged them that they should tell no man of him.

LUKE ix. part of ver. 18, 19. ver. 20. and part of ver. 21.

18 —he asked them, saying, Whom say the people that I am? 19 They answer-  
 ing, said, John the Baptist; but some say, Elias— 20 He said unto them, But whom  
 say ye that I am? Peter answering said, The Christ of God. 21 And—to tell no  
 man that thing.

§ 16. *Christ astonishes the Disciples by declaring the Necessity of his  
 Death and Resurrection.*

MATT. xvi. 21, to the end. MARK viii. 31, to the end, and ix. 1.

LUKE ix. 22—28.

Mark viii. 31. And

Matt. xvi. 21. from that time forth began Jesus to shew unto his dis- Galilee.  
 ciples, how that he,

Mark viii. 31. the Son of man,

Matt. xvi. 21. must go unto Jerusalem, and suffer many things,

to Satan, of punishing with diseases, plagues, yea, death itself: which Peter did to Ananias and  
 Sapphira; Paul to Elymas, Hymeneus, and Philetus, &c.

Schoetgen (c) adds many instances to those collected by Lightfoot, that “to loose and to bind”  
 signified “to pronounce what was lawful and unlawful; clean and unclean; condemned or per-  
 mitted; in the Mosaical dispensation.” From all which he infers, that among the Jews this power of  
*binding* and *loosing* was given to Rabbis, or Teachers, who were skilled in the law, and appointed  
 to instruct the people; and that our Lord not only claimed to Himself the same power which had  
 hitherto been possessed by the Jewish teachers, but bestowed it upon his own disciples, and invested  
 them in his new dispensation with the same authority with that which had been hitherto exerted  
 only by the Jewish teachers.

The power of binding or loosing, or declaring what is lawful and what is unlawful, is evidently  
 the highest power of governing and of imposing laws for the guidance and direction of the spiritual  
 society of the Church. It was the belief of the primitive Church that this power was confided to  
 the apostles, and, as far as the circumstances of the various Churches may require, was continued  
 to their episcopal successors. The power of binding and loosing is generally called “The Power of  
 the Keys;” and consists of authority to admit into the Church, and to exclude from it; and it  
 implies, as the words of our Lord decidedly assert, the power to condemn *for* sin, and to absolve  
*from* sin (d).

(c) Our Lord only asserts in very general terms, that the apostles had power to decide what was approved or  
 disapproved of God; but the Jews taught (Jahut Simeoni, part i. fol. 225. l.) whoever is excommunicated one  
 day on earth, (although he be then absolved,) is not pardoned in heaven until after seven days: he who is thus  
 condemned on earth for seven days, is absolved in heaven at the end of thirty.—Schoetgen, Hor. Heb. vol. i. p.  
 145-6. (d) See also this subject fully discussed in Potter's Church Government, chap. v. p. 330—361; Scott's  
 Christian Life, folio edit. part ii. chap. vii. p. 492.

Galilee. and be rejected of the elders, and of the Chief Priests, Mark.viii. 31.  
and Scribes, and be killed,  
and be raised again the third day<sup>20</sup>. Matt. xvi. 21.  
And he spake that saying openly. Mark viii. 32.

<sup>20</sup> ON OUR LORD'S EXPLICIT DECLARATION OF THE NATURE OF HIS KINGDOM.

Having now, by the force of his miracles, elicited from his disciples the declaration, that He was the Messiah; and having confirmed the truth of that declaration by the authority which He committed to the apostles, our Lord proceeded immediately to reveal more explicitly the real and spiritual nature of his kingdom. At this moment every erroneous opinion that the Apostles, with all the Jewish nation, entertained respecting the nature of the Messiah's kingdom, must have received the fullest confirmation, and have given birth to the highest expectations. Peter was promised the keys of the kingdom of heaven, with authority to bind and to loose, to give laws, to pronounce what was clean and unclean. The temporal power and majesty of their Master, they supposed, were now to be developed, and with it their own honour and aggrandizement. They had seen his miracles; they had confessed their faith; they believed in Him as the long expected Messiah; they anticipated the establishment of his kingdom, and their own immediate elevation to wealth and dignity. (Sect. 15.)

It was under these circumstances (compare Matt. xvi. 20, with v. 21.) that our Lord began to check the rising hopes of his followers, by disclosing to them the object of his incarnation; that He, the Son of Man, who had so abundantly demonstrated his divine power, must go to Jerusalem, there to suffer many things, to be rejected by the chief priests and scribes, and, finally, be killed, and raised again the third day. Peter, who on all occasions was the principal speaker, and the most zealous of all the apostles, could neither reconcile this assertion with all that he had so lately seen and heard, nor could repress his surprise and indignation at even the suggestion of such conduct. Our Lord, who knew the thoughts of his heart, and who read there the lurking desire of ambition and power, reprov'd him before the twelve for his erroneous notions, and for his shrinking from the anticipation of humiliation and misfortune. He then, in allusion to his own sufferings, addressed the apostles and the multitude in the words of the latter part of the section. He assures his disciples of the absolute necessity of their taking up the cross, and of sacrificing even their lives for his sake and the Gospel's. He blends with these exhortations the assurance that He was the predicted Son of Man; and that though He called upon them now to suffer with Him, He would come again in the glory of his Father, the glory of the Shechinah, with his holy angels, as Daniel had foretold; and in his spiritual kingdom He would reward them for their courage and devotion. It is not improbable that our Lord perceived some expression of surprise, or incredulity, upon the countenances of his disciples; for He immediately cautions them against unbelief. He repeats his declaration, that He will again come in his own glory, and in the glory of his Father, and that even the present generation should witness it; for there were some who were present, who should not die till they had seen the Son of Man come in his kingdom. By the term "glory," in these passages, δόξα, the Jews understood the bright flame, and cloud, the glory of the Shechinah, in which the Angel Jehovah was accustomed to appear to the ancient fathers (a).

There is a beautiful passage in Habakkuk, in which the prophet describes the appearance of the Shechinah which led the Israelites out of Egypt into the wilderness of Paran. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens. His brightness was as the light." In these expressions the prophet seems to anticipate the description of the Evangelists. Bishop Horsley remarks, that the description of Habakkuk in this passage is that of the Shechinah; and he supposes that the expression (Habak. iii. 11,) "at the sight of thine arrows they went, and at the shining of thy glittering spear," refers to the darting forth of the rays of light from the body of the flame of the Shechinah, which might resemble that of the streamings of the Aurora Borealis. Whether the Shechinah in which the Angel Jehovah, the Lord Jesus, shall come to judgment, shall be of this description, or whether it shall be as the self-revolving flame which was stationed at the gate of Paradise, or the bright cloud which on the day of the transfiguration overshadowed the disciples and their Lord, we cannot now decide. But of this we may be assured, that we shall all behold this great, and wonderful, and divine Personage. Like his disciples, we must become his associates, or we shall be banished from that presence as unworthy of its sublime contemplation.

(a) See on the identity of the glory in which our Lord appeared, with the glory of the Shechinah; Schoetgen, Horæ Hebraicæ, vol. 1. p. 324; and particularly p. 542, on Rom. ix. 4, on the words καὶ ἡ δόξα—Hæc voce intelligitur Shechinah, sive majestas divina, quæ alias a Græcis δόξα vocabatur. See also Dan. Heinsius Exercitationes Sacre, p. 220; and particularly p. 198, in Johan., where this is proved at great length. Witsius de Glorificatione in Monte, Melet. Leidens. sect. 30.

- Matt. xvi. 22. Then Peter took him, and began to rebuke him, saying, \* Be it far from thee, Lord: this shall not be unto thee. Gallee. \* Gr. Pity thyself.
- Mark viii. 33. But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan:
- Matt. xvi. 23. thou art an offence unto me: for thou savourest not the things that be of God,
- Mark viii. 33. but the things that be of men.
- 34. And when he had called the people *unto him*, with his disciples also, he said unto them
- Luke ix. 23. all, † If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. † Matt. x. 38.
- 24. For whosoever will save his life shall lose it: but
- Mark viii. 35. whosoever shall lose his life for my sake and the gospel's, the same shall save it.
- Luke ix. 25. † For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? † Matt. xvi. 26.
- Mark viii. 36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
- 37. Or what shall a man give in exchange for his soul?
- Matt. xvi. 27. For the Son of man shall come in the glory of his Father with his angels: † and then he shall reward every man according to his works. † Ps. lxxii. 12. Rom. ii. 6.
- Mark viii. 38. Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh
- Luke ix. 26. in his own glory, and
- Mark viii. 38. in the glory of his Father, with the holy angels;
- Luke ix. 26. and of the holy angels.
- . 1. And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death<sup>21</sup>, till they have seen

<sup>21</sup> Bishop Porteus remarks that this passage is commonly supposed to refer to the signal manifestation of Christ's power in the destruction of Jerusalem. 'But,' he continues, 'we know of no one of Christ's disciples that survived this event but St John; and our Saviour speaks of more than one. In the 27th verse we read, "the Son of Man shall come in the glory of his Father, to reward every man according to his works," which undoubtedly relates to Christ's final advent. When, therefore, it immediately follows in the next verse, "there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom;" is it not most natural, is it not almost necessary, to understand these similar expressions as relating to the same great event? Now as Christ could not here mean to say, that some of his disciples should live till the day of judgment, He only meant to intimate that a few of them, before his death, should be favoured with a representation of the glorious appearance of Christ and his saints, as they should be seen in the air, on that awful day. And this promise was fulfilled a few days after, when He was transfigured before them on the mountain.'

"The whole transaction is described in the same terms, as St. John in the Revelation applies to the Son of Man in his state of glory in heaven, (Rev. i. 13—16.) St. Luke calls his appearance, after being transfigured, 'his glory.' St. John uses the same expression, 'We beheld his glory,



Galilee. the Son of man coming in his kingdom ;  
the kingdom of God come with power.

Matt. xvi. 28.

Mark ix. 1.

MATT. xvi. part of ver. 21, 23, and ver. 24, 25, 26, and part of ver. 28.

21 —of the elders and Chief Priests and Scribes, and be killed— 23 But he turned, and said unto Peter, Get thee behind me, Satan—but those that be of men. 24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 28 Verily I say unto you, <sup>z</sup> There be some standing here, which shall not taste of death, till they see—

MARK viii. part of ver. 31, 32, 33, 34, and 35.

31 —he began to teach them that—must suffer many things—and after three days rise again. 32 —And Peter took him, and began to rebuke him. 33 —for thou savourest not the things that be of God— 34 <sup>a</sup> Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake—

LUKE ix, ver. 22, part of ver. 23, 24, 26, and ver. 27.

b Matt. xvii. 22. 22 Saying, <sup>b</sup> The Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day. 23 And he said to *them*— 24 —whosoever will lose his life for my sake, the same shall save it. c Matt. x. 33. 26 <sup>c</sup> For whosoever shall be ashamed of me and of my words, of him shall the Son of d Matt. xvi. 28. <sup>d</sup> But I tell you of a truth, There be some standing here which shall not taste of death, till they see the kingdom of God.

### § 17. *The Transfiguration of Christ*<sup>22</sup>.

MATT. xvii. 1—14. MARK ix. 2—14. LUKE ix. 28—37.

And after six days,

Matt. xvii. 1,

as of the only begotten of the Father:’ and St. Peter, the other witness, refers to it in a similar manner, 2 Pet. i. 16, 17, 18.” Bishop Porteus’s Lectures, p. 56.

Whitby reasons at some length against this interpretation of the account of the transfiguration. He would refer it rather to the day of judgment. On considering, however, the parallel passages, as they are placed together in this Arrangement, I cannot think his conclusions correct. The manner in which our Lord appeared at his transfiguration undoubtedly appears to have been the same with that in which he will again descend from heaven. In this sense, his being glorified at the transfiguration may be considered the type of his future glory; and Christ may be said to have come at that time in the glory of his future kingdom.

#### <sup>22</sup> ON THE TRANSFIGURATION.

Having now prepared the minds of his disciples for his approaching sufferings and death, our Lord, for the greater confirmation of their faith in all the predicted trials that awaited them, determines to manifest himself to them in his glorified state: in that state, we may believe, in which He was before the world began, in which he is at present, in which also he will appear to an assembled world. He sets before them, as his custom was, by a significant action, a demonstration of the truth of what he had told them, that some of them should see their King in his glory. The transfiguration of Christ, like his resurrection and ascension, appears as it were to draw back for a moment the veil from the invisible world. The impenetrable barrier is passed; a light seems to dart from heaven to disperse the thick clouds that hang over the valley of the shadow of death, and we are admitted into the presence of the Judge of the world; and see, with the eye of faith, the spirits of the just made perfect, before we are called upon to resign this corruptible body to the shroud and to the tomb. Where the spirits of the departed exist, what their condition, or what their laws of consciousness, or means of happiness, man must die before he can ascertain. But it is not improbable that the invisible world is so mysteriously connected with this visible diurnal sphere, that the

Luke ix. 28.

And it came to pass about an eight days after these Galilee.

\* sayings,

\* Or, things.

cessation of our consciousness as to present things is but the commencement of our consciousness of all those unknown realities of the other world. Who can say, that we are not at this moment surrounded—that we are not at every period of our lives encompassed, with a crowd of angelic spirits, the anxious witnesses of our thoughts and actions?

“ Millions of spiritual creatures walk the earth  
Unseen, both when we wake, and when we sleep :”

and it is only the fragile veil of this body that prevents us from distinguishing them : as soon as that is dissolved we shall become spirits among spirits.

Bishop Porteus, in his beautiful and elegant discourse on this portion of Scripture, observes that “ the evident tendency of the whole passage is to prepare the minds of our Lord’s disciples for the cruel treatment which both he and they were to undergo, and at the same time to raise their drooping spirits, by setting before their eyes his own exaltation, and their glorious rewards in another life. The very mentioning of Christ’s death, by such men as Moses and Elias, without any marks of surprise or dissatisfaction, was of itself sufficient to cause a great change in the sentiments of the disciples respecting those sufferings ; and to soften those prejudices against them, the removal of which seems to have been one of the more immediate objects of the transfiguration. The circumstance of Christ’s assumption of this splendid and glorious appearance at the very time Moses and Elias were conversing with him on his sufferings, was a *visible* and striking proof to his disciples, that those sufferings were neither a discredit nor disgrace to him, but were perfectly consistent with the dignity of his character, and the highest state of glory to which he could be exalted. The transfiguration of Christ may be considered as a visible and figurative representation of Christ’s coming in glory to judge the world, of a general resurrection, and of a day of retribution. For although the resurrection is not expressly mentioned in this transaction, it is evidently and distinctly implied ; because Jesus is there represented in his glorified state, consequently the resurrection must be supposed to have taken place. In the preceding section we read that when Christ should come again in glory, “ he would reward every man according to his works,” (v. 27.) and in confirmation of the truths of a resurrection, and a day of retribution, Moses and Elias, two just and righteous men, who had for many centuries before departed out of this world, were brought back to it again in the possession of a state of glory. Elias having been carried up into heaven without seeing death, most aptly represents those children of light who should be found *alive* at the last day ; and Moses shadows forth the glorious perfection of those blessed spirits who have died in the Lord, and who in the day of judgment, their body and soul being united and glorified, will receive the reward of their works. The glory of Christ therefore on the mountain was a symbol of his exaltation to be the judge of the earth ; and the glory of Moses and Elias was an earnest of a resurrection, and of the rewards and happiness prepared for the righteous in heaven. The other great purpose of the action on the mount, was, to give a figurative signification of the abrogation of the Mosaic law, and the commencement of the Christian dispensation, upon which it was to be established. Moses and Elias, as the representatives of the law and the prophets, had successively testified of the promised Messiah, it appears to me, were now, in their glorified state, permitted to behold on earth the magnificent completion of all their predictions ; and by their farewell testimony to the truth of his divinity, afford to man the most powerful evidence that human reason could either receive or require. By their testimony they acknowledged the accomplishment of all their prophecies, and that the commencement of the Messiah’s kingdom was established on the law and the prophets ; and when the disciples, in an ecstasy of happiness, desired to erect three tabernacles, God himself proclaimed, This is my beloved Son, hear—*HEAR YE HIM*. Moses and Elias instantly disappear, overshadowed by the bright cloud, and Christ alone remains the undivided object of all their worship. To Him alone are they to build their altars ; to Him alone are they to look for happiness and glory ; and He shall come again with his holy angels, and ten thousand times ten thousand shall stand before him. The great day which God has appointed for the duration of this earth is rapidly rolling round, with all its successive generations ; and he who created man in the morning of that day, shall descend again from heaven in judgment, when its hour of evening closes. His glory then will fill the skies, and these stupendous but inferior manifestations of his Godhead are but as the morning stars, which shall be lost in the glory of that magnificent sun which shall then beam upon the gathered universe. Inspiration itself seems to labour under the description of that day. Language fails before the glories and overwhelming splendours of the invisible world. “ Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared for them that love him.”

The best treatise on the important event we are now considering, is that by Witsius, in the Mel-

Galilee.

Jesus taketh *with him* Peter, and James, and John,  
his brother,

Mark ix. 2.

Matt. xvii. 1.

temata Leidensia. It is too long to translate; but as the book itself is not often to be met with, I shall subjoin an abstract of the reasoning of the learned author.

The matter of his treatise is arranged under four general heads:—

1. The circumstances.
2. The glorifying.
3. The adjuncts.
4. The sequel.

These again are subdivided, as follows:

The circumstances.—Time, place, persons.

The glorifying.—Person and apparel; converse with Moses and Elias; attestation from God the Father.

Adjuncts.—Weakness of the Apostles; indulgence shewn them by Jesus; interrupti on by St Peter.

Sequel.—Fear of the beholders on his descent; comfort imparted by Christ; secrecy enjoined, and observed by the Apostles.

The circumstances of the peculiar prophecy of the time in which our Lord was transfigured have been already noticed. The place is uncertain, but is generally supposed to have been Mount Tabor.

The witnesses were few in number; but they were the same as were required by the law to testify the truth of any fact. Peter, James, and John, were selected as the most eminent among the disciples.

The transfiguration took place while Christ was in the act of prayer.

The nature of the change produced in the person, face, and garments of Christ, cannot be comprehended in this state of our existence.

The transfiguration took place on our Lord's account, as well as on our own. The weakness of his human nature might require such support. But it was principally for our sakes, that we might believe that Christ was the true Messiah.

The reasons why Moses and Elias appeared, were, that Moses was the founder of the Jewish polity, and Elias was the Reformer of the Jewish Church, and the most zealous of its prophets. Their presence implied that the ministry of Christ was attested by the Law and the Prophets.

Witsius then inquires, were these persons really visible, or merely phantoms in their shape? There is no difficulty about Elias, who, having been translated in body, may easily be conceived to have come down from heaven to Christ on the mountain. But how did Moses appear, who died and was buried? From the dispute between Michael and the devil about the body of Moses, some imagine that his body was preserved from corruption for the express purpose of being restored to him on this occasion. But however this be, his body certainly might have been restored to him; and it seems most probable that such was the case. Whether he returned with Elias to heaven, or tarried upon the earth to accompany Christ in his ascent, is a question of curiosity, sect. 15.

But how could the Apostles tell who Moses and Elias were? Most probably either by divine revelation, or by some emblematical tokens, or by the conversation which passed between them and Christ, sect. 16.

They appeared in glory, partly to do honour to their Lord, partly to give the Apostles an idea of glorified bodies, which they themselves should afterwards possess in heaven, sect. 17.

They talked to our Saviour about his impending death, not to point out to Him what He had to suffer, but that they might assert the momentous truth, that the salvation of the human race depended entirely on the death of Christ, sect. 19.

Adjuncts—Drowsiness of the Apostles.—This might have happened because it was night, or because they were fatigued with ascending the mountain, or from the length of Christ's prayers, sect. 20.

The proposal of Peter was inconsiderate, but proceeded from a love of his Master, and zeal for his service. It must be delightful, he thought, to continue for some time longer in the enjoyment of such celestial society; and, with a view of discovering the will of the Lord, he said, "It is good that we should remain here," sect. 23 and 24.

The bright cloud was a symbol of the divine presence, while it served to shroud God's glory. Its brightness was contrasted with the darkness and terror that accompanied the descent of Jehovah on former occasions, pointing out the mild character of the new dispensation. It also served to prevent the Apostles from looking into mysteries, by observing what became of the glorified bodies of Moses and Elias, sect. 30.

The words that were heard to proceed from the cloud are extremely emphatical and important—"This is my beloved Son, in whom I am well pleased; hear ye him." These words contain a

Luke ix. 28. and went up into a mountain to pray ; Galilee.  
 Mark ix. 2. and [he] leadeth them up into an high mountain apart  
 by themselves :

declaration of the glorious nature of Christ, joined with an injunction to obey him—"Hear ye him : " i. e. Hear him alone ; where there is a tacit contrast with Moses and Elias. Christ indeed came to confirm the law and the prophets ; but he came in a character so transcendently elevated, that the twinkling sparks of the old covenant were absorbed in the blaze of his Gospel, sect. 33.

The sum and substance of the Gospel is contained in this concise declaration from above. We are herein told who and what He is, whom the Father appointed for the Saviour of the human race ; his only Son ; the object of his love ; dear beyond all created beings, sect. 34.

A most consoling truth ; since the only Son of God, for our sakes, was consigned to such cruel tortures, and so dreadful a death, sect. 35.

Sequel.—Fear of the Apostles.—This might arise from the awful sound of the voice which they heard ; but it was chiefly occasioned by visible symbols of the presence of the Divine Majesty, sect. 39.

They saw no one but Jesus only. It was not fit that Moses and Elias should remain on the earth any longer, as their ministry was not to be confounded and mixed with that of Christ and with the apostolic functions, sect. 42.

The Apostles were commanded by Christ not to divulge what they had seen till after his resurrection. The following reasons are assigned: Christ was at that time in his state of humiliation, and He ever conducted Himself with a modesty agreeable to that state ; He therefore avoided every kind of display. The Apostles were not yet qualified to publish these things, by power given them from above. If they had done so, they would not have been believed by the Jews, until after a more public demonstration of his glory, in his resurrection and ascension, sect. 43.

The fidelity of the Apostles on this occasion is praiseworthy : although they disputed with each other what the resurrection from the dead might mean, yet they scrupulously observed the injunction of secrecy, sect. 45.

Such is the brief outline of Witsius' learned Treatise on the Transfiguration. He has omitted, however, to notice the peculiar circumstance related Mark ix. 15, that the people who beheld our Saviour coming from the mountain were amazed at his appearance. Doddridge agrees with the conjecture of Whityby, that it is probable our Lord's face shone with rays of glory, as the face of Moses did when he came down from the Mount. Pilkington likewise proposes the same idea, as if it was entirely his own. "I hope to be excused," he says, "in offering a conjecture to illustrate an expression in this section, which hath generally been passed over by the commentators without any remark. It is here said, that the people were greatly amazed, when they beheld Jesus coming unto them : and no satisfactory account hath been given of their surprise or astonishment ; which, I am induced to think, proceeded from some rays of the heavenly glory, which yet rested on our Saviour, and were visible unto them. We cannot well read of the people being now greatly amazed at the sight of Him, without recollecting what happened to Moses, when he had been more immediately in the divine presence ; that, at his return to the people, the skin of his face shone so, that Aaron and the children of Israel were afraid to come nigh him, Exod. xxxiv. 30. And the reader may likewise observe, that the word *ἐθαμβέσθαι*, which is here translated, 'to be greatly amazed,' is used by St. Mark, in another place, to signify, particularly, 'the being astonished and terrified at a glorious and supernatural appearance,'" chap. xvi. 5, 6.

In addition to these remarks, it must be observed, that there were traditions among the Jews, that Moses and Elias should return to earth during the reign of the Messiah.—Schoetgen, to prove this, quotes Debarim Rabba, sect. 3. fol. 255. 2. and Tanchuma, fol. 42. 1. Horæ Hebraicæ, vol. i. p. 148.

It may be remarked here, that one Evangelist, in relating the transfiguration, states that Jesus went up into the mountain *six days* after the previous conversation, (vide the preceding section,) and by another that it was *eight days*. This discrepancy is easily reconciled. St. Matthew marks the interval of six complete days ; whereas St. Luke takes into calculation the day on which the conversation was held, and *that* likewise on which the transfiguration took place ; making thereby eight days.

The sleep of Peter and the Apostles does not appear to be generally understood. Some suppose, that, as St. Luke has mentioned this circumstance in the midst of his narrative, the disciples were asleep during the time of the transfiguration, and while Moses and Elias were conversing with our Lord. The passage in St. Luke must be considered as in a parenthesis ; and seems to imply, that the Apostles had fallen asleep most probably from fatigue, the difficult ascent, or, as others suppose, from the length of time in which our Lord continued in prayer. Whatever might

Galilee.

And as he prayed, the fashion of his countenance  
was altered, Luke ix. 29.

and he was transfigured before them, Mark ix. 2.

and his face did shine as the sun, Matt. xvii. 2.

And his raiment became shining, Mark ix. 3.

as the light, Matt. xvii. 2.

exceeding white, Mark ix. 3.

and glistering, Luke ix. 29.

as snow; so as no fuller on earth can white them. Mark ix. 3.

And, behold, there talked with him two men, which  
were Moses and Elias : Luke ix. 30.

Who appeared in glory, and spake of his decease  
which he should accomplish at Jerusalem. ——— 31.

But Peter and they that were with him were heavy  
with sleep : and when they were awake, they saw his  
glory, and the two men that stood with him. ——— 32.

And it came to pass, as they departed from him, ——— 33.

Then answered Peter, and said unto Jesus, Lord, it  
is good for us to be here : if thou wilt, let us make here  
three tabernacles ; one for thee, and one for Moses, and  
one for Elias : Matt. xvii. 4.

not knowing what he said. Luke ix. 33.

For he wist not what to say ; for they were sore  
afraid. Mark ix. 6.

c. 2 Pet. i. 17.

While he yet spake, behold, a bright cloud oversha-  
dowed them : Matt. xvii. 5.

and they feared as they entered into the cloud ; Luke ix. 34.

and behold a voice out of the cloud, which said, This  
is my beloved Son, in whom I am well pleased ; hear  
ye him. Matt. xvii. 5.

And when the disciples heard it, they fell on their  
face, and were sore afraid. ——— 6.

And when the voice was past, Jesus was found alone. Luke ix. 36.

And Jesus came and touched them, and said, Arise,  
and be not afraid. Matt. xvii. 7.

And when they had lifted up their eyes, they saw no  
man, save Jesus only. ——— 8.

And suddenly, when they had looked round about,  
they saw no man any more, save Jesus only with them-  
selves. Mark ix. 8.

have been the cause, they were certainly awoke from their lethargy by the celestial glory that surrounded them.

Bishop Hall, in his *Contemplations*, has also many admirable remarks on the subject of the transfiguration. He arranges his matter under the four heads :—of Time, Place, Attendants, and Company. His devotional thoughts on the various particulars are eminently beautiful (a).

(a) Hall's *Contemplations*, Works, Pratt's London edition, 10 vols. 8vo. vol. ii. p. 374.—See also Porteus's Works, vol. v. lecture 15. Dr. Holmes also, late Dean of Winchester, the Collator of the Septuagint, in a sermon preached at Oxford, 1777, has expressed the same opinions as those of Bishop Porteus.—Witsius Meletemata Leidensia, Diss. iv. de Glorif. in Monte, p. 215.—Whitby in loc.—Doddridge, Fam. Expos. sect. 90 and 91.—Pilkington, Evan. Hist. notes, p. 85.—Schoetgen, Horæ Hebraicæ, vol. i. p. 148.

- Matt. xvii. 9. And as they came down from the mountain, Jesus <sup>Galilee.</sup> charged them, saying, Tell the vision to no man<sup>23</sup>, until the Son of man be risen again from the dead.
- Mark ix. 10. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.
- Luke ix. 36. And they kept *it* close, and told no man in those days any of those things which they had seen.
- Matt. xvii. 10. And his disciples asked him, saying, <sup>f Ch. xi. 14.</sup> Why then say <sup>Mark ix. 11.</sup> the scribes that Elias must first come?
- 11. And Jesus answered and said unto them, Elias verily cometh first, and restoreth all things: and how it is written of the Son of man, that he must suffer many things, and be set at nought.
- Mark ix. 12. But I say unto you, That Elias is indeed come, already, and they knew him not, but have done unto him whatsoever they listed;
- 13. as it is written of him.
- Matt. xvii. 12. Likewise shall also the Son of man suffer of them.
- 13. Then the disciples understood that he spake unto them of John the Baptist.

MATT. xvii. part of ver. 1, 2. ver. 3. and part of ver. 11, 12.

1 — Jesus taketh Peter, James, and John—and bringeth them up into an high mountain apart, 2 And was transfigured before them—and his raiment was white— 3 And, behold, there appeared unto them Moses and Elias talking with him. 11 —truly shall first come, and restore all things. 12 But I say unto you, That Elias is come—

MARK ix. part of ver. 2. ver. 4, 5. 7. 9. 11. and part of ver. 12, and 13.

2 And after six days— 4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. 9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man was risen from the dead. 11 And they asked him, saying, Why say the scribes that Elias must first come? 12 And he answered and told them, Elias— 13 —and they have done unto him whatsoever they listed—

LUKE ix. part of ver. 28, 29. 33, 34. and ver. 35.

28 —he took Peter and John and James— 29 —and his raiment *was* white— 33 —Peter said unto Jesus, Master, it is good for us to be here: and let us make three

<sup>23</sup> “The transfiguration of Christ was intended to reconcile the minds of the Apostles to the sufferings and death of Christ, and to remove the inveterate prejudices that prevailed among them, and the Jewish converts in general: 1st. With regard to his sufferings, which they conceived to be inconsistent with his dignity. And 2dly, with regard to the ceremonial law, which they were persuaded was not done away with by the Gospel, but that they were to exist together in full force, and to be equally obeyed. This prejudice continued for many years after our Lord’s resurrection. St. Paul tells us, Acts xxi. 20. “several thousand Jews believed, and yet were all zealous of the law.” And it was the suspicion that St. Paul had forsaken, and taught others to forsake Moses, which brought his life in most imminent danger, and actually occasioned his imprisonment, (Acts xxi. 28—36.) No wonder, then, that our Lord should impose silence on his Apostles at this period of his ministry, on the subject of the abolition of the law of Moses.”—Bishop Porteus’s Lecture, p. 65.

Galilee.

tabernacles ; one for thee, and one for Moses, and one for Elias— 34 While he thus spake, there came a cloud, and overshadowed them— 35 And there came a voice out of the cloud, saying, This is my beloved Son : hear him.

§ 18. *The deaf and dumb Spirit cast out.*

MATT. xvii. 14—22. MARK ix. 14—30. LUKE ix. 37—part of 43.

And it came to pass, that on the next day, when they were come down from the hill, much people met him. Luke ix. 37.

And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. Mark ix. 14.

And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. 15.

\* Or, among yourselves.

And he asked the scribes, What question ye \* with them ? 16

And behold, 17.

there came to him a *certain* man Luke ix. 38.

of the company, Matt. xvii. 14.

one of the multitude, Luke ix. 38.

[and] kneeling down to him, Mark ix. 17.

answered and said, Master, I have brought unto thee Mark ix. 17.

my son, which hath a dumb spirit ;

Lord, Matt. xvii. 15.

Master, I beseech thee, look upon my son : Luke ix. 39.

have mercy on my son : Matt. xvii. 15.

for he is mine only child ; Luke ix. 38.

for he is a lunatick, and sore vexed : for oftentimes he fall- Matt xvii. 15.

eth into the fire, and oft into the water.

And, lo, a spirit taketh him, Luke ix. 39.

† Or dasheth him.

And wheresoever he taketh him, he † teareth him : Mark ix. 18.

and he suddenly crieth out ; and it teareth him that he Luke ix. 39.

foameth again,

and gnasheth with his teeth, and pineth away : Mark ix. 18.

and bruising him [it] hardly departeth from him. Luke ix. 39.

And I brought him to thy disciples, Matt. xvii. 16.

and I spake to thy disciples that they should cast him Mark ix. 18.

out ;

And I besought thy disciples to cast him out ; and Luke ix. 40.

they could not. Mark ix. 18.

He answereth him, and saith, O faithless generation, 19.

how long shall I be with you ? how long shall I suffer

you ? bring him

Bring thy son hither Luke ix. 41

unto me. Mark ix. 19.

- Mark ix. 20. And they brought him unto him : Galilee.  
 Luke ix. 42. And as he was yet a coming,  
 Mark ix. 20. and when he saw him, straightway the spirit tare him ;  
 Luke ix. 42. the devil threw him down,  
 Mark ix. 20. and he fell on the ground, and wallowed foaming.  
 ——— 21. And he asked his father, How long is it ago since  
 this came unto him ? And he said, Of a child.  
 ——— 22. And oftentimes it hath cast him into the fire, and into  
 the waters, to destroy him : but if thou canst do any  
 thing, have compassion on us, and help us.  
 ——— 23. Jesus said unto him, If thou canst believe, all things  
*are* possible to him that believeth.  
 ——— 24. And straightway the father of the child cried out,  
 and said with tears, Lord, I believe ; help thou mine  
 unbelief.  
 ——— 25. When Jesus saw that the people came running to-  
 gether, he rebuked the foul spirit, saying unto him, *Thou*  
 dumb and deaf spirit, I charge thee, come out of him,  
 and enter no more into him.  
 ——— 26. And *the spirit* cried, and rent him sore, and came out  
 of him : and he was as one dead ; insomuch that many  
 said, He is dead.  
 ——— 27. But Jesus took him by the hand, and lifted him up ;  
 and he arose.  
 Matt. xvii. 18. and the child was cured from that very hour :  
 Luke ix. 42. and [he] delivered him again to his father.  
 ——— 43. And they were all amazed at the mighty power of  
 God.  
 Mark ix. 28. And when he was come into the house, his disciples  
 Matt. xvii. 19. Then came—to Jesus apart,  
 Mark ix. 28. [and] asked him privately, Why could not we cast him  
 out ?  
 Matt. xvii. 20. And Jesus said unto them, Because of your unbelief :  
 for verily I say unto you, <sup>s</sup> If ye have faith as a grain of <sup>g</sup> Luke xvii. 6.  
 mustard seed, ye shall say unto this mountain, Remove  
 hence to yonder place ; and it shall remove ; and nothing  
 shall be impossible unto you.  
 Mark ix. 29. And he said unto them, This kind can come forth by  
 nothing, but by prayer and fasting.

MATT. xvii. part of ver. 14. 16. ver. 17. part of ver. 18, 19. and ver. 21.

14 <sup>h</sup> And when they were come to the multitude—and saying, 16 —and they <sup>h</sup> Mark ix. 14.  
 could not cure him. 17 Then Jesus answered and said, O faithless and perverse <sup>h</sup> Luke ix. 37.  
 generation, how long shall I be with you ? how long shall I suffer you ? bring him  
 hither to me. 18 And Jesus rebuked the devil ; and he departed out of him— 19—  
 the disciples—and said, Why could not we cast him out ? 21 Howbeit this kind goeth  
 not out, but by prayer and fasting.

MARK ix. part of ver. 18.



Galilee.

LUKE ix. part of ver. 38. 40, 41, 42.

38 And—a man—cried out, saying— 40 —and they could not. 41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you?— 42 —and tare *him*. And Jesus rebuked the unclean spirit, and healed the child—

§ 19. *Christ again foretels his Death and Resurrection*<sup>24</sup>.

MATT. xvii. 22, 23. MARK ix. 30.—part of 33. LUKE ix. part of 43—47.

And they departed thence, and passed through Galilee; and he would not that any man should know *it*. Mark ix. 30.

For while they abode in Galilee, while they wondered every one at all things which Jesus did, Luke ix. 43.

he taught his disciples, and said unto them, Mark ix. 31.

Let these sayings sink down into your ears: for the Son of man shall be Luke ix. 44.

betrayed, Matt. xvii. 22.

The Son of man is delivered into the hands of men, Mark ix. 31.

and they shall kill him; and after that he is killed, he shall rise,

be raised again, Matt. xvii. 23.

the third day. Mark ix. 31.

But they understood not that saying, ——— 32.

and it was hid from them, that they perceived it not. Luke ix. 45.

And they were exceeding sorry; Matt. xvii. 23.

and were afraid to ask him Mark ix. 32.

of that saying. Luke ix. 45.

Then there arose a reasoning among them, which of ——— 46.

them should be greatest.

And he came to Capernaum. Mark ix. 33.

MATT. xvii. part of ver. 22, 23.

22 And—Jesus said unto them, The Son of man shall be—into the hands of men: 23 And they shall kill him, and the third day he shall—

<sup>24</sup> The three apostles had now beheld their God, companion, and friend, the Messiah, in his glorified state; in that form and manner in which He had appeared to the patriarchs and prophets of the ancient time, and in which He will appear when He shall come again to judge the living and the dead. After this sublime disclosure of his celestial dignity, He continually reminded his disciples, and by that means prepared their minds for the approach of his degrading, cruel, and painful death. The saying was hid from them—it was incomprehensible—they understood it not. For the doctrine of the atonement, although prefigured by the types, and taught in the institutions of the law, and still more clearly revealed by the prophets, was not thoroughly understood, till life and immortality were brought to light by the Gospel. This doctrine was to the apostles, as well as to their countrymen, a stumbling block. It was, and it will ever be, foolishness to the Greek, and to all who assimilate to the same speculative, presumptuous, and philosophising character. Human reason must here be submitted to the Gospel. There must be a prostration of the pride of human intellect at the foot of the cross, before men with proper humility can believe in the salvation purchased for them through the atonement of a Divine Being for the sins of man. He who rejects this doctrine, counts the blood of the covenant an unholy thing, and violently separates the bond of love, which unites a fallen man to the mercy of his Creator.

LUKE ix. part of ver. 43, 44, 45.

Galilee.

43 —But—he said unto his disciples, 44 —delivered into the hands of men.  
45 But they understood not this saying—and they feared to ask him—

§ 20. *Christ works a Miracle, to pay the Half Shekel for the Temple Service*<sup>25</sup>.

MATT. xvii. 24, to the end.

24 And when they were come to Capernaum, they that \* re-  
ceived tribute *money* came to Peter, and said, Doth not your  
25 Master pay tribute? He saith, Yes. And when he was come  
into the house, Jesus prevented him, saying, What thinkest  
thou, Simon? of whom do the kings of the earth take custom  
26 or tribute? of their own children, or of strangers? Peter saith  
unto him, Of strangers. Jesus saith unto him, Then are the  
27 children free. Notwithstanding, lest we should offend them,  
go thou to the sea, and cast an hook, and take up the fish that  
first cometh up; and when thou hast opened his mouth, thou  
shalt find \* a piece of money: that take, and give unto them  
for me and thee.

Capernaum.  
• Called in  
the original,  
*didrachma*,  
being in value  
fifteen pence.  
see Ex. xxx.  
13. & xxxviii.  
26.

• Or, a *stater*  
It is half an  
ounce of sil-  
ver, in value  
2s. 6d. after  
5s. the ounce.

§ 21. *The Disciples contend for Superiority*<sup>26</sup>.

MATT. xviii. MARK ix. part of ver. 33, to the end.

LUKE ix. 47—51.

Matt. xviii. 1. At the same time,  
Mark ix. 33. being in the house,

Capernaum.

<sup>25</sup> It is uncertain whether the tribute demanded of our Lord was the half shekel for the service of the temple, or the common taxes required by the rulers of the country. Both Lightfoot (*a*) and Whitty (*b*) have adopted the former opinion, which seems to be more consistent with our Lord's reasoning, that He was the Son of that King for whose use the tribute was demanded. The conduct of our Lord in this instance affords a striking example to all mankind, quietly to submit to all the laws and customs of their country, which are not hostile to Christianity.

Jones (*c*) considers this as another significant action, and remarks on it—"I have a notion of my own, for which I can produce no authority of any commentator, that the three orders of animals, the fowls of the air, the beasts of the earth, and the fishes of the sea, represent three states of *being*; the fowls of the air, the angelic or spiritual nature, both bad and good; the land animals, the present state of man's life; the fish of the sea, the state of the dead, who are silent and invisible. This may appear strange and visionary to those who have not considered it; but if the distinction is founded on the Scripture, then the fish that *first cometh up*, is he that first cometh up from the dead, as Christ did, the *first fruits of them that slept*: and as He rose for our *justification*, He brought with Him our ransom, to be paid for those who have no tribute money of their own to give. With this sense the case was worthy of the divine interposition." I insert this as a curious specimen of Jones's interpretation of Scripture; it is fanciful but ingenious.

Dr. Owen (apud Bowyer, p. 103) has justly observed, that the omission of our translators to mark the difference between the *didrachma*, (ver. 24,) and the *stater*, (ver. 27,) has obscured and enervated the whole account. The *stater* was equal in value to the *didrachma*, which was equivalent to the half shekel demanded (*d*) (Exod. xxx. 11—16, and xxxviii. 25—28) for the service of the temple.

<sup>26</sup> The ambitious dispute of the disciples concerning their precedency in the kingdom of heaven proves that not even the repeated predictions of our Saviour's sufferings and death could banish

(*a*) Lightfoot, vol. ii. p. 312. (*b*) Whitty in loc. (*c*) Jones's *Figurative Language of Scripture*. (*d*) See on this subject Elsley in loc., Lightfoot ut supra, and Schoetgen's *Remarks on Lightfoot. Horæ Hebrææ*, vol. i. p. 151.

Capernaum. came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Matt. xviii. 1.

from the minds of his followers their preconceived ideas respecting the Messiah's kingdom. To correct this prevailing error, our Saviour now resorts to a different mode of undeceiving them. He places a little child before them, assuring them, that unless they were converted, that is, unless they became as unambitious and as humble, as mild, as meek, and as regardless of all temporal power and distinctions, as a little child, they could not even be admitted into the kingdom of heaven. Humility is the characteristic virtue of Christianity; and the highest rewards of heaven are promised to the most humble and meek: "for he that is least among you all, the same shall be great."

The reason, Michaelis observes on this conversation, why apparent contradictions are unavoidable in the deposition of several eye-witnesses to the same transaction, is easy to be assigned. They do not all observe every minute circumstance of the transaction, but some pay particular attention to one circumstance; others, to another: this occasions a variation in their accounts, which it is sometimes difficult to reconcile. This happened likewise to the Evangelists, as I will illustrate by the following instance: St. Matthew, ch. xviii. 1—14, and St. Mark, ch. ix. 33—50, relate the same transaction, but in different points of view, and for that reason appear, at first sight, to contradict each other.

St. Matthew says, "At that time came the disciples to Jesus, and said, Who is the greatest in the kingdom of heaven?" St. Mark, on the contrary, "He came to Capernaum, and having entered into an house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest." According to St. Matthew, the disciples themselves lay the subject of their dispute before Jesus, for his decision: but, according to St. Mark, they even refuse to relate the subject of their dispute, though Jesus requested it, because they were conscious to themselves that it would occasion a reproof. The question is, how these accounts are to be reconciled?

Without entering into the various solutions which have been given by the commentators, I shall only observe, that, as this transaction relates to a matter of dispute among the disciples, it has of course two different sides, and is therefore capable of two different representations. Some of the disciples laid claim to the title of the greatest in the kingdom of heaven; among whom we may probably reckon Peter, with the two sons of Zebedee, James and John. These could hardly expect to escape a reproof, and were undoubtedly ashamed, when questioned as to the subject of their dispute. Other disciples, on the contrary, may be considered as the party attacked, who, without claiming the first rank for themselves, might yet think it unjust to be treated as inferiors, since they all appeared to be equal. The latter had less reason to fear a reproof, since the pure morality of Christ, which teaches that every action must be estimated by the motives which gave it birth, was not then fully understood by his disciples. In their outward behaviour, at least, there was nothing unreasonable; and, without being guilty of a breach of propriety, they might lay their complaints before their Master, and request his decision. It is probable that St. Matthew was of this party; since a man, who was by profession a tax-gatherer, and never particularly distinguished himself among the Apostles, would have hardly supposed that he should become the first in the kingdom of God. He relates the transaction, therefore, as one of that party to which he belonged. St. Mark, on the contrary, who derived information from St. Peter, considers the matter from an opposite point of view. Let us suppose the full state of the case to be as follows:—

Some of the disciples who were of the diffident party, and laid no claim to the first rank, bring the matter before Christ, with the same kind of indignation as was displayed by ten of the Apostles on another occasion, Matt. xx. 24. Christ reserves the decision of the dispute till they were entered into the house, where they were accustomed to meet: He then calls his disciples together, and inquires into the subject of their dispute; to which Peter, James, John, and those in general who had laid claim to pre-eminence, make no answer. If the transaction was literally as here described, it is by no means impossible that Matthew and Mark might consider it from different points of view, and write what we find in their Gospels, without the least violation of truth. The one relates one part, and the other another part of the transaction; but neither of them relates the whole. If we read a few verses further in St. Mark's Gospel, we find a circumstance recorded of St. John, which St. Matthew passes over in silence, and from which it appears that St. John was more concerned in this dispute than most of the other disciples. He even ventured, when Christ, with a view of introducing a perfect equality among his disciples, said, "Whoever receiveth one of these children in my name, receiveth me," to doubt of the universality of this position, alleging, that persons of unexceptionable character might appeal to the name of Jesus, and giving an instance of one who had cast out devils in his name, whom the Apostles had rebuked, Mark ix. 37, 38. This again occasioned replies from Christ; which, though they are mentioned by St. Matthew, have in his Gospel a dif-

- Mark ix. 33. and he asked them, What was it that ye disputed among yourselves by the way? Capernaum.
- 34. But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.
- Luke ix. 47. And Jesus, perceiving the thought of their heart, sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.
- Mark ix. 35.
- Matt. xviii. 2. And Jesus called a little child unto him, and set him in the midst of them,
- Luke ix. 47. by him,
- Mark ix. 36. in the midst of them: and when he had taken him in his arms, he said unto them,
- Matt. xviii. 5. Verily I say unto you, <sup>1</sup> Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. <sup>1</sup> Ch. xix. 14. <sup>1</sup> Cor. xiv. 20.
- 4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
- 5. And whoso shall receive one such little child in my name receiveth me.
- Mark ix. 37. And whosoever shall receive me, receiveth not me, but him that sent me:
- Luke ix. 48. for he that is least among you all, the same shall be great.
- Mark ix. 38. <sup>k</sup> And John answered him, saying, Master, we saw <sup>k</sup> Luke ix. 49. one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.
- 39. But Jesus said, Forbid him not: <sup>1</sup> for there is no man which shall do a miracle in my name, that can lightly speak evil of me. <sup>1</sup> 1 Cor. xii 3.
- 40. For he that is not against us is on our part.
- 41. <sup>m</sup> For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. <sup>m</sup> Matt. x. 42.
- Matt. xviii. 6. <sup>n</sup> But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone <sup>n</sup> Mark ix. 42. Luke xvii. 1. <sup>2</sup> were hanged about his neck, and *that* he were drowned in the depth of the sea. <sup>2</sup>
- 7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!
- 8. <sup>o</sup> Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: <sup>o</sup> Ch. v. 30.
- Mark ix. 43. if thy hand <sup>\*</sup> offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: <sup>\*</sup> Or, *causeth thee to offend*: and so ver. 45, 46.

ferent appearance, and are attended with less perspicuity than they are in St. Mark's Gospel, because St. Matthew has not related the causes which gave them birth.—Marsh's Michaelis, vol. iii. part 1. p. 6—9.

Capernaum. <sup>p</sup> Where their worm dieth not, and the fire is not quenched: Mark ix. 44.  
p Isa. lxxvi. 2.

And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched. — 45.

\* Or, *cause thee to offend.* And if thine eye \* offend thee, pluck it out: and cast it from thee: it is better for thee to enter into life, — 46.

into the kingdom of God, with one eye, than having two eyes to be cast into hell fire: — 47.

Where their worm dieth not, and the fire is not quenched. — 48.

q Lev. ii. 13. For every one shall be salted with fire<sup>27</sup>, and every sacrifice shall be salted with salt. — 49.

r Matt. v. 13. <sup>r</sup> Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. — 50.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. Mat. xviii. 10.

s Luke xlx. 10. <sup>s</sup> For the Son of man is come to save that which was lost. — 11.

t Luke xv. 4. <sup>t</sup> How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the — 12.

<sup>27</sup> This is one of the most difficult passages in the New Testament. Beza and Mr. Gilpin suppose it to mean, "every Christian is purified by the difficult or fiery trials of life, in the same manner as (*kai* for *ὡς*, as in John xiv. 20. and Mark x. 12.) every sacrifice is salted with salt."

Macknight would read, "Every Christian is salted and prepared *πυρι* for the fire," (in the dative, as 2 Pet. iii. 7.) i. e. by the Apostles for the fire of the altar, i. e. as the holy sacrifice to God.

Whitby would render in this manner, "Every wicked man shall be so seasoned by the fire itself, as to become unconsumable; and shall endure for ever to be tormented."

Grotius, "Every wicked man shall be consumed, like the whole burnt sacrifice, yet with unquenchable fire."

Lightfoot and Doddridge, "He that is a true sacrifice to God shall be seasoned with the salt of grace, to the incorruption of glory; and every victim to divine justice shall be salted with fire, to endure for ever."

Clarke, in his Paraphrase, thus interprets this verse, "For as every burnt offering under the law was first salted with salt, and then consumed by fire; so every one who has been instructed in the doctrine of the Gospel, if when he is tried, he shall be found deficient, or not seasoned, he shall be destroyed by the eternal fire of the divine wrath." And he then observes in a note from Le Clerc, that the emphasis of the comparison lies in the ambiguity of the word *מלח*, which signifies both *shall be salted*, and *be destroyed*. As every sacrifice "is salted," *מלח*, with salt, so every apostate "shall be destroyed," *מלח*, (in the other signification of the word) with fire.

Schoetgen supposes that an allusion is made to the salt, or bitumen, with which the sacrifices were sprinkled, that they might burn more easily. He also interprets the passage, "that as every sacrifice must be prepared for the altar, by the salt which was set apart for that purpose, so ought Christians to be imbued with heavenly virtues, to become a living sacrifice to God." He renders the word *kai*, by *quemadmodum*, on the authority of Noldius.

Schoetgen, Hor. Heb. vol. i. p. 249. Elsley, and Clarke's Paraphrase in loc.

- Mat. xviii. 12. ninety and nine, and goeth into the mountains, and Capernaum. seeketh that which is gone astray?
- 13. And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.
- 14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.
- 15. Moreover <sup>u</sup> if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. u Lev. xix. 1. Luke xvii. 3.
- 16. But if he will not hear thee, then take with thee one or two more, that in <sup>x</sup> the mouth of two or three witnesses every word may be established. x Deut. xix. 15. John viii. 17. 2 Cor. xiii. 1 Heb. x. 28.
- 17. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an <sup>y</sup> heathen man and a publican. y 1 Cor. v. 9. 2 Thess. iii. 6, 14. z John xx. 23. 1 Cor. v. 4.
- 18. Verily I say unto you, <sup>z</sup> Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.
- 19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.
- 20. For where two or three are gathered together in my name, there am I in the midst of them <sup>28</sup>.
- 21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? <sup>a</sup> till seven times? a Luke xvii. 4.
- 22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.
- 23. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.
- 24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand \* talents.
- 25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. \* A talent is 750 ounces of silver, which after five shillings the ounce is 187l. 10s.
- 26. The servant therefore fell down, and † worshipped him, saying, Lord, have patience with me, and I will pay thee all. † Or, besought him.
- 27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.
- 28. But the same servant went out, and found one of his fellowservants, which owed him an hundred ‡ pence: ‡ The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny. ch. xx. 2

<sup>28</sup> In this passage also our Lord reasserts his divinity. The Jews were accustomed to say, that the Shechinah was present where ten were assembled to study the law. The Shechinah was considered as the emblem, and the residence of God. It was used also in some instances as the name of God. Our Lord here assumes to himself the powers and honours which the Jews attributed to the Shechinah. Schoetgen, Hor. Heb. vol. i. p. 153. and Gill in loc.

- Capernaum. and he laid hands on him, and took *him* by the throat, Mat. xviii. 23. saying, Pay me that thou owest.
- And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. — 29.
- And he would not: but went and cast him into prison, till he should pay the debt. — 30.
- So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. — 31.
- Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: — 32.
- Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? — 33.
- And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. — 34.
- So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. — 35.

MATT. xviii. part of ver. 3. 8. and 9.

3 — and said— 8 —it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out—with one eye, rather than having two eyes to be cast into hell fire.

MARK ix. part of ver. 35, 36, and 37. ver. 42. and part of ver. 43. and 47.

<sup>b</sup> Matt. xviii. 6. 35 And he— 36 And he took a child, and set him— 37 Whosoever shall receive one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43 And— 47 —it is better for thee to enter.

LUKE ix. part of ver. 47, 48. and ver. 49, 50.

<sup>c</sup> Mark ix. 38. 47 —took a child, and set him 48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me:— 49 <sup>c</sup> And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. 50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

## PART V.

*From the Mission of the Seventy Disciples, to the triumphal Entry of Christ into Jerusalem, six Days before the Crucifixion.*

### § 1. *The Mission of the Seventy Disciples*<sup>1</sup>.

LUKE X. 1—17.

Galilee. AFTER these things the Lord appointed other seventy<sup>2</sup> also, 1

<sup>1</sup> There is very little difference of opinion between the harmonizers as to the place of this section. Michaelis, indeed, does not attempt to insert it in its probable order, but connects it arbitrarily with

and <sup>a</sup> sent them two and two before his face into every city and  
 2 place, whither he himself would come. Therefore said he unto <sup>a</sup> Matt. x. 1.  
 them, <sup>b</sup> The harvest truly *is* great, but the labourers *are* few; <sup>b</sup> Matt. ix.  
 pray ye therefore the Lord of the harvest, that he would send <sup>37, 38.</sup>  
 3 forth labourers into his harvest. Go your ways: <sup>c</sup> behold, I <sup>c</sup> Matt. x. 16.  
 4 send you forth as lambs among wolves. Carry neither purse,  
 5 nor scrip, nor shoes: and salute no man by the way. <sup>d</sup> And <sup>d</sup> Matt. x. 12.  
 into whatsoever house ye enter, first say, Peace *be* to this  
 6 house. And if the son of peace be there, your peace shall  
 7 rest upon it: if not, it shall turn to you again. And in the  
 same house remain, eating and drinking such things as they  
 give: for the labourer is worthy of his hire. Go not from  
 8 house to house. And into whatsoever city ye enter, and they  
 9 receive you, eat such things as are set before you: and heal  
 the sick that are therein, and say unto them, The kingdom of  
 10 God is come nigh unto you. But into whatsoever city ye  
 enter, and they receive you not, go your ways out into the  
 11 streets of the same, and say, Even the very dust of your city,  
 which cleaveth on us, we do wipe off against you: notwith-  
 standing be ye sure of this, that the kingdom of God is come  
 12 nigh unto you. But I say unto you, That it shall be more  
 13 tolerable in that day for Sodom, than for that city. Woe unto  
 thee, Chorazin! woe unto thee, Bethsaida! for if the mighty  
 works had been done in Tyre and Sidon, which have been done  
 in you, they had a great while ago repented, sitting in sack-  
 14 cloth and ashes. But it shall be more tolerable for Tyre and  
 15 Sidon at the judgment, than for you. And thou, Capernaum,  
 which art exalted to heaven, shalt be thrust down to hell.  
 16 <sup>e</sup> He that heareth you heareth me; and he that despiseth you <sup>e</sup> Matt. x. 40.  
 despiseth me; and he that despiseth me despiseth him that sent me.

the mission of the twelve, as a parallel event. Lightfoot endeavours to prove that our Lord commissioned the Seventy, on his way to Jerusalem, to keep the feast of tabernacles. He supposes, too, that they returned to our Lord within a very short time, even before Christ left Jerusalem. His principal arguments are derived from the expression *μετὰ ταῦτα*, Luke x. 1. and that in John vii. 10. that He went not up to the feast openly: from whence he concludes that the Seventy had been previously dismissed. Pilkington places this event about the same time, partly on account of the latter argument. Doddridge and Newcome would refer it also to this period; but at a longer interval, before the feast: and Doddridge observes, that the space between the feast of tabernacles and the feast of dedication affords but little time for his proposed circuit round Galilee after the mission of the Seventy. Lightfoot's last argument has considerable weight with all.

<sup>2</sup> Moses, in the Levitical dispensation, directed that six should be returned from each of the twelve tribes (whether as a permanent or temporary council, is disputed,) to assist him in the government of the people; and these seventy-two are generally called the Seventy. Lightfoot, Selden, and Whitby, assert that the Sanhedrim were rightly called the Seventy. Moses himself being the president, and making the seventy-first.

The same difference of opinion prevails respecting the number sent forth by our Lord. Origen and Epiphanius make them seventy-two; Tertullian and Jerome seventy; as do also Clemens Alexandrinus and Irenæus.



§ 2. *Christ goes up to the Feast of Tabernacles* <sup>3</sup>.

MATT. XIX. 1, 2. MARK X. 1. JOHN VII. 2—11.

Jerusalem.  
f Lev. xxiii.  
34.

f Now the Jews' feast of tabernacles was at hand. John vii. 2.

His brethren therefore said unto him, Depart hence, ——— 3.  
and go into Judæa, that thy disciples also may see the  
works that thou doest.For *there is* no man *that* doeth any thing in secret, ——— 4.  
and he himself seeketh to be known openly. If thou  
do these things, shew thyself unto the world.For neither did his brethren believe in him <sup>4</sup>. ——— 5.Then Jesus said unto them, My time is not yet come : ——— 6.  
but your time is always ready.The world cannot hate you ; but me it hateth, be- ——— 7.  
cause I testify of it, that the works thereof are evil.g Ch. viii. 30. Go ye up unto this feast : <sup>5</sup> I go not up yet unto this ——— 8  
feast ; for my time is not yet full come.When he had said these words unto them, he abode ——— 9.  
*still* in Galilee.But when his brethren were gone up, then went he ——— 10.  
also up unto the feast, not openly, but as it were in  
secret.And it came to pass, *that* when Jesus had finished Matt. xix. 1.

these sayings,

he arose from thence,

Mark x. 1.

<sup>3</sup> This section is placed here upon the united authority of Newcome, Pilkington, and Doddridge. Lightfoot inserts John vii. 2 to 10. in his fifty-sixth section, before the mission of the Seventy ; and ver. 10. in a separate section with Luke ix. 51. to the end. He has done this on the supposition that the Seventy were sent forth on the road to Jerusalem, but not in Galilee. The difference between Lightfoot and the other harmonizers, however, is so slight, that it seemed to require but little notice. I have placed Matt. xix. 1. and Mark x. 1. at the end of this section, in their most probable natural order, and on the authority of Pilkington.

<sup>4</sup> The brethren of our Lord had long seen his miracles, and were satisfied, either that He was the Messiah, or a great prophet ; and they were desirous that his claims and miraculous powers should be manifested to the world. They could not reconcile the unostentatious and humble life of their Master with his extraordinary display of divine attributes. And, perhaps for a better confirmation of their faith under these doubts, they use every argument to persuade our Saviour to go to Judæa, that his wonderful works might be generally known and witnessed. But they understood not that his hour was not yet come ; and, to avoid giving offence, or attracting attention, He followed his brethren to the feast in the most private manner. This I consider the probable meaning of the passage. Diodati, Clarke in his Paraphrase, and Lightfoot, vary in their interpretation. Diodati supposes his brethren did not believe with sufficient firmness to enable them to undergo danger : Clarke, that his brethren imagined that He wished to become the leader of a party : Lightfoot, the same in effect with that which is here adopted.

This section gives a lively picture of the divisions among the Jews respecting Christ. They saw his miracles—they heard his teaching—they were generally acquainted with his history. Yet they could not reconcile what they saw with their preconceived notions of the Messiah. They rejected his claims, and could not comprehend the spiritual meaning of our Lord's language. The Christian's peculiar happiness and privilege is to see fulfilled, in the person of Jesus of Nazareth, all the various predictions of the ancient prophets, which appear at first sight so inconsistent, and so irreconcilable.

- Matt. xix. 1. he departed from Galilee, and came into the coasts of Jerusalem. Judæa beyond Jordan ;
- Mark x. 1. by the farther side of Jordan : and the people resort unto him again ; and, as he was wont, he taught them again.
- Matt. xix. 2. And great multitudes followed him ; and he healed them there.

MARK x. part of ver. 1.

1 And—and cometh into the coasts of Judea—

§ 3. *Agitation of the Public Mind at Jerusalem concerning Christ* <sup>5</sup>.

JOHN vii. 11. to the end, and viii. 1.

- 11 Then the Jews sought him at the feast, and said, Where is  
12 he? And there was much murmuring among the people concerning him : for some said, He is a good man : others said,  
13 Nay ; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.
- 14 Now about the midst of the feast Jesus went up into the  
15 temple, and taught. And the Jews marvelled, saying, How  
16 knoweth this man \* letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent  
17 me. If any man will do his will, he shall know of the doctrine,  
18 whether it be of God, or *whether* I speak of myself. He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteous-  
19 ness is in him. <sup>h</sup> Did not Moses give you the law, and *yet* none  
20 of you keepeth the law? <sup>i</sup> Why go ye about to kill me? The  
people answered and said, Thou hast a devil : who goeth about  
21 to kill thee? Jesus answered and said unto them, I have done  
22 one work, and ye all marvel. <sup>k</sup> Moses therefore gave unto  
you circumcision ; (not because it is of Moses, <sup>l</sup> but of the fa-  
23 thers ;) and ye on the sabbath day circumcise a man. If a man  
on the sabbath day receive circumcision, \* that the law of  
Moses should not be broken ; are ye angry at me, because I  
have made a man every whit whole on the sabbath day?  
24 <sup>m</sup> Judge not according to the appearance, but judge righteous  
25 judgment. Then said some of them of Jerusalem, Is not this  
he, whom they seek to kill? But, lo, he speaketh boldly, and  
26 they say nothing unto him. Do the rulers know indeed that  
27 this is the very Christ? Howbeit we know this man whence  
28 he is : but when Christ cometh, no man knoweth whence  
he is. Then cried Jesus in the temple as he taught, saying,  
Ye both know me, and ye know whence I am : and I am not

\* Or, *learning*.

<sup>h</sup> Ex. xxiv. 3.  
<sup>i</sup> Ch. v. 18.

<sup>k</sup> Lev. xii. 3  
<sup>l</sup> Gen. xvii. 10.

\* Or, *without breaking the law of Moses*.

<sup>m</sup> Deut. i. 16.

<sup>5</sup> These sections are inserted here on the concurrent testimony of Lightfoot, Newcome, Doddridge, and Pilkington. They are inserted by Michaelis in an Appendix, as belonging to the period which begins with the miracle of the feeding the five thousand, and ends with the request of the mother of Zebedee's children.

Jerusalem. come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. 29 Then they sought to take him: but no man laid hands on him, 30 because his hour was not yet come. And many of the people 31 believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

The Pharisees heard that the people murmured such things 32 concerning him; and the Pharisees and the Chief Priests sent officers to take him. Then said Jesus unto them, Yet a little 33 while am I with you, and *then* I go unto him that sent me. <sup>n</sup> Ye 34 shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come. Then said the Jews among themselves, 35 Whither will he go, that we shall not find him? will he go unto the dispersed among the \* Gentiles, and teach the Gentiles? <sup>\* Or, *Greeks*.</sup> What *manner of saying* is this that he said, Ye shall seek me, 36 and shall not find *me*: and where I am, *thither* ye cannot come? <sup>o</sup> In the last day, that great *day* of the feast, Jesus stood and 37 cried, saying, If any man thirst, let him come unto me, and drink. <sup>p</sup> He that believeth on me, as the Scripture hath said, 38 out of his belly shall flow rivers of living water. <sup>q</sup> (But this 39 spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, 40 said, Of a truth this is the Prophet. Others said, This is the 41 Christ. But some said, Shall Christ come out of Galilee? <sup>r</sup> Hath not the Scripture said, That Christ cometh of the seed of 42 David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. 43 And some of them would have taken him; but no man laid 44 hands on him.

Then came the officers to the Chief Priests and Pharisees; 45 and they said unto them, Why have ye not brought him? The 46 officers answered, Never man spake like this man. Then an- 47 swered them the Pharisees, Are ye also deceived? Have any 48 of the rulers or of the Pharisees believed on him? But this 49 people who knoweth not the law are cursed<sup>7</sup>. Nicodemus saith 50

<sup>6</sup> The Jews, both from their traditions and their prophecies, expected that their Messiah should be born in Bethlehem. As our Lord's mother remained so short a time at Bethlehem after our Saviour's birth, it is not surprising that they should have forgotten this circumstance, after more than thirty years had elapsed.

<sup>7</sup> How beautiful is the contrast between the humility of our Lord, and the half-literary, half-spiritual pride, of the Jews! Christ, whose knowledge of all things, both in heaven and earth, was superior to that of men and angels, and of which the human intellect cannot form an idea, even when it shall be elevated and enlarged in the next stage of our existence, condescended to the lowest of the people, and called all who were meek and lowly, "his friends." The Pharisees, on the contrary, mistook knowledge for religion, and believed in the future happiness of the learned, and the condemnation of the ignorant. Those who had not devoted themselves to the study of the

unto them, (<sup>a</sup> he that came <sup>\*</sup> to Jesus by night, being one of <sup>Jerusalem.</sup> them,) 'Doth our law judge *any* man, before it hear him, <sup>s Ch. iii. 2.</sup> and know what he doeth? They answered and said unto him, <sup>• Gr. to him.</sup> Art thou also of Galilee? Search, and look : for out of Galilee <sup>t Deut. xvii. 8.</sup> ariseth no prophet. And every man went unto his own house. <sup>&c. and xix. 15.</sup>

1 Jesus went unto the mount of Olives.

§ 4. *Conduct of Christ to the Adulteress and her Accusers* <sup>b</sup>.

JOHN viii. 2—12.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 they say unto him, Master, this woman was taken in adultery,

5 in the very act. <sup>u</sup> Now Moses in the law commanded us, that <sup>u Lev. xx. 10.</sup>

law were called עַם הָאָרֶץ, "the people of the earth:" and these were contrasted with the עַם קֹדֶשׁ, "the holy people:" they considered the people of the earth as cursed (*a*).

All mankind, like the Pharisees of old, seem to be intent upon despising each other. The learned contemn the ignorant; the gay, the sorrowful; the rich, the poor; and fashion violently breaks asunder the nearest and dearest ties of relationship, where the deficiency of wealth is felt. In this world, pride, rank, and affluence, claim the pre-eminence; in the other, the highest rewards of heaven are promised to the most humble and the most meek, whether they be rich or poor.

God prefers the heart to the head; piety, to parts and capacity: and is much better pleased with the right use of the will, than the advantage of the understanding (*b*).

<sup>8</sup> The genuineness of this passage has been much controverted. The arguments on each side of the question may be seen at great length in Kuinoel (*c*), who has decided in favour of its authenticity. Erasmus, Calvin, Beza, Grotius, Le Clerc, Wetstein, Senler, Schulze, Morus, Haenlein, Wegscheider, Paulus, Schmidt, and Tittmann, have impugned its authenticity; and, on the opposite side of the question, may be ranked Mill, Whitby, Heuman, Michaelis, Storr, Langius, Detmersius, and others, with Lightfoot, Dr. A. Clarke, Mr. Nolan, and Mr. Horne.

Dr. Doddridge (*d*) has justly observed, that the Pharisees who brought the woman to Christ, wished to render him obnoxious either to the people or to the Romans. If he condemned the woman to death, it would be considered as intruding upon the judicial authority of the Romans: if he acquitted her altogether, it would be considered as sanctioning a violation of the Jewish law.

On the propriety of our Lord's conduct, in the circumstances here recorded, Bishop Law observes (*e*), when the woman said to be apprehended in adultery is brought before our Lord, merely with a malicious view of drawing him into a difficulty, whatever determination he should give (ver. 6), we find him stooping down, and writing on the ground. Where it is observable, that all that he does was in as exact conformity as the place would admit to the trial of the adulterous wife prescribed by God in Numb. v. 11, &c. where the priest was to stoop down and take some of the dust from the floor of the tabernacle (ver. 17); and likewise write out the curses denounced upon that occasion (ver. 25). By that act, therefore, Christ declares himself willing to take cognizance of this affair, if they were willing to abide the consequence, viz. according to their own traditions, to be involved in the same curse if they proved equally guilty: on which account this way of trial was abolished by the Sanhedrim about that very time; since that sin, say the Jews, grew then so very common. It is likewise probable that Christ might, by his countenance and gesture, show those hypocrites how well he was aware both of their ill design in thus demanding judgment from him, and of their own obnoxiousness to the same punishment which Moses' law appointed for that crime, and which, through a pretended zeal, they took upon themselves the power of executing, though they were no less guilty of the very same sin, as is most probably implied in his words to them.

(a) They had a saying, which is preserved in Pirke Aboth, c. ii. 5. לֹא עִם הָאָרֶץ חֹסֵיץ plebeius non est pius.—Schoetgen, Hor. Heb. vol. i. p. 363. (b) Spoken of Edward the Confessor, by Collier, Eccles. Hist. vol. i. p. 225. (c) Comment. in libros Histor. N. T. vol. iii. p. 286. (d) Family Expositor, vol. i. p. 527. (e) Reflections on the Life of Christ, 12mo. 1803, London, p. 75, 76, note. The same work is generally printed at the end of the "Theory of Religion."

Jerusalem. such should be stoned : but what sayest thou ? This they said, 6 tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. So when they continued asking him, 7 he lifted up himself, and said unto them, <sup>x</sup> He that is without sin among you, let him first cast a stone at her. And again he 8 stooped down, and wrote on the ground. And they which heard *9 it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last : and Jesus was left alone, and the woman standing in the midst. When Jesus 10 had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man condemned thee ? She said, No man, Lord. And Jesus said 11 unto her, Neither do I condemn thee : go, and sin no more.

§ 5. *Christ declares himself the Son of God.*

JOHN viii. 12—21.

y Ch. i. 5. &  
ix. 5.

z Ch. v. 31.

a Deut. xvii.  
6.  
Matt. xviii.  
16.

Then spake Jesus again unto them, saying, <sup>y</sup> I am the light 12 of the world <sup>9</sup>: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said 13 unto him, <sup>z</sup> Thou bearest record of thyself ; thy record is not true. Jesus answered and said unto them, Though I bear re- 14 cord of myself, *yet* my record is true : for I know whence I came, and whither I go ; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh ; I judge no man. 15 And yet if I judge, my judgment is true : for I am not alone, 16 but I and the Father that sent me. <sup>a</sup> It is also written in your 17 law, that the testimony of two men is true. I am one that bear 18 witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father ? Je- 19 sus answered, Ye neither know me, nor my Father : if ye had known me, ye should have known my Father also. These 20 words spake Jesus in the treasury, as he taught in the temple : and no man laid hands on him ; for his hour was not yet come.

§ 6. *Christ declares the Manner of his Death.*

JOHN viii. 21. to the end.

Then said Jesus again unto them, I go my way, and ye shall 21 seek me, and shall die in your sins : whither I go, ye cannot

<sup>9</sup> Our Lord here claims one of the titles given by the Jews to the Deity. Tanchuma. fol. 63. 3. and Banamidbar rabba, sect. 15. fol. 229. 1. The Israelite said to God, Holy, blessed, Lord of the whole world, אלהים הוא נר של עולם. "Thou art the light of the world." If our Lord applied the word in this sense, He made himself equal with God. But the expression was sometimes used also as a title of honour to Moses ; whom the Jews called אור העולם, "the light of the world : " if our Lord referred to this custom, He made himself equal to Moses, as the founder of a new dispensation. —Schoetgen. vol. i. p. 366. and Tzerot Hammor, fol. 114. 3. ap. Gill. vol. iii. p. 474.

22 come. Then said the Jews, Will he kill himself? because he Jerusalem.  
 23 saith, Whither I go, ye cannot come. And he said unto them,  
 Ye are from beneath; I am from above: ye are of this world;  
 24 I am not of this world. I said therefore unto you, that ye shall  
 die in your sins: for if ye believe not that I am *he*, ye shall  
 25 die in your sins. Then said they unto him, Who art thou?  
 And Jesus saith unto them, Even *the same* that I said unto you  
 26 from the beginning. I have many things to say and to judge  
 of you: but he that sent me is true; and I speak to the world  
 27 those things which I have heard of him. They understood not  
 28 that he spake to them of the Father. Then said Jesus unto  
 them, When ye have lifted up the Son of man, then shall ye  
 know that I am *he*, and *that* I do nothing of myself; but as  
 29 my Father hath taught me, I speak these things. And he that  
 sent me is with me: the Father hath not left me alone; for I  
 30 do always those things that please him. As he spake these  
 31 words, many believed on him. Then said Jesus to those  
 Jews which believed on him, If ye continue in my word, *then*  
 32 are ye my disciples indeed; and ye shall know the truth, and  
 the truth shall make you free.  
 33 They answered him, We be Abraham's seed, and were never  
 in bondage to any man: how sayest thou, Ye shall be made  
 34 free? Jesus answered them, Verily, verily, I say unto you,  
 35 <sup>b</sup> Whosoever committeth sin is the servant of sin. And the b Rom. vi. 16.  
 servant abideth not in the house for ever: *but* the Son abideth 20.  
 36 2 Pet. ii. 19. ever. If the Son therefore shall make you free, ye shall be  
 37 free indeed. I know that ye are Abraham's seed; but ye seek  
 38 to kill me, because my word hath no place in you. I speak  
 that which I have seen with my Father; and ye do that which  
 39 ye have seen with your father. They answered and said unto  
 him, Abraham is our father. Jesus saith unto them, If ye were  
 40 Abraham's children, ye would do the works of Abraham. But  
 now ye seek to kill me, a man that hath told you the truth,  
 41 which I have heard of God: this did not Abraham. Ye do  
 the deeds of your father. Then said they to him, We be not  
 42 born of fornication; we have one Father, *even* God. Jesus  
 said unto them, If God were your Father, ye would love me:  
 for I proceeded forth and came from God: neither came I of  
 43 myself, but he sent me. Why do ye not understand my speech?  
 44 *even* because ye cannot hear my word. <sup>c</sup> Ye are of *your* father c 1 John iii. 8.  
 the devil, and the lusts of your father ye will do. He was a  
 murderer from the beginning, and abode not in the truth, be-  
 cause there is no truth in him. When he speaketh a lie, he  
 45 speaketh of his own; for he is a liar, and the father of it. And  
 46 because I tell *you* the truth, ye believe me not. Which of you  
 convinceth me of sin? And if I say the truth, why do ye not  
 47 believe me? <sup>d</sup> He that is of God heareth God's words: ye d 1 John iv 6.  
 48 therefore hear *them* not, because ye are not of God. Then

Jerusalem. answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have 49 not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and 50 judgeth. Verily, verily, I say unto you, If a man keep my 51 saying, he shall never see death. Then said the Jews unto 52 him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father 53 Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my 54 honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known 55 him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and 56 he saw *it*, and was glad. Then said the Jews unto him, Thou 57 art not yet fifty years old, and hast thou seen Abraham<sup>10</sup>. Jesus said unto them, Verily, verily, I say unto you, Before 58 Abraham was, I am<sup>11</sup>. Then took they up stones to cast at 59

<sup>10</sup> Had our Lord been younger than the age at which the priests assumed their office, the Jews would have charged him with presumption, ignorance, or vanity. His exalted love, his generous compassion, his fervent piety, would have been attributed to inexperience, to the sallies of imagination, or to the youthful ardour of the passions. His virtues would have been associated in their minds with extravagance or romance, with enthusiasm or superstition. His pity and forbearance would have been considered as the effect of mere feeling, or weakness; his austerity as unnatural, presumptuous, and morose.

Had our Lord, on the other hand, been an old man, it would have been said, He had lost all interest or concern in those objects and pursuits which kindle the most active and extensive desires; that he saw things with different views from human beings in general: that he had outlived the remembrance of the peculiar trials and temptations of early life, and made not proper allowances for the infirmities of others. Some might have reminded him, that the wisdom and experience of age were incompatible with the sprightliness and gaiety of youth; others might have deemed his opposition to the vices and corruption of the times, as proceeding from the love of singularity, or desire of distinction. His patience and forbearance might have been attributed to a deficiency of energy and spirit; and even his resignation in the hour of death, to the want of the power of enjoyment among the living; and, if he had delayed the work of his ministry to a later period, the question would have been asked, why he had deferred so long the reformation of a sinful and degenerate people?—See on this subject, a Sermon by Mr. Hewlett, on the Duties of Middle Life, vol. iii. p. 278.

<sup>11</sup> As the end of our Lord's ministry approaches, He proclaims, in still plainer language, that He possessed the attributes and characters of the Messiah. John, in the commencement of his Gospel, had asserted the pre-existence of Christ; and our Lord in this passage declares the same truth.

It appears to me, that our Lord here alludes to his eternity, as well as to his pre-existence. The passage may mean, "I not only exist at this moment; but before Abraham was I exist." I am the self-existent; the same Being which in your Scriptures of the Old Testament is known as the "I AM," of your fathers. The schoolmen rightly represent the eternity of God as a punctum stans; or, as Cowley expresses the idea, in his description of heaven—

Nothing is there to come, and nothing past,  
But an eternal Now does always last.

And Dr. Watts—

God fills his own eternal Now,  
And sees our ages waste.

him : but Jesus hid himself, and went out of the temple, going <sup>Jerusalem.</sup> through the midst of them, and so passed by.

§ 7<sup>12</sup>. *The Seventy return with Joy (b).*

LUKE X. 17—25.

17 And the seventy returned again with joy, saying, Lord, <sup>Uncertain.</sup>  
18 even the devils are subject unto us through thy name. And

And Archbishop King has well described the Deity, as having neither remembrance of the past, nor foreknowledge of the future, but as being ever existing in all places, and ever enduring throughout all time. Therefore whatever *has*, or *is*, or *can*, or *will* be, form but One present. Sir Isaac Newton, in his *Scholium Generale*, has expressed his notion of a Deity much in the same manner, but in the most sublime and expressive language. Alike conscious of the past, the present, and the future, our Lord asserts that such is his mode of existence, and claims the attributes of Deity to the same extent as they appertained to his heavenly Father.

The general body of Christians have understood this passage as a plain declaration on the part of our Lord, that he did not begin to exist at the time when he assumed a human body in the form of an infant, but that he existed before the time of Abraham.

It is the belief of the Christian Church, and it was the faith also of the ancient Jews, that the Word of God, their Messiah, existed before his permanent incarnation. He existed before the creation of the world, when he was one with the Father; He existed also after the creation of the world, as the Angel Jehovah.

It will not be possible, in these notes, to discuss the various misinterpretations to which the Socinian writers have resorted, to explain away the grammatical sense of this, and other passages of Scripture, which assert the divinity of Christ. The expression, however, "Before Abraham was, I am," or "before Abraham existed, I exist," is so satisfactory and so decisive, that it might have been supposed to have set the question at rest for ever. But the supporters of the Socinian heresy have, at various times, employed all their ingenuity and learning to give another interpretation to these words—and have presented the world with such a selection of absurd and contradictory illustrations, as to draw upon them the undivided censure of their mildest opponent. Dr. Pye Smith condemns the interpretation of this passage as trifling, and absolute folly. Archbishop Magee, in the higher tone of dignified rebuke, which becomes a champion of the truth, chastises the ignorance, or blasphemy of the Socinian heresy, with more unsparing severity.

*Ἦρην Ἀβραὰμ γενέσθαι, ἐγὼ εἶμι*, are the words in the original. This is translated by Socinus: "Before Abraham can be Abraham, that is, the Father of many nations, I must be, the Messiah, or Saviour of the world." Faustus Socinus, the nephew of the heresiarch, tells us, that his uncle obtained this meaning by divine inspiration—non sine multis precibus ipsis, Jesu nomine invocato, impetravit ipse. This interpretation, however, is relinquished by Socinians of a later age, who consider with Grotius, that Christ meant only to assert, that he was before Abraham in the decree of God (a).

<sup>12</sup> These sections, from seven to eighteen inclusive, with the exception of some few passages, which on various authorities are placed elsewhere, are inserted here, on the united authority of the five harmonizers by whom I am principally guided. They contain an account of the actions of our Lord from the feast of tabernacles to that of the dedication. Several chapters of St. Luke relate events which are not recorded by the other Evangelists, and these are generally referred to the period which elapsed between the mission of the Seventy and Christ's apprehension. This period included both the feast of tabernacles and the dedication; and it is very difficult, perhaps impossible, to ascertain precisely the exact order of the events here mentioned, and to decide at which of these feasts they took place. The difficulty is further increased by the question, whether St. John's Gospel is to be read with these chapters of St. Luke, continuously from chap. vii. 11. to the conclusion of chap. x. or the eighth is to be divided from the ninth and tenth: that is, whether the healing of the man who was born blind was effected by our Lord at the feast of tabernacles, or at the feast of

(a) Cowley's *Davidels*, book 1.—Watts's *Hymns*.—Archbishop King's *Sermons*, published at the end of his *8vo*. edit. of the *Origin of Evil*.—Sir Isaac Newton's *Scholium Generale*, printed at the end of the *Principia*.—Allix, on the Judgment of the Jewish Church, against the Unitarians, chap. xv. Oxford edition, p. 187, &c.—Dr. Pye Smith, on the Scripture Testimony to the Messiah, vol. ii. p. 136.—Magee, on the Atonement, particularly the notes to vol. ii. part ii.—Socinus contra Eutrop. tom. ii. p. 678. ap. Smith.—And for a further account of Wakefield's, Priestley's, and Belsham's criticisms, see Archbishop Magee, vol. i. p. 81—38.

(b) See following page.



Uncertain. he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and 19 scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice 20 not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, 21 O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

\* Many ancient copies add these words, *And turning to his discip-*  
 \* All things are delivered to me of my Father: and no 22 man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal

And he turned him unto *his* disciples, and said privately, 23  
 eMatt. xiii. 16. e Blessed are the eyes which see the things that ye see: for 24 I tell you that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

### § 8. *Christ directs the Lawyer how he may attain eternal Life.*

LUKE X. 25—29.

Uncertain, probably on a tour.  
 f Matt. xxii. 35.  
 And, behold, a certain lawyer stood up, and tempted him, 25 saying, f Master, what shall I do to inherit eternal life? He 26 said unto him, What is written in the law? How readest thou 14? And he answering said, Thou shalt love the Lord 27

dedication? I have principally observed the order proposed by Lightfoot, excepting that some passages are arbitrarily inserted elsewhere, on the authority of Newcome and others.

Archbishop Newcome places John ix. 10. before these chapters of St. Luke. He then proceeds with the interruptions before alluded to, from Luke x. 17. to Luke xviii. 14.

Doddridge inserts the cure of the blind man, John ix. 10. at the feast of the dedication, as Lightfoot has done, but continues the chapters of St. Luke to chap. xviii. 14. not perceiving sufficient reason to change the order.

Pilkington differs from Lightfoot, and arranges John vii. 11. to x. 22. before Luke x. 17. and continuing as far as chap. xiii. 23. he again proceeds to John x. 22. By this means he affixes the cure of the blind man to the feast of tabernacles.

Michaelis seems to have laid aside, in this part of his harmony, every attempt to reconcile difficulties. He inserts these chapters of St. John in one supplement, and those of St. Luke in another.

<sup>13</sup> The Seventy receive their commission in Galilee, some time before the feast of tabernacles. The exact period of their going out, and of their return, is uncertain; it is most probable, however, as the Jews were accustomed to go up to the feast, that they were proceeding to Jerusalem, and met our Lord returning from the feast, in consequence of the opposition of the Jewish rulers to his person and teaching.

<sup>14</sup> 'Εν τῷ νόμῳ, τί γέγραπται; πῶς ἀναγνώσκεις; there seems to be some abruptness in this question. Our Saviour, in his reply to the lawyer, is supposed by Heinsius (*a*), to refer him to the texts (Deut. vi. 5. and Levit. xix. 18.) which were joined together by the Jews, as a compendium of the whole law, and repeated twice every day in the synagogue. Kuinoel (*b*), that the word πῶς must be rendered as τί, 'what'; as, What readest thou in the law? and that he pointed at the same time with his finger to the lawyer's phylactery, on which the words of his answer were written.

(a) Exerc Sacr. p. 153.

(b) Kuinoel in lib. Hist. N. T. comment. vol. ii. p. 459.

thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. Unce  
prohibe  
tour.

§ 9. *The Parable of the good Samaritan.*

LUKE X. 29—38.

29 But he, willing to justify himself, said unto Jesus, And who  
30 is my neighbour<sup>15</sup>? And Jesus answering said, A certain  
man went down from Jerusalem to Jericho, and fell among  
thieves, which stripped him of his raiment, and wounded him,  
31 and departed, leaving him half dead. And by chance there  
came down a certain Priest that way: and when he saw him,  
32 he passed by on the other side. And likewise a Levite, when  
he was at the place, came and looked on him, and passed by on  
33 the other side. But a certain Samaritan, as he journeyed,  
came where he was: and when he saw him, he had compassion  
34 on him, and went to him, and bound up his wounds, pouring in

Whenever an opportunity presented itself, our Lord replied to every question proposed to him by the Jews, by an allusion to their established laws and customs.

<sup>15</sup> In attempting to discover the sense of a parable, we are required to take into consideration the purpose for which it was delivered, and the circumstances that occasioned it. We find here that the lawyer, wishing to justify himself, and considering that he had observed the law, as far as it related to the Jews, whom only he acknowledges as his neighbours, inquires, "Who is my neighbour?" Our Lord answers the question by a parable, in which the duties we owe to our neighbour are forcibly defined, and the extent of those duties pointedly demonstrated. We are taught that not only our acquaintance, our friends and countrymen, are included under this term, but that our very enemies, when in distress, are entitled to our sympathy, our mercy, and our best exertions for their relief. The Jews held the Samaritans in utter abhorrence; in order therefore to impress the mind of the inquirer more fully, our Saviour obliges the lawyer to reply to his own question; for he was compelled to acknowledge that he who shewed mercy on him was his neighbour. Our Lord, having represented to him the extent of the law, commands him to follow the example of the good Samaritan, and to go and do likewise. The circumstances mentioned in this parable are, by many, considered as real; the road from Jerusalem to Jericho lay through a desert infested by robbers, and which was principally frequented by Priests and Levites, in their journeyings from the latter to the former place. The parable itself has been variously interpreted, and by some commentators it is supposed to relate only to the compassionate love of Christ (who was called by the Jews a Samaritan) to mankind. In whatever way we consider it, the duty it inculcates is most evident, and the parable must be regarded as a beautiful exemplification of the law of "loving our neighbour as ourselves," without any distinction of person, country, or party.

Jones, with other commentators, has given a fanciful illustration of this parable; and several of the primitive Fathers have adopted similar accommodations. They suppose the *certain man*, to signify Adam—*went down from Jerusalem*, his fall—*thieves*, sin and Satan—*half-dead*, dead in the spirit, his better part—the *priest*, the moral—the *Levite*, the ceremonial law, which could not afford relief—a *certain Samaritan*, Christ—the *inn*, the Church—the *two-pence*, the law and the Gospel; or, (as others conjecture, the two Sacraments), the *Host*, the Ministers of the Gospel, with this promise, that whatever they shall spend more in health, or life, or exertion, shall be amply repaid, when Christ, the *good Samaritan*, shall come again in glory.

Lightfoot has given the same interpretation. It is necessary here to remark, by way of caution, in the words of Glassius, in his fifth rule for the interpretation of parables, "non est opus nimia cura in singulis verbis anxium esse, neque in singulis partibus adaptatio et accommodatio ad rem spirituales nimis ἀκριβῶς quaerenda est." Philolog. Sacra, lib. ii. part. i. tr. 2. sect. 5. p. 336, &c. See also, on the interpretation of Scripture, Van Mildert's Bampton Lectures, with the valuable notes.—Marsh's Lectures, part iii. Lectures 17, 18.—Glassii Philologia Sacra, lib. ii. part. ii. sect. 1. p. 263—288.—Lightfoot's Works.

Uncertain,  
probably on  
a tour.

g Matt. xx. 2.

oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

§ 10<sup>16</sup>. *Christ in the House of Martha.*

LUKE X. 38, to the end.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her<sup>17</sup>.

<sup>16</sup> This section is placed by Archbishop Newcome before the account of the resurrection of Lazarus. As his arguments for so doing do not appear satisfactory to me, I have followed the authority of Lightfoot, Pilkington, Doddridge, and Michaelis, and have preserved the order of St. Luke's Gospel.

<sup>17</sup> The excellence of our Lord's manner of teaching, and the wisdom of his lessons, are so evident, in the present and the following sections, that there can be no necessity for entering into any discussion on this portion of the Arrangement. The tenth section affords us a complete picture of the admirable manner in which our Lord deduced the most impressive lessons from the most common occurrences. In the eleventh, he gives to his disciples the same perfect and beautiful form of prayer which he had previously made known to assembled crowds. And it is probable he was requested to do so at this time, by a new convert. In the twelfth, we hear his severe and just reproof to the Pharisees, who regarded only the externals of religion, and were pleased with the homage of the multitude, and their own outward sanctity. He also encourages his disciples to acknowledge Him, to fear God rather than man, who has no power over the soul: and he warns them, that if they deny him against the witness of their conscience before men, they shall be denied before the angels of God—and that to blaspheme against the Holy Ghost, which was to impute the actions of Christ to an evil spirit, was an unpardonable offence, never to be forgiven. That he might not excite the indignation of the Pharisees, by the exercise of temporal authority, he refuses (sect. 14.) to decide a controversy, when applied to for that purpose; but takes advantage of the opportunity to reprove covetousness, and, by a most beautiful and appropriate parable, proves the vanity and helpless insufficiency of earthly possessions, and the uncertainty of this life, in which alone we can enjoy them. In the 15th section, he especially charges his disciples not to be of uncertain, anxious, wandering, unsettled, distracted mind; (Luc. xii. 29. *μὴ μετεωρίζεσθε*, vide Kuinoel in h. v.) but to place their faith and confidence in him who provides even for the birds of the air, and lilies of the field. The 16th section is a continuation of the same address, exhorting to the punctual performance of every duty, as we know not when the Son of man cometh. In the 17th he again reproves the fastidious and absurd manner of keeping the sabbath, when an act of mercy was considered a violation of the law.

§ 11. *Christ teaches his Disciples to pray.*

LUKE xi. 1—14.

- 1 And it came to pass, that, as he was praying in a certain Uncertain, probably on a tour.  
 2 place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say,  
<sup>h</sup> Our Father which art in heaven, Hallowed be thy name. h Matt. vi. 9.  
 Thy kingdom come. Thy will be done, as in heaven, so in  
 3, 4 earth. Give us \* day by day our daily bread. And forgive \* Or, for the day.  
 us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.
- 5 And he said unto them, Which of you shall have a friend,  
 and shall go unto him at midnight, and say unto him, Friend,  
 6 lend me three loaves; for a friend of mine † in his journey is † Or, out of his way.  
 7 come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise  
 8 and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his impor-  
 9 tunity he will rise and give him as many as he needeth. <sup>i</sup> And i Matt. vii. 7.  
 I say unto you, Ask, and it shall be given you; seek, and ye  
 10 shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to  
 11 him that knocketh it shall be opened. <sup>k</sup> If a son shall ask bread k Matt. vii. 9.  
 of any of you that is a father, will he give him a stone? or if  
 12 *he ask* a fish, will he for a fish give him a serpent? Or if he  
 13 shall ask an egg, will he ‡ offer him a scorpion? If ye then, ‡ Gr. give.  
 being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

§ 12. *Christ reproaches the Pharisees and Lawyers.*

LUKE xi. 37, to the end.

- 37 And as he spake, a certain Pharisee besought him to dine  
 38 with him; and he went in, and sat down to meat. And when the Pharisee saw *it*, he marvelled that he had not first washed  
 39 before dinner. <sup>1</sup> And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but  
 40 your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is  
 41 within also? But rather give alms § of such things as ye have; § Or, as you are able.  
 42 and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye

Uncertain, probably on a tour. <sup>m</sup> Matt. xxiii. 6. to have done, and not to leave the other undone. <sup>m</sup> Woe unto 43 you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, Scribes 44 and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

Then answered one of the lawyers, and said unto him, Mas- 45 ter, thus saying thou reproachest us also. And he said, Woe 46 unto you also, *ye* lawyers! <sup>n</sup> for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. <sup>o</sup> Woe unto you! for ye build the 47 sepulchres of the prophets, and your fathers killed them. Truly 48 ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. There- 49 fore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: that 50 the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; <sup>p</sup> from 51 the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. <sup>q</sup> Woe unto you, lawyers! 52 for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye <sup>\*</sup> hindered. And 53 as he said these things unto them, the Scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch some- 54 thing out of his mouth, that they might accuse him.

§ 13. *Christ cautions his Disciples against Hypocrisy.*

LUKE xii. 1—13.

<sup>r</sup> Matt. xvi. 6. In <sup>t</sup> the mean time, when there were gathered together an <sup>1</sup> innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. <sup>2</sup> Matt. x. 26. <sup>s</sup> For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye <sup>3</sup> have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed <sup>4</sup> upon the housetops. <sup>t</sup> And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall <sup>5</sup> fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five spar- <sup>6</sup> rows sold for two <sup>\*</sup> farthings? and not one of them is forgotten before God. But even the very hairs of your head are all <sup>7</sup> numbered. Fear not therefore: ye are of more value than many sparrows. <sup>x</sup> Also I say unto you, Whosoever shall confess <sup>8</sup> me before men, him shall the Son of man also confess before

<sup>x</sup> Matt. x. 32.  
<sup>2</sup> Tim. ii. 12.

9 the angels of God : but he that denieth me before men, shall  
 10 be denied before the angels of God. And whosoever shall <sup>prove</sup>  
 speak a word against the Son of man, it shall be forgiven him : <sup>four.</sup>  
 but unto him that blasphemeth against the Holy Ghost it shall  
 11 not be forgiven. <sup>y</sup> And when they bring you unto the syna- <sup>y</sup> Matt. x. 19.  
 gogues, and *unto* magistrates, and powers, take ye no thought  
 12 how or what thing ye shall answer, or what ye shall say : for  
 the Holy Ghost shall teach you in the same hour what ye ought  
 to say.

§ 14. *Christ refuses to act as Judge.*

LUKE xii. 13, 14.

13 And one of the company said unto him, Master, speak to  
 my brother, that he divide the inheritance with me.  
 14 And he said unto him, Man, who made me a judge or a divider  
 over you ?

§ 15. *Christ cautions the Multitude against Worldly-mindedness.*

LUKE xii. 15—35.

15 And he said unto them, Take heed, and beware of covetous-  
 ness : for a man's life consisteth not in the abundance of the  
 16 things which he possesseth. And he spake a parable unto them,  
 saying, The ground of a certain rich man brought forth plen-  
 17 tifully : and he thought within himself, saying, What shall I do,  
 18 because I have no room where to bestow my fruits ? And he  
 said, This will I do : I will pull down my barns, and build  
 greater ; and there will I bestow all my fruits and my goods.  
 19 And I will say to my soul, Soul, thou hast much goods laid up  
 20 for many years : take thine ease, eat, drink, *and* be merry. But  
 God said unto him, *Thou* fool, this night \* thy soul shall be  
 required of thee : then whose shall those things be, which thou  
 21 hast provided ? So *is* he that layeth up treasure for himself,  
 and is not rich toward God.  
 22 And he said unto his disciples, Therefore I say unto you,  
<sup>z</sup> Take no thought for your life, what ye shall eat ; neither for <sup>z</sup> Matt. vi. 25.  
 23 the body, what ye shall put on. The life is more than meat,  
 24 and the body *is* more than raiment. Consider the ravens : for  
 they neither sow nor reap ; which neither have storehouse nor  
 barn ; and God feedeth them : how much more are ye better  
 25 than the fowls ? And which of you with taking thought can  
 26 add to his stature one cubit ? If ye then be not able to do  
 that thing which is least, why take ye thought for the rest ?  
 27 Consider the lilies how they grow : they toil not, they spin not ;  
 and yet I say unto you, that Solomon in all his glory was not  
 28 arrayed like one of these. If then God so clothe the grass,

\* Or, do they  
 require thy  
 soul.

Uncertain,  
probably on a  
tour.

\* Or, *live not  
in careful sus-  
pense.*

a Matt. vi. 20.

which is to day in the field, and to morrow is cast into the oven ;  
how much more *will he clothe* you, O ye of little faith ? And 29  
seek not ye what ye shall eat, or what ye shall drink, \* neither  
be ye of doubtful mind. For all these things do the nations of 30  
the world seek after : and your Father knoweth that ye have  
need of these things. But rather seek ye the kingdom of God ; 31  
and all these things shall be added unto you. Fear not, little 32  
flock ; for it is your Father's good pleasure to give you the  
kingdom. Sell that ye have, and give alms ; <sup>a</sup> provide your- 33  
selves bags whicl. wax not old, a treasure in the heavens that  
faileth not, where no thief approacheth, neither moth corrupt-  
eth. For where your treasure is, there will your heart be 34  
also.

§ 16. *Christ exhorts to Watchfulness, Fidelity, and Repentance.*

LUKE xii. 35, to the end, and LUKE xiii. 1—10.

b 1 Pet. i. 13.

c Matt. xxiv.  
43.

d Or, *cut him  
off.*  
Matt. xxiv. 51.

<sup>b</sup> Let your loins be girded about, and *your* lights burning ; 35  
and ye yourselves like unto men that wait for their lord, when 36  
he will return from the wedding ; that when he cometh and  
knocketh, they may open unto him immediately. Blessed *are* 37  
those servants, whom the lord when he cometh shall find watch-  
ing : verily I say unto you, that he shall gird himself, and  
make them to sit down to meat, and will come forth and serve  
them. And if he shall come in the second watch, or come in 38  
the third watch, and find *them* so, blessed are those servants.  
<sup>c</sup> And this know, that if the goodman of the house had known 39  
what hour the thief would come, he would have watched, and  
not have suffered his house to be broken through. Be ye 40  
therefore ready also : for the Son of man cometh at an hour  
when ye think not. Then Peter said unto him, Lord, speak- 41  
est thou this parable unto us, or even to all ? And the Lord 42  
said, Who then is that faithful and wise steward, whom *his* lord  
shall make ruler over his household, to give *them* *their* portion  
of meat in due season ? Blessed *is* that servant, whom his 43  
lord when he cometh shall find so doing. Of a truth I say unto 44  
you, that he will make him ruler over all that he hath. But 45  
and if that servant say in his heart, My lord delayeth his com-  
ing ; and shall begin to beat the menservants and maidens, and  
to eat and drink, and to be drunken ; the lord of that servant 46  
will come in a day when he looketh not for *him*, and at an hour  
when he is not aware, and will \* cut him in sunder, and will  
appoint him his portion with the unbelievers. And that servant 47  
which knew his lord's will, and prepared *not himself*, neither  
did according to his will, shall be beaten with many *stripes*.  
But he that knew not, and did commit things worthy of *stripes*, 48  
shall be beaten with few *stripes*. For unto whomsoever much is

given, of him shall be much required : and to whom men have committed much, of him they will ask the more. Uncertain, probably on a tour.

49 I am come to send fire on the earth ; and what will I, if it  
50 be already kindled ? But I have a baptism to be baptized  
51 with ; and how am I \* straitened till it be accomplished ? <sup>d</sup> Suppose ye that I am come to give peace on earth ? I tell you,  
52 Nay ; but rather division : For from henceforth there shall be five in one house divided, three against two, and two against  
53 three. The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, <sup>e</sup> When ye see a cloud rise e Matt. xvi 2  
out of the west, straightway ye say, There cometh a shower ;  
55 and so it is. And when ye see the south wind blow, ye say,  
56 There will be heat ; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth ; but how is it  
57 that ye do not discern this time ? Yea, and why even of yourselves judge ye not what is right ?

58 <sup>f</sup> When thou goest with thine adversary to the magistrate, f Matt. v. 25.  
*as thou art* in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.  
59 I tell thee, thou shalt not depart thence, till thou hast paid the very last <sup>g</sup> mite. g See Mark xii. 42.

1 There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things ? I tell you, Nay ; but, except  
2 ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were † sinners above all the men that dwelt in Jerusalem ?  
3 I tell you, Nay ; but, except ye repent, ye shall all likewise perish. † Or, debtors. Matt. xviii. 24. ch. xi. 4.

6 He spake also this parable : A certain *man* had a fig-tree planted in his vineyard ; and he came and sought fruit thereon,  
7 and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down ; why cumbereth it the ground ?  
8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it : and if it bear fruit,  
9 *well* ; and if not, *then* after that thou shalt cut it down.



Uncertain,  
probably on a  
four.

§ 17. *Christ cures an infirm Woman in the Synagogue.*

LUKE xiii. 10—18.

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her* to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

§ 18. *Christ begins his Journey towards Jerusalem, to be present at the Feast of the Dedication.*

LUKE xiii. 18—23.

<sup>h</sup> Matt. ix. 35. <sup>i</sup> Matt. xiii. 31. <sup>h</sup> And he went through the cities and villages, teaching, and 22 journeying toward Jerusalem. <sup>i</sup> Then said he, Unto what is 18 the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard-seed, which a man took, and cast 19 into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it<sup>18</sup>. And again he 20 said, Whereunto shall I liken the kingdom of God? It is like 21 leaven, which a woman took and hid in three \* measures of meal, till the whole was leavened.

\* See Matt. xiii. 33.

§ 19<sup>19</sup>. *Christ restores to Sight a Blind Man, who is summoned before the Sanhedrim.*

JOHN ix. 1—35.

Jerusalem. And as *Jesus* passed by, he saw a man which was blind from 1

<sup>18</sup> There seems to be some allusion in this parable to the circumstances in which our Lord was now placed. He was proceeding to Jerusalem, where he intended, as his hour was approaching, to address himself to the rulers of the Jews, with as much boldness as he had hitherto spoken to the people. He foresaw the result of this conduct;—that it would lead to his painful death, and the accomplishment of the promises of God. The future was ever present to him. As the seed was committed to the ground, and became a great tree, so in the same manner would his kingdom begin from his death, and gradually increase and extend itself over the world.

<sup>19</sup> This section contains an account of the cure of the blind man at Jerusalem. In favour of the

- 2 *his birth.* And his disciples asked him, saying, Master, who <sup>Jerusalem.</sup> did sin, this man, or his parents, that he was born blind<sup>20</sup> ?  
 3 Jesus answered, Neither hath this man sinned, nor his parents :  
 4 but that the works of God should be made manifest in him. I

opinion that this miracle was effected at the feast of tabernacles, we find Pilkington, Newcome, Macknight, Cradock, Bishop Richardson, Le Clerc, &c. &c. That it was wrought at the feast of the dedication, the principal authorities are Lightfoot and Doddridge, whose opinion is here preferred.

Archbishop Newcome's principal reason is, that the word *παράγω*, in John ix. 1, seems to refer to the word *παρήγεν*, used in chap. viii. 59.

To this it may be replied, that there are most powerful reasons for believing with Wetstein and Griesbach, that the last seven words of this chapter of St. John, and the word *παρήγεν* among the number, were not originally part of the sacred text. Lampe, however, is very indignant at this supposition. But the authorities of the two former critics, united to that of Erasmus, Grotius, Mill, Semler, and Kuinoel, are sufficient to justify our replying to Archbishop Newcome's argument in this manner. But waving this supposition, that the last clause of John viii. 59, is spurious, it may be replied, in the words of Doddridge, "it seems much more probable that *παράγω* might be used without reference to *παρήγεν*, than to suppose that when Christ was fleeing out of the temple, in the hasty manner described, his disciples as he passed should stop him, for the purpose of putting so nice a question as that mentioned in John ix. 2; or that he should stand still at such a moment to discourse with them, or to perform such a cure, in a manner so leisurely, as it is plain this was done."—Fam. Exp. vol. ii. p. 71, sect. 130.

The correspondence between *παράγω* and *παρήγεν*, might be mere coincidence: if it was intended by the inspired writer, it would be a most unaccountable deviation from the beautiful simplicity of his usual language.

The great attention excited by this miracle, and its effects, both on the Sanhedrim and on the people, appear to be the preludes to that more universal notice which our Lord obtained, when he went up to Jerusalem for the last time. On this supposition, the feast of the dedication would be its more probable period. In "Critical Remarks on detached Passages of the New Testament," by the late French Lawrence, LL.D. M.P. &c. &c. we meet with another argument in favour of the arrangement now adopted. "In John x. 22, several MSS. of good authority read *ρότε*, instead of *δέ*. 'It was then at Jerusalem,' &c. &c. instead of 'and it was.' This favours the idea of those harmonizers who suppose the meeting with the blind man to have taken place at the feast of the Dedication. After having been obliged to hide himself, that he might escape stoning, it is not likely that Christ should appear again at Jerusalem, till he went thither to attend the next public festival." Such is the remark of a most impartial critic. Even if the reading *δέ* however remains, the 22d verse of chap. x. may still refer to the event related in the preceding, as well as in the subsequent passages.

Michaelis refers the contents of these sections to the general period in which all the harmonizers place them; but he does not enter into any details.

The propriety and wisdom of our Lord's conduct in the various instances recorded in these sections, the excellence of his lessons, and the manner in which he gradually developed his character and claims, seem to be so plainly narrated, that it is not necessary to enlarge upon each incident. For reflections on the character of our Lord as a teacher, perhaps the best work extant is that of Archbishop Newcome, entitled, "Observations on our Lord's Conduct;" the best on the elevation and dignity of our Lord's character is Craig's Life of Christ. Besides these, however, there are very many that may be read to the greatest advantage, Bishop Law, Taylor, Stackhouse, &c. &c. &c.

<sup>20</sup> The Jews believed in the doctrine of the transmigration of souls—*לגבול נפשיות*—Josephus (a) tells us that every soul was incorruptible and immortal, and that the souls of the good passed into another body, while those of the unrighteous were eternally punished. Some suppose that it was in allusion to this opinion that our Lord was imagined to have been either Elias, or Jeremiah, or some one of the prophets. The Cabbalists tell us, that the soul of the first man occupied the body of David, and was afterwards preserved to inhabit the body of the Messias: they deduce this important truth from the *certain* evidence afforded them in the letters which compose the name of the Protoplast *אדם*. These admirable logicians inform us, that the first letter *א* signifies Adam, the second *ד* David, the third *מ* the Messias; and therefore the point is proved (b)!

For an account of the singular opinions of the Jews, alluded to in this verse, see Lightfoot, vol. ii. p. 568-9.

(a) Josephus de Bell. Judaico, l. xi. c. vii. (b) Vide Witsius *Ægyptiaca*, lib. i. cap. iv. sect. 10, 11.

Jerusalem must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, <sup>k</sup> I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he <sup>\*</sup> anointed the eyes of the blind man with the clay <sup>21</sup>, and said <sup>7</sup> unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

\* Or, spread the clay upon the eyes of the blind man.

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others *said*, He is like him: *but* he <sup>9</sup> said, I am *he*. Therefore said they unto him, How were thine 10 eyes opened? He answered and said, A man that is called 11 Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He 12 said, I know not. They brought to the Pharisees him that 13 aforetime was blind. And it was the sabbath-day when Jesus 14 made the clay, and opened his eyes. Then again the Phari- 15 sees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, 16 because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What 17 sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, 18 that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked 19 them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and 20 said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath 21 opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These *words* spake his parents, because 22

<sup>21</sup> Jones gives a curious interpretation of this miracle. "That the miracle (he observes) might be more instructive, a very peculiar form was given to it. Christ moulded the dust of the ground into clay, and having spread it upon the eyes of the man, he commanded him to go, and wash off this dirt in the pool of Siloam. Here the reason of the thing speaks for itself. What is this mire and clay upon the eyes, but the power this world has over us in shutting out the truth? Who are the people unto whom the glorious light of the Gospel of Christ cannot shine, but they whose minds the god of this world hath blinded? So long as this world retains its influence, the Gospel is hidden from the eyes of men; they are in a lost condition, and nothing can clear them of this defilement, but the water of the Divine Spirit sent from above to wash it away. This seems to be the moral sense of the miracle; and a miracle thus understood becomes a sermon, than which none in the world can be more edifying. Our Saviour himself gives the spiritual signification of it in words which cannot be applied to a bodily cure—'As long as I am in the world, I am the light of the world.' The whole world, like this man, is born blind. I am come to give it light, in proof of which I give this man his sight." Jones on the Figurative Language of Scripture, Works, vol. iii. p. 153. See also Jortin's Remarks on Eccl. Hist. vol. i.

they feared the Jews : for the Jews had agreed already, that if <sup>Jerusalem.</sup> any man did confess that he was Christ, he should be put out  
 23 of the synagogue. Therefore said his parents, He is of age ;  
 24 ask him. Then again called they the man that was blind, and  
 said unto him, Give God the praise : we know that this man is  
 25 a sinner. He answered and said, Whether he be a sinner *or no*,  
 I know not : one thing I know, that, whereas I was blind, now I  
 26 see. Then said they to him again, What did he to thee ? how  
 27 opened he thine eyes ? He answered them, I have told you  
 already, and ye did not hear : wherefore would ye hear *it* again ?  
 28 will ye also be his disciples ? Then they reviled him, and said,  
 29 Thou art his disciple ; but we are Moses' disciples. We know  
 that God spake unto Moses : *as for this fellow*, we know not  
 30 from whence he is. The man answered and said unto them,  
 Why herein is a marvellous thing, that ye know not from  
 31 whence he is, and *yet* he hath opened mine eyes. Now we  
 know that God heareth not sinners : but if any man be a wor-  
 32 shipper of God, and doeth his will, him he heareth. Since the  
 world began was it not heard that any man opened the eyes of  
 33 one that was born blind. If this man were not of God, he could  
 34 do nothing. They answered and said unto him, Thou wast al-  
 together born in sins, and dost thou teach us ? And they \* cast  
 him out.

\* Or, *excom-  
municated  
him*, ver. 22.

§ 20. *Christ declares that He is the true Shepherd.*

JOHN ix. 35, to the end. x. 1—22.

35 Jesus heard that they had cast him out ; and when he had found  
 him, he said unto him, Dost thou believe on the Son of God ?  
 36 He answered and said, Who is he, Lord, that I might believe  
 37 on him ? And Jesus said unto him, Thou hast both seen him,  
 38 and it is he that talketh with thee. And he said, Lord, I believe.  
 And he worshipped him.  
 39 And Jesus said, For judgment I am come into this world,  
 that they which see not might see ; and that they which see  
 40 might be made blind. And *some* of the Pharisees which were  
 with him heard these words, and said unto him, Are we blind  
 41 also ? Jesus said unto them, If ye were blind, ye should have  
 no sin : but now ye say, We see ; therefore your sin remaineth.  
 1 Verily, verily, I say unto you, He that entereth not by the  
 door into the sheepfold, but climbeth up some other way, the  
 2 same is a thief and a robber. But he that entereth in by the  
 3 door is the shepherd of the sheep. To him the porter openeth ;  
 and the sheep hear his voice : and he calleth his own sheep by  
 4 name, and leadeth them out. And when he putteth forth his  
 own sheep, he goeth before them, and the sheep follow him :  
 5 for they know his voice. And a stranger will they not follow,  
 but will flee from him : for they know not the voice of strangers.

Jerusalem. This parable spake Jesus unto them: but they understood not 6 what things they were which he spake unto them. Then said 7 Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves 8 and robbers: but the sheep did not hear them. I am the door: 9 by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to 10 steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly. <sup>1</sup> I am 11 the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose 12 own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and 13 careth not for the sheep. I am the good shepherd, and know 14 my *sheep*, and am known of mine. As the Father knoweth me, 15 even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: 16 them also I must bring, and they shall hear my voice; <sup>m</sup> and there shall be one fold, *and* one shepherd. Therefore doth my 17 Father love me, <sup>n</sup> because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of my- 18 self. I have power to lay it down, and I have power to take it again. <sup>o</sup> This commandment have I received of my Father.

<sup>1</sup> Isa. xl. 11.  
Ezek. xxxiv.  
12. 23.

<sup>m</sup> Ezek.  
xxxvii. 22.

<sup>n</sup> Isa. l'iii, 7, 8.

<sup>o</sup> Acts ii. 24.

There was a division therefore again among the Jews for 19 these sayings. And many of them said, He hath a devil, and 20 is mad; why hear ye him? Others said, These are not the 21 words of him that hath a devil. Can a devil open the eyes of the blind?

§ 21. *Christ publicly asserts his Divinity.*

JOHN X. 22—39.

<sup>p</sup> Mac. iv. 59. And it was at Jerusalem the <sup>p</sup> feast of the dedication, and it 22 was winter. And Jesus walked in the temple in Solomon's 23 porch. Then came the Jews round about him, and said unto 24 him, How long dost thou \* make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and 25 ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of 26 my sheep, as I said unto you. My sheep hear my voice, and I 27 know them, and they follow me: and I give unto them eternal 28 life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is 29 greater than all; and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one. Then the Jews 30, 31 took up stones again to stone him. Jesus answered them, Many 32 good works have I shewed you from my Father; for which of

\* Or, hold us  
in suspense.

33 those works do ye stone me? The Jews answered him, saying, <sup>Jerusalem.</sup>  
 For a good work we stone thee not; but for blasphemy; and  
 34 because that thou, being a man, makest thyself God. Jesus  
 answered them, <sup>q Pa. lxxxii. 6.</sup> Is it not written in your law, I said, Ye are  
 35 gods? If he called them gods, unto whom the word of God  
 36 came, and the Scripture cannot be broken; say ye of him,  
 whom the Father hath sanctified, and sent into the world, Thou  
 37 blasphemest; because I said, I am the Son of God? If I do  
 38 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.

§ 22. *In consequence of the Opposition of the Jews, Christ retires beyond Jordan.*

JOHN x. 39, to the end.

39 Therefore they sought again to take him: but he escaped  
 40 out of their hand, and went away again beyond Jordan into  
 the place where John at first baptized; and there he abode.  
 41 And many resorted unto him, and said, John did no miracle:  
 42 but all things that John spake of this man were true. And  
 many believed on him there.

§ 23 <sup>22</sup>. *Christ, leaving the City, laments over Jerusalem.*

LUKE xiii. 23, to the end.

23 Then said one unto him, Lord, are there few that be saved? <sup>Near Jerusa-</sup>  
 24 And he said unto them, <sup>r Matt. vii. 13.</sup> Strive to enter in at the strait gate:  
 for many, I say unto you, will seek to enter in, and shall not  
 25 be able. When once the master of the house is risen up, and  
 hath shut to the door, and ye begin to stand without, and to  
 knock at the door, saying, Lord, Lord, open unto us; and he  
 shall answer and say unto you, I know you not whence ye are:  
 26 then shall ye begin to say, We have eaten and drunk in thy  
 27 presence, and thou hast taught in our streets. But he shall  
 say, I tell you, I know you not whence ye are; depart from  
 28 me, all *ye* workers of iniquity. There shall be weeping and  
 gnashing of teeth, when ye shall see Abraham, and Isaac, and  
 Jacob, and all the prophets, in the kingdom of God, and you  
 29 *yourselves* thrust out. And they shall come from the east, and  
*from* the west, and from the north, and *from* the south, and  
 30 shall sit down in the kingdom of God. <sup>s Matt. xix. 30.</sup> And, behold, there  
 are last which shall be first, and there are first which shall be  
 last.

<sup>22</sup> Sect. 23 to 29. These sections are referred to the same place by all the harmonizers, excepting that Archbishop Newcome has made various transpositions of some passages, and Doddridge places them all before the feast of dedication, and prior to his arranging John ix. 19; that he may not disturb the order of St. Luke.

Near Jerusa-  
lem.

The same day there came certain of the Pharisees, saying 31  
unto him, Get thee out, and depart hence : for Herod will kill  
thee. And he said unto them, Go ye, and tell that fox, Be- 32  
hold, I cast out devils, and I do cures to-day and to-morrow,  
and the third *day* I shall be perfected. Nevertheless I must 33  
walk to-day, and to-morrow, and the *day* following : for it can-  
not be that a prophet perish out of Jerusalem. ' O Jerusalem, 34  
Jerusalem, which killest the prophets, and stonest them that  
are sent unto thee ; how often would I have gathered thy chil-  
dren together, as a hen *doth gather* her brood under *her* wings,  
and ye would not ! Behold, your house is left unto you deso- 35  
late : and verily I say unto you, Ye shall not see me, until *the*  
*time* come when ye shall say, Blessed is he that cometh in the  
name of the Lord.

1 Matt. xxiii.  
37.

§ 24. *Christ dines with a Pharisee.—Parable of the great Supper.*

LUKE xiv. 1—25.

And it came to pass, as he went into the house of one of the 1  
chief Pharisees to eat bread on the sabbath-day, that they  
watched him. And, behold, there was a certain man before 2  
him which had the dropsy. And Jesus answering spake unto the 3  
lawyers and Pharisees, saying, Is it lawful to heal on the sab-  
bath-day? And they held their peace. And he took *him*, 4  
and healed him, and let him go ; and answered them, saying, 5  
Which of you shall have an ass or an ox fallen into a pit, and  
will not straightway pull him out on the sabbath-day? And 6  
they could not answer him again to these things.

And he put forth a parable to those which were bidden, when 7  
he marked how they chose out the chief rooms ; saying unto them,  
When thou art bidden of any *man* to a wedding, sit not down in 8  
the highest room ; lest a more honourable man than thou be bid-  
den of him ; and he that bade thee and him come and say to thee, 9  
Give this man place ; and thou begin with shame to take the  
lowest room. <sup>u</sup> But when thou art bidden, go and sit down 10  
in the lowest room ; that when he that bade thee cometh, he  
may say unto thee, Friend, go up higher : then shalt thou have  
worship in the presence of them that sit at meat with thee.

u Prov. xxv.  
6, 7.

v Matt. xxiii.  
12.

<sup>v</sup> For whosoever exalteth himself shall be abased ; and he that 11  
humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a 12  
dinner or a supper, call not thy friends, nor thy brethren, neither  
thy kinsmen, nor *thy* rich neighbours ; lest they also bid thee  
again, and a recompence be made thee. But when thou makest 13  
a feast, call <sup>x</sup> the poor, the maimed, the lame, the blind : and 14  
thou shalt be blessed ; for they cannot recompense thee : for thou  
shalt be recompensed at the resurrection of the just.

x Tob. iv. 7.

And when one of them that sat at meat with him heard these 15

things, he said unto him, <sup>y</sup> Blessed *is* he that shall eat bread in  
 16 the kingdom of God. <sup>z</sup> Then said he unto him, A certain man  
 17 made a great supper, and bade many: and sent his servant at supper-  
 18 time to say to them that were bidden, Come; for all things  
 19 are now ready. And they all with one *consent* began to make  
 20 excuse. The first said unto him, I have bought a piece of ground,  
 21 and I must needs go and see it: I pray thee have me excused.  
 22 And another said, I have bought five yoke of oxen, and I go  
 23 to prove them: I pray thee have me excused. And another  
 24 said, I have married a wife, and therefore I cannot come. So  
 that servant came, and shewed his lord these things. Then  
 the master of the house being angry said to his servant, Go  
 out quickly into the streets and lanes of the city, and bring in  
 hither the poor, and the maimed, and the halt, and the blind.  
 22 And the servant said, Lord, it is done as thou hast commanded,  
 23 and yet there is room. And the Lord said unto the servant,  
 Go out into the highways and hedges, and compel *them* to  
 24 come in, that my house may be filled. For I say unto you,  
 That none of those men which were bidden shall taste of my  
 supper.

Near Jerusa-  
 lem.  
<sup>y</sup> Rev. xix. 9.  
<sup>z</sup> Matt. xxii.  
 2.

§ 25. *Christ's Disciples must forsake the World.*

LUKE xiv. 25, to the end.

25 And there went great multitudes with him: and he turned, On a tour.  
 26 and said unto them, <sup>a</sup> If any *man* come to me, and hate not his a Matt. x. 37.  
 father, and mother, and wife, and children, and brethren, and  
 sisters, yea, and his own life also, he cannot be my disciple.  
 27 And whosoever doth not bear his cross, and come after me,  
 28 cannot be my disciple. For which of you, intending to build  
 a tower, sitteth not down first, and counteth the cost, whether  
 29 he have *sufficient* to finish *it*? Lest haply, after he hath  
 laid the foundation, and is not able to finish *it*, all that behold  
 30 *it* begin to mock him, saying, This man began to build, and  
 31 was not able to finish. Or what king, going to make war against  
 another king, sitteth not down first, and consulteth whether he  
 be able with ten thousand to meet him that cometh against  
 32 him with twenty thousand? Or else, while the other is yet a  
 great way off, he sendeth an ambassage, and desireth con-  
 33 ditions of peace. So likewise, whosoever he be of you that  
 forsaketh not all that he hath, he cannot be my disciple.  
 34 <sup>b</sup> Salt *is* good: but if the salt have lost his savour, where- b Matt. v. 18.  
 35 with shall it be seasoned? It is neither fit for the land, nor  
 yet for the dunghill; *but* men cast it out. He that hath ears to  
 hear, let him hear.



On a tour. § 26. *Parables of the Lost Sheep, and of the Lost Piece of Silver.*

LUKE XV. 1—11.

Then drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

c Mark xviii. 12.

And he spake this parable unto them, saying, <sup>c</sup> What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten \* pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

\* *Drachma*, here translated a piece of silver, is the eighth part of an ounce, which cometh to seven pence half-penny, and is equal to the Roman penny, Matt. xviii. 28.

§ 27. *Parable of the Prodigal Son.*

LUKE XV. 11, to the end.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger? I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called

22 thy son. But the father said to his servants, Bring forth On a tour.  
 the best robe, and put *it* on him; and put a ring on his  
 23 hand, and shoes on *his* feet: and bring hither the fatted  
 24 calf, and kill *it*; and let us eat, and be merry: for this  
 my son was dead, and is alive again; he was lost, and is  
 25 found. And they began to be merry. Now his elder son was  
 in the field: and as he came and drew nigh to the house, he  
 26 heard musick and dancing. And he called one of the servants,  
 27 and asked what these things meant. And he said unto him,  
 Thy brother is come; and thy father hath killed the fatted  
 28 calf, because he hath received him safe and sound. And he was  
 angry, and would not go in; therefore came his father out, and  
 29 intreated him. And he answering said to *his* father, Lo, these  
 many years do I serve thee, neither transgressed I at any time  
 thy commandment: and yet thou never gavest me a kid, that  
 30 I might make merry with my friends: but as soon as this thy  
 son was come, which hath devoured thy living with harlots, thou  
 31 hast killed for him the fatted calf. And he said unto him, Son,  
 32 thou art ever with me, and all that I have is thine. It was  
 meet that we should make merry, and be glad: for this thy  
 brother was dead, and is alive again; and was lost, and is found.

§ 28. *Parable of the unjust Steward.*

LUKE XVI. 1—14.

1 And he said also unto his disciples, There was a certain  
 rich man, which had a steward; and the same was accused unto  
 2 him that he had wasted his goods. And he called him, and  
 said unto him, How is it that I hear this of thee? give an ac-  
 count of thy stewardship; for thou mayest be no longer steward.  
 3 Then the steward said within himself, What shall I do? for my  
 lord taketh away from me the stewardship: I cannot dig; to  
 4 beg I am ashamed. I am resolved what to do, that, when I am  
 put out of the stewardship, they may receive me into their  
 5 houses. So he called every one of his lord's debtors *unto him*,  
 and said unto the first, How much owest thou unto my lord?  
 6 And he said, An hundred \* measures of oil. And he said unto  
 7 him, Take thy bill, and sit down quickly, and write fifty. Then  
 said he to another, And how much owest thou? And he said,  
 An hundred † measures of wheat. And he said unto him, Take  
 8 thy bill, and write fourscore. And the lord commended the unjust  
 steward, because he had done wisely: for the children of this world  
 9 are in their generation wiser than the children of light. And I  
 say unto you, Make to yourselves friends of the ‡ mammon of  
 unrighteousness; that, when ye fail, they may receive you into  
 10 everlasting habitations. He that is faithful in that which is  
 least is faithful also in much: and he that is unjust in the least  
 11 is unjust also in much. If therefore ye have not been faithful

\* The word *Balus* in the original containeth nine gallons three quarts: See Ezek. xlv. 10. 11. 14.

† The word here interpreted a *measure*, in the original containeth about fourteen bushels and a pottle.  
 ‡ Or, *riches*

On a tour. in the unrighteous \* mammon, who will commit to your trust  
 \* Or, riches. the true riches? And if ye have not been faithful in that 12  
 which is another man's, who shall give you that which is your  
 own?

d Matt. vi. 24. <sup>d</sup> No servant can serve two masters: for either he will hate 13  
 the one, and love the other; or else he will hold to the one,  
 and despise the other. Ye cannot serve God and mammon.

§ 29. *Christ reproves the Pharisees.*

LUKE XVI. 14—18.

And the Pharisees also, who were covetous, heard all these 14  
 things: and they derided him. And he said unto them, Ye 15  
 are they which justify yourselves before men; but God know-  
 eth your hearts: for that which is highly esteemed among  
 men is abomination in the sight of God. <sup>e</sup> The Law and the 16  
 Prophets were until John: since that time the kingdom of God  
 is preached, and every man presseth into it. <sup>f</sup> And it is easier 17  
 for heaven and earth to pass, than one tittle of the law to fail.

c Matt. xi.  
12, 13.

f Matt. v. 18.

§ 30. *Christ answers the Question concerning Divorce and Marriage*<sup>23</sup>.

MATT. XIX. 3—13. MARK X. 2—13. LUKE XVI. 18.

The Pharisees also came unto him, tempting him, <sup>Matt. xix. 3.</sup>  
 and saying unto him, Is it lawful for a man to put away  
 his wife for every cause? And he answered and said ——— 4.  
 unto them,

What did Moses command you?

Mark x. 3.

And they said, Moses suffered to write a bill of di- ——— 4.  
 vorcement, and to put *her* away.

And Jesus answered, and said unto them, For the ——— 5.  
 hardness of your heart he wrote you this precept:

g Gen. i. 27. Have ye not read, <sup>g</sup> that he which made *them* at the <sup>Matt. xix. 4.</sup>  
 beginning

<sup>23</sup> The arguments which induced Pilkington to place this section in its present position appear to me sufficiently weighty to induce me to reject the authority of the other four, who would insert it elsewhere. Lightfoot places the conversation respecting divorce after Luke xviii. 30. as he will not break in upon the supplementary chapters of St. Luke. Newcome, upon very insufficient grounds, has placed this conversation after the account of the resurrection of Lazarus: separating the passages Matt. xix. 3—13. and Mark x. 2—13. from Luke xvi. 18. Newcome's note. His argument from Matt. xix. 1. and Mark x. 1. proves nothing, as these passages are the connecting links between the former and the latter parts of Christ's life. Doddridge and Michaelis also consider the passages as distinct.

I have adopted Pilkington's arrangement, because the order of the other Evangelists is not thereby disturbed; and a reason is given for the conversation itself; which would otherwise, if confined to the account in Luke xvi. 18. appear to be strangely abrupt. "In the present order," says Pilkington, "the reason is evident why the Pharisees came and tempted Christ with this question. He had just before declared that it was easier for heaven and earth to pass away than for one tittle of the law to fail. Upon which they put the case of divorces to him; concluding that he would resolve it contrary to the then existing law; or more properly, as Doddridge observes (note to sect. 135, Family Expositor), contrary to the received interpretation of the law by the school of Hillel, who had taught the people that divorces might be permitted for comparatively trivial causes."

- Mark x. 6. of the creation, On a tour.  
 Matt. xix. 4. made them male and female.  
 — 5. And said, <sup>h</sup> For this cause shall a man leave father h Gen. ii. 24,  
 and mother, and shall cleave to his wife: and <sup>i</sup> they Eph. v. 31.  
 twain shall be one flesh? i 1 Cor. vi. 6.  
 — 6. Wherefore they are no more twain, but one flesh.  
 What therefore God hath joined together, let not man  
 put asunder.  
 — 7. They say unto him, <sup>k</sup> Why did Moses then command k Deut. xxiv.  
 to give a writing of divorcement, and to put her away? l.  
 — 8. He saith unto them, Moses because of the hardness  
 of your hearts suffered you to put away your wives:  
 but from the beginning it was not so.  
 — 9. <sup>l</sup> And I say unto you, Whosoever shall put away his l Ch. v. 32.  
 wife, except *it be* for fornication, and shall marry another, Mark x. 11.  
 committeth adultery: and whoso marrieth her which is Luke xvi. 18.  
 put away doth commit adultery. i 1 Cor. vii. 10,  
11.  
 Mark x. 10. And in the house his disciples asked him again of the  
 same *matter*.  
 — 11. And he saith unto them, <sup>m</sup> Whosoever shall put away m Matt. v. 32.  
 his wife, and marry another, committeth adultery against  
 her.  
 — 12. And if a woman shall put away her husband, and be  
 married to another, she committeth adultery.  
 Matt. xix. 10. His disciples say unto him, If the case of the man be  
 so with *his* wife, it is not good to marry.  
 — 11. But he said unto them, All *men* cannot receive this  
 saying, save *they* to whom it is given.  
 — 12. For there are some eunuchs, which were so born from  
*their* mother's womb: and there are some eunuchs,  
 which were made eunuchs of men: and there be eu-  
 nuchs, which have made themselves eunuchs for the  
 kingdom of heaven's sake. He that is able to receive  
*it*, let him receive *it*.

MARK X. ver. 2. and part of ver. 3. 6, 7. and ver. 8. 9.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him. 3 And he answered and said unto them— 6 —But from the beginning—God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.

LUKE xvi. ver. 18.

18 <sup>n</sup> Whosoever putteth away his wife, and marrieth another, committeth adultery: <sup>n</sup> Matt. v. 32. and whosoever marrieth her that is put away from *her* husband committeth adultery.

On a tour.

§ 31<sup>24</sup>. *Christ receives and blesses little Children.*

MATT. xix. 13, 14, 15. MARK x. 13—17. LUKE xviii. 15, 16, 17.

Then were there brought unto him little children, that he should put *his* hands on them, and pray.

But when *his* disciples saw *it*, they rebuked those that brought *them*.

But when Jesus saw *it*, he was much displeased, and called them *unto him*, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein; in no wise enter therein.

And he took them up in his arms, put *his* hands upon them, and blessed them; and departed thence.

MATT. xix. part of ver. 13. ver. 14. and part of ver. 15.

13 —and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15 And he laid *his* hands on them—

MARK x. part of ver. 13.

13 And they brought young children to him, that he should touch them: and *his* disciples rebuked—

LUKE xviii. part of ver. 15, 16, 17.

15 And they brought unto him also infants, that he would touch them:—them. 16 But Jesus—said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall—

§ 32<sup>25</sup>. *Parable of the Rich Man and Lazarus.*

LUKE xvi. 19, to the end.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in 23

<sup>24</sup> Pilkington is anxious, on all occasions, to preserve the order of St. Luke, and he has not therefore followed a rule of harmonizing, which in the great majority of instances is a safe guide. The concurrent order of two Evangelists is preferable to the arrangement adopted by one only. Both St. Matthew and St. Mark place this section after their account of the decision of our Lord respecting divorces. I follow their authority, therefore, in observing the present order. Lightfoot Newcome, Doddridge, and Michaelis, have arranged the sections on the same plan.

<sup>25</sup> Section 32, 33. These sections continue the order of the supplementary chapters in St. Luke's Gospel, which had been interrupted by the insertion of the corresponding passages from St. Matthew and St. Mark, in the last two sections. The five harmonizers are unanimous in placing them in their present position.

torments, and seeth Abraham afar off, and Lazarus in his bosom, On a tour.  
 24 and he cried and said, Father Abraham, have mercy on me,  
 and send Lazarus, that he may dip the tip of his finger in water,  
 25 and cool my tongue; for I am tormented in this flame. But  
 Abraham said, Son, remember that thou in thy lifetime receiv-  
 edst thy good things, and likewise Lazarus evil things; but  
 26 now he is comforted, and thou art tormented. And beside all  
 this, between us and you there is a great gulf fixed: so that  
 they which would pass from hence to you cannot; neither can  
 27 they pass to us, that *would come* from thence. Then he said, I  
 pray thee therefore, father, that thou wouldest send him to my  
 28 father's house: for I have five brethren; that he may testify  
 29 unto them, lest they also come into this place of torment. Abra-  
 ham saith unto him, They have Moses and the prophets; let  
 30 them hear them. And he said, Nay, father Abraham: but if  
 31 one went unto them from the dead, they will repent. And he  
 said unto them, If they hear not Moses and the prophets, nei-  
 ther will they be persuaded, though one rose from the dead.

§ 23. *On Forgiveness of Injuries.*

LUKE xvii. 1—11.

1 Then said he unto the disciples, <sup>o</sup> It is impossible but that <sup>o</sup> offences will come: but woe *unto him*, through whom they <sup>o</sup> Matt. xviii.  
 2 come! It were better for him that a millstone were hanged 7.  
 about his neck, and he cast into the sea, than that he should  
 offend one of these little ones.  
 3 Take heed to yourselves: <sup>p</sup> If thy brother trespass against <sup>p</sup> thee, rebuke him; and if he repent, forgive him. And if he <sup>p</sup> Matt. xviii.  
 4 trespass against thee seven times in a day, and seven times in a 21.  
 day turn again to thee, saying, I repent; thou shalt forgive  
 5 him. And the apostles said unto the Lord, Increase our faith.  
 6 And the Lord said, If ye had faith as a grain of mustard seed,  
 ye might say unto this sycamine tree, <sup>q</sup> Be thou plucked up by <sup>q</sup> Matt. xvii.  
 the root, and be thou planted in the sea; and it should obey 20.  
 7 you. But which of you, having a servant plowing or feeding  
 cattle, will say unto him by and by, when he is come from the  
 8 field, Go and sit down to meat? And will not rather say unto  
 him, Make ready whcrewith I may sup, and gird thyself, and  
 serve me, till I have eaten and drunken; and afterward thou  
 9 shalt eat and drink? Doth he thank that servant because he  
 10 did the things that were commanded him? I trow not. So  
 likewise ye, when ye shall have done all those things which are  
 commanded you, say, We are unprofitable servants; we have  
 done that which was our duty to do.

On a tour.

§ 34<sup>26</sup> *Christ journeys towards Jerusalem.*

LUKE IX. 51, to the end. xvii. 11.

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee, and [he] sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as <sup>r</sup> Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

<sup>s</sup>Matt. viii. 19. \* And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head. <sup>t</sup>Matt. viii. 21. † And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

§ 35<sup>27</sup> *Christ heals Ten Lepers.*

LUKE xvii. 12—20.

And as he entered into a certain village, there met him ten 12 men that were lepers, which stood afar off: and they lifted up 13

<sup>26</sup> There is much difference of opinion among the harmonizers, concerning the particular journey in which the conversation related in this section took place. Lightfoot supposes that the journey of Christ to Jerusalem, here mentioned by St. Luke, is the same with that in John vii. 10. Archbishop Newcome places it after the feast of the dedication, subsequent to Christ's completion of his last progress round Galilee, and before his triumphant entry into Jerusalem. Newcome's arrangement of this section is here adopted, therefore, in preference to that of Lightfoot. Doddridge has referred this conversation also to the same period. Michaelis does not decide the point; and Pilkington, in his anxiety to preserve the order of St. Luke's Gospel, has not changed its position, but refers it to the same journey. If the word *ἀναλυσίς*, Luke ix. 51. as Schleusner, Doddridge, the ancient versions, and by far the greater majority of critics, assert, signifies the ascension into heaven, it would fix the period of the circumstance in question to this last journey of our Lord to Jerusalem.

<sup>27</sup> Sect. 35—38. The sections, which follow the order of St. Luke's narrative, are placed in their present position on the united authorities of the five harmonizers, whose labours have principally assisted me in this Arrangement.

14 *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said unto them, <sup>u</sup> Go shew yourselves unto the Priests. And it came to pass, that, as they went, they  
 15 were cleansed. And one of them, when he saw that he was  
 16 healed, turned back, and with a loud voice glorified God, and fell down on *his* face at his feet, giving him thanks: and he was  
 17 a Samaritan. And Jesus answering said, Were there not ten  
 18 cleansed? but where *are* the nine? There are not found that  
 19 returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

On a tour.  
 u Lev. xiv. 2.

§ 36. *Christ declares the Lowliness of his Kingdom, and the sudden Destruction of Jerusalem.*

LUKE xvii. 20, to the end.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The  
 21 kingdom of God cometh not \* with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom is  
 22 † within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of  
 23 man, and ye shall not see it. And they shall say to you, <sup>x</sup> See here; or, see there: go not after *them*, nor follow *them*. For  
 24 as the lightning, that lightneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also  
 25 the Son of man be in his day. But first must he suffer many  
 26 things, and be rejected of this generation. And as it was in the days of <sup>y</sup> Noe, so shall it be also in the days of the Son of man.  
 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and  
 28 the flood came, and destroyed them all. <sup>z</sup> Likewise also as it was in the days of Lot; they did eat, they drank, they bought,  
 29 they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven,  
 30 and destroyed *them* all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be  
 31 upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him like-  
 32, 33 wise not return back. <sup>a</sup> Remember Lot's wife. <sup>b</sup> Whosoever shall seek to save his life shall lose it; and whosoever  
 34 shall lose his life shall preserve it. <sup>c</sup> I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and  
 35 the other shall be left. Two *women* shall be grinding together; the one shall be taken, and the other left. <sup>d</sup> Two *men* shall be  
 37 in the field; the one shall be taken, and the other left. And they answered and said unto him, <sup>d</sup> Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

\* Or, with outward shew.

† Or, among you.

<sup>x</sup> Matt. xxiv. 23.

<sup>y</sup> Gen. vii.

<sup>z</sup> Gen. xix.

<sup>a</sup> Gen. xix. 26.  
<sup>b</sup> Matt. xvi. 25.

<sup>c</sup> Matt. xxiv. 40.

\* This 36th verse is wanting in most of the Greek copies.

<sup>d</sup> Matt. xxiv. 28.



On a tour.

§ 37. *Christ teacheth the true nature of Prayer.*

LUKE xviii. 1—9.

And he spake a parable unto them *to this end*, that men ought 1  
 e 1 Thess. v. ° always to pray, and not to faint; saying, There was \* in a 2  
 17. city a judge, which feared not God, neither regarded man:  
 \* Gr. in a certain city. And there was a widow in that city; and she came unto him, 3  
 saying, Avenge me of mine adversary. And he would not for 4  
 a while: but afterward he said within himself, Though I fear  
 not God, nor regard man; yet, because this widow troubleth 5  
 me, I will avenge her, lest by her continual coming she weary  
 me. And the Lord said, Hear what the unjust judge saith. 6  
 And shall not God avenge his own elect, which cry day and 7  
 night unto him, though he bear long with them? I tell you 8  
 that he will avenge them speedily. Nevertheless, when the  
 Son of man cometh, shall he find faith on the earth?

§ 38. *Parable of the Publican and Pharisee.*

LUKE xviii. 9—15.

And he spake this parable unto certain which trusted in 9  
 themselves † that they were righteous, and despised others:  
 † O<sub>v</sub>, as being righteous. Two men went up into the temple to pray; the one a Pharisee, 10  
 and the other a publican. The Pharisee stood and prayed thus 11  
 with himself: God, I thank thee, that I am not as other men  
 are, extortioners, unjust, adulterers, or even as this Publican.  
 I fast twice in the week, I give tithes of all that I possess. 12  
 And the Publican, standing afar off, would not lift up so much 13  
 as *his* eyes unto heaven, but smote upon his breast, saying,  
 God be merciful to me a sinner. I tell you, This man went 14  
 f Matt. xxiii. down to his house justified *rather* than the other: † for every  
 12. one that exalteth himself shall be abased; and he that humbleth  
 himself shall be exalted.

§ 39. *From the conduct of the young Ruler, Christ cautions his Disciples on the dangers of Wealth* <sup>20</sup>.

MATT. xix 16, to the end. MARK x. 17—32.

LUKE xviii. 18—31.

And  
 when he was gone forth into the way, Matt. ix. 16.  
 behold, one came, Mark . 17.  
 a certain ruler, Matt. ix. 16.  
 running, and kneeled to him, and asked him, Luke .iii.18.  
 and said unto him, Good Master, what good thing shall Mark 17.  
 I do, that I may have eternal life? Matt. ix. 16.

<sup>20</sup> This section resumes the order of St. Matthew and St. Mark, as well as continues that of St. Luke. The event related in it is placed here by Lightfoot, who follows the order of St. Luke; and by Newcome also, who makes the conversation on divorce, and the blessing the children, immediately to precede it. Doddridge, Pilkington, and Michaelis, give it also its present place.

- Matt. xix. 17. And he said unto him, Why callest thou me good? On a tour.  
*there is none good but one, that is, God* : but if thou wilt enter into life, keep the commandments.
- 18. He saith unto him, Which? Jesus said,  
 Lukexviii.20. Thou knowest the commandments,
- Matt. xix. 18. <sup>8</sup> Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,  
 Mark x. 19. defraud not ;
- Matt. xix. 19. Honour thy father and *thy* mother : and, Thou shalt love thy neighbour as thyself.
- 20. The young man  
 Mark x. 20. answered,
- Matt. xix. 20. [and] saith unto him, All these things have I kept from my youth up : what lack I yet?
- Luke xviii.22. Now when Jesus heard these things, he  
 Mark x. 21. beholding him, loved him,
- Matt. xix. 21. [And] Jesus said unto him,  
 Lukexviii.22. Yet lackest thou one thing :
- Matt. xix. 21. If thou wilt be perfect,  
 Mark x. 21. go thy way,
- Matt. xix. 21. go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come  
 Mark x. 21. take up the cross,
- Matt. xix. 21. *and* follow me.
- 22. But when the young man heard that saying,  
 Lukexviii.23. he was very sorrowful :
- Matt. xix. 22. he went away sorrowful : for he had great possessions.
- Lukexviii.24. And when Jesus saw that he was very sorrowful, he  
 Mark x. 23. looked round about ;
- Matt. xix. 23. Then said Jesus unto his disciples,  
 Mark x. 23. How hardly shall they that have riches enter into the kingdom of God !
- Matt. xix. 23. Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.
- Mark x. 24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God !
- Matt. xix. 24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
- 25. When his disciples heard *it*, they were exceedingly amazed,  
 Mark x. 26. and they were astonished out of measure among themselves,
- Matt. xix. 25. saying, Who then can be saved ?
- 26. But Jesus,

On a tour.	looking upon them, beheld <i>them</i> , and said unto them, The things which are impossible with men, are possible with God. With men this is impossible ; but not with God : but with God all things are possible. Then answered Peter and said unto him, began to say unto him, Behold, we have forsaken all, and followed thee ; what shall we have therefore ? And Jesus answered, And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration <sup>29</sup> , when the Son of man shall sit in the throne of his glory, <sup>h</sup> ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one, Verily I say unto you, that hath forsaken houses, or brethren, or sisters, or fa- ther, or mother, or wife, or children, or lands, for my name's sake, and the gospel's, and for the kingdom of God's sake, shall receive an hundred fold, more, now, in this present time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come shall inherit everlasting life. But many <i>that are</i> first shall be last ; and the last <i>shall</i> <i>be</i> first.	Matt. x. 27. Matt. xix 26. Lukexviii.27. Matt. xix. 26. Mark x. 27. Matt. xix. 26. ——— 27. Mark x. 28. Matt. xix. 27. Mark x. 29. Matt. xix. 28. ——— 29. Mark x. 29. Matt. xix. 29. Mark x. 29. Lukexviii.29. Matt. xix. 29. Lukexviii.30. Mark x. 30. Lukexviii.30. Mark x. 30. Matt. xix. 29. ——— 30.
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<sup>h</sup> Luke xxii.  
30.

MARK x. part of ver. 17. ver. 18. part of ver. 19, 20, 21. ver. 22. part of ver. 23. ver. 25. part of ver. 26, 27, 28, 29, 30. and ver. 31.

17 And—there came one—Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness,—Honour thy father and mother. 20 And he—and said unto him, Master, all these have I observed from my youth. 21 Then Jesus—and said unto him, One thing thou lackest—sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come—and follow me. 22 And he was sad at that saying, and went away grieved : for he had great possessions. 23 And Jesus—and saith unto his disciples— 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the king-

<sup>29</sup> “ In the new dispensation which I have now begun to establish—Ye which have now followed me in my despised and afflicted state, shall be exalted to glory in the triumphant reign of the Messiah, which shall be eventually established in the world.”—See Bishop Blomfield on a Knowledge of Jewish Tradition essential, &c. &c. notes ; the discussion of Whitby on this point ; and the passage in Lightfoot, to which he refers.

dom of God. 26 —saying—Who then can be saved? 27 And Jesus—saith, With men *it is* impossible—for with God all things are possible. 28 Then Peter—Lo, we have left all, and have followed thee. 29 —and said—There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake— 30 But he shall receive an hundred fold,—in this time—eternal life. 31 But many *that are* first shall be last; and the last first.

LUKE xviii. part of ver. 18. ver. 19. part of ver. 20. ver. 21. part of ver. 22, 23, 24. ver. 25, 26. part of ver. 27. ver. 28. and part of ver. 29, 30.

18 <sup>k</sup> And—asked him, saying, Good Master, what shall I do to inherit eternal life? <sup>k</sup> Matt. xix. 16.  
19 And Jesus said unto him, Why callest thou me good? none is good, save one, *that is*, God. 20 —Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up. 22 Now when Jesus heard these things, he said unto him—sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 23 And when he heard this—for he was very rich. 24 And—said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard *it* said, Who then can be saved? 27 And he said— 28 <sup>l</sup> Then Peter said, Lo, we have left all, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children— 30 Who shall not receive manifold—and in the world to come life everlasting. <sup>l</sup> Matt. xix. 27.

§ 40. *Parable of the Labourers in the Vineyard.*

MATT. XX. 1—17.

1 For the kingdom of heaven is like unto a man *that is* an  
2 housholder, which went out early in the morning to hire la-  
3 bourers into his vineyard. And when he had agreed with the  
4 labourers for \* a penny a day, he sent them into his vineyard.  
5 And he went out about the third hour, and saw others standing  
6 idle in the market-placc, and said unto them; Go ye also into  
7 the vineyard, and whatsoever is right I will give you. And  
8 they went their way. Again he went out about the sixth and  
9 ninth hour, and did likewise. And about the eleventh hour he  
10 went out, and found others standing idle, and saith unto them,  
11 Why stand ye here all the day idle? They say unto him, Be-  
12 cause no man hath hired us. He saith unto them, Go ye also  
13 into the vineyard; and whatsoever is right, *that* shall ye receive.  
14 So when the even was come, the lord of the vineyard saith  
15 unto his steward, Call the labourers, and give them *their* hire,  
16 beginning from the last unto the first. And when they came  
17 that *were hired* about the eleventh hour, they received every  
18 man a penny. But when the first came, they supposed that  
19 they should have received more; and they likewise received  
20 every man a penny. And when they had received *it*, they  
21 murmured against the goodman of the house, saying, These  
22 last † have wrought *but* one hour, and thou hast made them  
23 equal unto us, which have borne the burden and heat of the  
24 day. But he answered one of them, and said, Friend, I do  
25 thee no wrong: didst not thou agree with me for a penny?  
26 Take *that* thine is, and go thy way: I will give unto this last,  
27 even as unto thee. Is it not lawful for me to do what I will  
28 with mine own? Is thine eye evil, because I am good? <sup>m</sup> So

\* The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny, ch. xviii. 28.

† Or, have continued one hour only.

m Ch. xix 30.

On a tour. the last shall be first, and the first last: for many be called, but few chosen <sup>30</sup>.

§ 41. *Christ is informed of the Sickness of Lazarus* <sup>31</sup>.

JOHN xi. 1—17.

Now a certain *man* was sick, *named Lazarus*, of Bethany, the <sup>1</sup> town of Mary and her sister Martha. (<sup>2</sup> It was *that* Mary which <sup>2</sup> anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters <sup>3</sup> sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard *that*, he said, This sickness is not unto <sup>4</sup> death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, <sup>5</sup> and Lazarus. When he had heard therefore that he was sick, <sup>6</sup> he abode two days still in the same place where he was. Then <sup>7</sup> after that saith he to *his* disciples, Let us go into Judæa again. *His* disciples say unto him, Master, the Jews of late sought to <sup>8</sup>

<sup>30</sup> The expression here used is supposed to refer to the manner in which the Romans selected men for recruiting their armies. The honour of being chosen to serve their country in a military capacity was esteemed the reward of superiority. The consuls summoned to the capitol, or the Campus Martius, all citizens capable of bearing arms, from the age of seventeen to forty-five. They drew up by tribes, and lots were drawn to determine in what order every tribe should present its soldiers. That which was the first order chose the four citizens who were judged the most proper to serve in the war; and the six tribunes who commanded the first legion selected one of these four, whom they liked best. The tribunes of the second and third legions likewise made their choice one after another; and he that remained entered into the fourth legion. A new tribe presented other four soldiers, and the second legion chose first. The third and fourth legions had the same advantage in their turns. In this manner each tribe successively appointed four soldiers, till the legions were complete. They next proceeded to the creation of subaltern officers, whom the tribunes chose from among the soldiers of the greatest reputation. When the legions were thus completed, the citizens who had been *called*, but not *chosen*, returned to their respective employments, and served their country in other capacities.—See Clarke's Comment. in loc.

<sup>31</sup> The resurrection of Lazarus is placed by Archbishop Newcome after John x. and after the supplementary chapters of St. Luke. Tatian, Gerson, and some others, agree in the same arrangement.

After the feast of the dedication, our Lord went to Bethabara, beyond Jordan, the place where John baptized (John x. 40). Archbishop Newcome supposes that, as he remained there, and as St. John proceeds immediately to the resurrection of Lazarus, Mary and Martha sent to him while he was now at Bethabara. But this gives us no proof that many circumstances did not take place during our Lord's abode at Bethabara, and likewise, as probable, from the 13th to the 18th chapters of St. Luke, that he made another circuit through some parts of the country before he went to Bethany to raise Lazarus from the dead. It appears, from Matt. xix. 1, and Mark x. 1, that after our Saviour had performed many miracles, and given those evidences of his divinity which were to precede his last journey to Jerusalem, he went beyond Jordan, and, we may reasonably conclude, to Bethabara; at which place, according to Lightfoot, he received the message from the sisters of Lazarus.

Lightfoot further observes, that he remained in the place where he was when he heard of Lazarus' sickness, that Lazarus might die before he came to him, that God might be the more glorified by his raising, (ver. 15.) so did he make sure to stay long enough after he was dead before he came, that the glory might be the more. Compare ver. 39, with these sayings of the Jews, Maym. in Gerushin, per ult. "If one look upon a dead man within three days after his death, he may know him; but after three days, his visage is changed." Again, Lerus. in Moed Katon, fol. 82, col. 2. "Three days the soul flies about the body, as if thinking to return to it; but after it sees the visage of the countenance changed, it leaves it, and gets it gone for ever."

Lightfoot's arrangement of the resurrection is the same as that of Bishop Richardson, and it is sanctioned by the learned Archbishop Usher, Lamy, Toinard, and others.

9 stone thee; and goest thou thither again? Jesus answered, On a tour.  
 Are there not twelve hours in the day? If any man walk in  
 the day, he stumbleth not, because he seeth the light of this  
 10 world. But if a man walk in the night, he stumbleth, because  
 11 there is no light in him. These things said he: and after that  
 he saith unto them, Our friend Lazarus sleepeth; but I go,  
 12 that I may awake him out of sleep. Then said his disciples,  
 13 Lord, if he sleep, he shall do well. Howbeit Jesus spake of  
 his death: but they thought that he had spoken of taking of  
 14 rest in sleep. Then said Jesus unto them plainly, Lazarus is  
 15 dead. And I am glad for your sakes that I was not there, to  
 the intent ye may believe; nevertheless let us go unto him.  
 16 Then said Thomas, which is called Didymus, unto his fellow  
 disciples, Let us also go, that we may die with him.

§ 42. *Christ again predicts his Sufferings and Death*<sup>32</sup>.

MATT. XX. 17, 18, 19. MARK X. 32, 33, 34. LUKE XVIII. 31—35.

Mark x. 32. And they were in the way going up to Jerusalem;

J.P. 4742.

Matt. xx. 17. And Jesus, going up to Jerusalem,

V. Æ. 29.

Luke xviii. 31. took *unto him* the twelve, and said unto them, Behold,  
 we go up to Jerusalem, and all things that are written  
 by the prophets concerning the Son of man shall be  
 accomplished.

On a tour.

Mark x. 32. And Jesus went before them: and they were amazed;  
 and as they followed, they were afraid.

And he took again the twelve

Matt. xx. 17. disciples apart in the way,

Mark x. 32. and began to tell them what things should happen unto  
 him,

Matt. xx. 17. and said unto them,

——— 18. Behold, we go up to Jerusalem; and the Son of man  
 shall be betrayed

Mark x. 33. [and] delivered unto the Chief Priests, and unto the  
 Scribes; and they shall condemn him to death, and  
 shall deliver him to the Gentiles,

Matt. xx. 19. to mock, and to scourge, and to crucify *him* :

Luke xviii. 32. For he shall be delivered to the Gentiles, and shall be  
 mocked, and spitefully entreated, and spitted on :

——— 33. And they shall scourge *him*, and put him to death:  
 and the third day he shall rise again.

<sup>32</sup> During our Lord's final journey to Jerusalem, he forewarns his disciples of his approaching sufferings and death in the fullest manner. He explicitly unfolds to the twelve disciples the spiritual nature of his kingdom: but their understandings were so blinded by their own preconceived ideas of the Messiah's power, that they knew not the things that were spoken. He was now about to perform one of the most convincing and stupendous of his miracles; and he embraces the opportunity to predict all that awaited him to his disciples. He declares that he was going up to Jerusalem, not to assume the pomp and robes of royalty, as they but too fondly expected, but to be betrayed, to be insulted, to be scourged, and to be put to death. His disciples at this very moment, as is evident from the conduct of the sons of Zebedee in the next section, were ambitiously anticipating their temporal honours.

On a tour.

And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken. Luke xviii. 34.

MATT. XX. part of ver. 17, 18, 19.

17 — took the twelve— 18 —unto the Chief Priests and unto the Scribes, and they shall condemn him to death, 19 ° And shall deliver him to the Gentiles—and the third day he shall rise again. o John xviii. 32.

MARK X. part of ver. 33. and ver. 34.

33 Behold we go up to Jerusalem ; and the Son of man shall be— 34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again.

LUKE xviii. part of ver. 31.

31 Then he—

§ 43. *Ambition of the Sons of Zebedee.*

MATT. XX. 20—29. MARK X. 35—46.

On the way to Bethany.

Then came to him the mother of Zebedee's children with her sons, Matt. xx. 20.

James and John, the sons of Zebedee, worshipping *him*, and desiring a certain thing of him ; saying, Master, we would that thou shouldst do for us whatsoever we shall desire. Mark x. 35. Matt. xx. 20. Mark x. 35.

And he said unto them, What would ye that I should do for you ? —— 36.

They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. —— 37.

She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. Matt. xx. 21.

But Jesus answered, —— 22.

But Jesus said unto them, Ye know not what ye ask : can ye drink of the cup that I drink of ? and be baptized with the baptism that I am baptized with ? Mark x. 38.

And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of ; and with the baptism that I am baptized withal shall ye be baptized : —— 39.

But to sit on my right hand and on my left hand is not mine to give ; but *it shall be given to them* for whom it is prepared, of my Father. —— 40. Matt. xx. 23.

And when the ten heard *it*, they began to be much displeased with James and John ; and they were moved with indignation against the two brethren. Mark x. 41. Matt. xx. 24.

But Jesus called them *to him*, and saith unto them, Ye know that they which \* are accounted to rule over

p Luke xxii. 25.

\* Or, *think* *wood*.

- Mark x. 42. the Gentiles exercise lordship over them; and their great ones exercise authority upon them. On the way to Bethany.
- 43. But so shall it not be among you: but whosoever will be great among you, shall be your minister:
- 44. And whosoever of you will be the chiefest, shall be servant of all.
- 45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

MATT. xx. part of ver. 21, 22, 23, 24, and ver. 25, 26, 27, 28.

21 —And he said unto her, What wilt thou?— 22 —and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared— 24 —when the ten heard *it*— 25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the  $\text{\textcircled{S}}$  Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. q Phil. ii. 7.

MARK X. part of ver. 35.

35 And—come unto him—

§ 44. *Two Blind Men healed at Jericho*<sup>33</sup>.

MATT. xx. 29, to the end. MARK X. 46, to the end. LUKE xviii. 35, to the end.

Lukexviii.35. And it came to pass, that as he was come nigh unto Jericho. Jericho,

<sup>33</sup> Pilkington remarks on this passage:—Three Evangelists make mention of Jesus' giving sight to a blind man near Jericho; but there are such different expressions, in their several accounts of this matter, as have induced several harmonists to conclude that different cures are related by them.

1. St. Matthew saith, "As they departed from Jericho, two blind men cried out," &c.

2. St. Mark, "As he went out of Jericho, blind Bartimæus began to cry out," &c.

3. St. Luke, "As he was come nigh unto Jericho, a certain blind man cried out," &c.

The most general conclusion from hence is, that the miracle recorded by St. Luke was different from, and previous to, that mentioned by the other two Evangelists (a).

Another opinion is, that each Evangelist relates a different fact (b). And a third, that St. Mark and St. Luke relate the former miracle, and St. Matthew the latter (c).

The accounts of the several Evangelists relating to this matter have been connected by the most ancient harmonists, and by some of the moderns (d); but they have not given their reasons for so doing. Perhaps they may have been the same that have induced me to think that they have properly connected them, viz.

1. The series of the several circumstances mentioned by all the Evangelists. (1.) The blind man sat by the way-side, near Jericho. (2.) He called Jesus the Son of David. (3.) The multitude rebuked him. (4.) Jesus stopped and called. (5.) The question which Jesus asked, and the answer he received are the same, in all the accounts. And, (6.) they all agree that the blind man followed Jesus.

2. If Jesus had wrought a cure of this sort just before he entered Jericho, for which all the people gave praise unto God; it is not easy to imagine that the multitude would, immediately after, rebuke another who called upon him in the very same manner. And though the accounts vary in some

(a) Chemnitius, Richardson, Lamy, Toinard, &c. (b) Molinæus, Garthwait, &c. (c) Ludolphus. (d) Tatian, Ammonius, Calvin, Whiston, Le Clerc, &c.



Jericho.	as he went out of Jericho with his disciples, a great multitude followed him.	Mark x. 46. Matt. xx. 29.
	And, behold, two blind men sitting by the way side, a certain blind man,	——— 30. Lukexviii.35.
	blind Bartimæus, the son of Timæus,	Mark x. 46.
	sat by the way side, begging :	Lukexviii.35.
	And hearing the multitude pass by, he asked what it meant.	——— 36.
	And they told him, that Jesus of Nazareth passeth by :	——— 37.
	when they heard that Jesus passed by,	Matt. xx. 30.

particulars, yet no where, I think, so much as to make it necessary to suppose that they are relations of different facts. For,

3. Though there were two blind men who received sight, as St. Matthew expresses it, and though St. Mark and St. Luke mention one only, yet the accounts cannot be said to be contradictory, allowing them to allude to the same fact. For the miracle is the same, in the cure of one as in the cure of many. Bartimæus might be the more remarkable person; and therefore the mention of the other might be purposely omitted by the two Evangelists (e).

St. Matthew and St. Mark say, that this was done at Jesus's departure from Jericho; and St. Luke, that it was, *ἐν τῇ ἐγγύσει αὐτὸν εἰς Ἱεριχὼ*, "As he was come nigh unto Jericho," (according to our translation) which seems to imply, that he was not yet arrived there: and this sense has been affixed to the words, as far as I can learn, by translators in all times, and all languages; from whence hath arisen the seeming difficulty of reconciling the several accounts. But if the words may be translated at large, "When he was nigh unto Jericho;" then St. Luke's account is very consistent with the others, because it determines not whether it was before he came to Jericho, or at his departure from that place, that he wrought this miracle. And that the words will bear this construction we may be easily convinced, by observing another expression of St. Luke, of the very same sort, xix. 29. *καὶ ἐγένετο ὡς ἤγγισεν εἰς Βεθφαγὴν καὶ Βηθανίαν*, translated again, "when he was come nigh to Bethphage and Bethany:" but it evidently appears that Jesus was gone from Bethany towards Jerusalem, when he sent out the disciples, &c. And all commentators are agreed, that though Jesus was then nigh unto Bethany, yet he was going from it. And understanding the words here in the same sense, St. Luke saith, that "Jesus was now nigh unto Jericho," but going from it; agreeably to the account which both St. Matthew and St. Mark give of this matter.

Lightfoot observes, "he healeth one blind man as he enfereth into Jericho, of which St. Luke speaketh, and another as he goeth out, of which the other two Evangelists speak. Matthew speaks of two healed as he came out of Jericho, comprehending, it may be, the story of him who was healed on the other side of the town. Mark only mentions one, because he rather aimed at shewing the manner, or kind of the miracle, than the number." Vol. i. p. 250.

Doddridge very justly observes, that "this is improbable: for the people would not reprove blind Bartimæus for supplicating our Lord to heal him, if a cure so remarkable had been wrought but a short time before, at the entrance into the town.

"I have endeavoured so to harmonize the accounts of the Evangelists, that the scene may be most vividly presented to the reader. I have adopted the opinion that two were healed—at the same time—but one was more known to the people, the more remarkable of the two, and more earnest in the expression of his faith in Jesus, and in the miraculous cure that had been wrought upon him." Doddridge, *Fam. Exp.* vol. ii. p. 138.

Newcome agrees with Doddridge in this opinion.

In passing through Jericho, Christ heals the blind men, and when he leaves that city is met by Zacchæus, Luke xix. 1. which evidently places this event before the resurrection of Lazarus. Then follows the resurrection of Lazarus—Christ's retirement at Ephraim—the anointing at Bethany, and the entrance into Jerusalem. This is the order I have observed, in preference to that of Newcome, or Pilkington. The principal argument of Newcome is derived from John x. 40. compared with John vi. 11. 3. but this is answered by the supposition above mentioned, that Matt. xix. 1. and Mark x. 1. represent Christ as being in the same place as he is said to have been in John x. 40. and if the Evangelist's narrative is made our guide, it gives us greater space for the various circumstances recorded in St. Luke.

(e) Vide Poli Synop. in loc.

- Mark x. 47. And when he heard that it was Jesus of Nazareth, he Jericho.  
began to cry out,  
Lukexviii.38. and he cried, saying, Jesus, *thou* Son of David, have  
mercy on me.  
Matt. xx. 30. Have mercy on me, O Lord, *thou* Son of David.  
—— 31. And the multitude,  
Lukexviii.39. and they which went before, rebuked him :  
Matt. xx. 31. rebuked them, because they should hold their peace :  
Mark x. 48. And many charged him  
Lukexviii.39. that he should hold his peace : but he cried so much the  
more,  
Matt. xx. 31. but they cried the more,  
Mark x. 48. a great deal,  
Matt. xx. 31. saying, Have mercy on us, O Lord, *thou* Son of David ;  
Lukexviii.39. *Thou* Son of David, have mercy on me :  
—— 40. And Jesus stood,  
Matt. xx. 31. Jesus stood still, and called them,  
Lukexviii.40. and commanded him  
Mark x. 49. to be called,  
Lukexviii.40. to be brought unto him.  
Mark x. 49. And they call the blind man, saying unto him, Be of  
good comfort, rise ; he calleth thee.  
—— 50. And he, casting away his garment, rose, and came to  
Jesus :  
Lukexviii.40. and when he was come near, he asked him,  
—— 41. Saying, What wilt thou that I shall do unto thee ?  
And he said,  
Matt. xx. 33. Lord, that our eyes may be opened.  
Lukexviii.41. Lord, that I may receive my sight.  
Matt. xx. 34. So Jesus had compassion *on them*, and touched their  
eyes :  
Lukexviii.42. And Jesus said unto him, Receive thy sight : thy  
faith hath saved thee.  
Mark x. 52. Go thy way ; thy faith hath \* made thee whole. \* Or, saved  
thee.  
Lukexviii.43. And immediately he received his sight, and followed  
him.  
Mark x. 52. And immediately he received his sight, and followed  
Jesus in the way,  
Matt. xx. 34. their eyes received sight, and they followed him,  
Lukexviii.43. glorifying God : and all the people, when they saw *it*,  
gave praise unto God.

MATT. XX. part of ver. 29, 30, 32, 33, 34.

29 —And as they departed from Jericho— 30 —cried out, saying— 32 —And  
—and said, What will ye that I shall do unto you? 33 They say unto him— 34 —  
and immediately—

MARK X. part of ver. 46, 47, 48, 49. ver. 51. and part of ver. 52.

46 And they came to Jericho : and—and a great number of people—sat by the  
highway side, begging. 47 —and say, Jesus, *thou* Son of David, have mercy on me.  
48 —that he should hold his peace : but he cried the more—*Thou* Son of David, have

Jericho.

mercy on me. 49 And Jesus stood still, and commanded him— 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him—

§ 45. *Conversion of Zacchæus, and the Parable of the Pounds.*

LUKE xix. 1—29.

And *Jesus* entered and passed through Jericho. And, be- 1, 2 hold, *there was* a man named *Zacchæus*, which was the chief among the Publicans, and he was rich. And he sought to see 3 *Jesus* who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sy- 4 camore tree to see him: for he was to pass that *way*. And 5 when *Jesus* came to the place, he looked up, and saw him, and said unto him, *Zacchæus*, make haste, and come down; for to day I must abide at thy house. And he made haste, and came 6 down, and received him joyfully. And when they saw *it*, they 7 all murmured, saying, That he was gone to be guest with a man that is a sinner. And *Zacchæus* stood, and said unto the 8 Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. And *Jesus* said unto him, This 9 day is salvation come to this house, forso-much as he also is a son of Abraham. <sup>r</sup> For the Son of man is come to seek and to 10 save that which was lost. And as they heard these things, he 11 added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. <sup>s</sup> He said therefore, A certain nobleman 12 went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them 13 ten \* pounds, and said unto them, Occupy till I come. But his 14 citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. And it came to pass, 15 that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the † money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, 16 thy pound hath gained ten pounds. And he said unto him, 17 Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second 18 came, saying, Lord, thy pound hath gained five pounds. And 19 he said likewise to him, Be thou also over five cities. And another 20 came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art 21 an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, 22 Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then 23

<sup>r</sup> Matt. xviii. 11.

<sup>s</sup> Matt. xxv. 14.

\* *Mina*, here translated a pound, is twelve ounces and a half: which according to *5s.* the ounce is *3l. 2s. 6d.*  
† *Gr. silver*, and so ver. 23.

gavest not thou my money into the bank, that at my coming I  
 24 might have required mine own with usury? And he said unto  
 them that stood by, Take from him the pound, and give it to  
 25 him that hath ten pounds. (And they said unto him, Lord, he  
 26 hath ten pounds.) For I say unto you, <sup>t</sup> That unto every one <sup>t</sup> Matt. xiii. 12.  
 which hath shall be given; and from him that hath not, even  
 27 that he hath shall be taken away from him. But those mine  
 enemies, which would not that I should reign over them, bring  
 hither, and slay *them* before me.  
 28 And when he had thus spoken, he went before, ascending up  
 to Jerusalem.

§ 46. *The Resurrection of Lazarus*<sup>34</sup>.

JOHN xi. 17—47.

17 Then when Jesus came, he found that he had *lain* in the Bethany.

<sup>34</sup> The noble truth—the resurrection of the body—is so important to man, that it has been confirmed by the most convincing evidence, and the most undeniable facts. Our Lord gave life to the human body from the grave in all its various stages of corruption and decay. The body of the widow's son was restored within one or two days after his decease: for he was recalled to life as they were carrying him to the grave. The resurrection of Lazarus was the third instance, and it was attended with some striking peculiarities. The body had lain four days in the grave. In those warm climates the terrible process of corruption and decay was always rapid. The flesh would have begun to mingle with its kindred elements. The relations and friends of the departed were so sensible of this, that they attempted to dissuade our Lord from going to the sepulchre. Although they knew that He had raised *one* man from the dead, they did not believe it possible that He could restore life to him, who for so many days had “said to corruption, Thou art my father, and to the worm, Thou art my mother, and my sister.” Our Lord, however, proceeded to demonstrate his almighty power, and the great truths he had come down to teach, by the resistless evidence of a public and undeniable fact. No sooner were the words uttered, “Lazarus, come forth,” than he that was dead came forth. Unable to walk, for he was swathed, and bound both hand and foot in his grave clothes, according to the Jewish custom, he glided forth from the grave, and appeared among the astonished multitude. His body was unchanged,—he was again to dwell with his family and friends, the same person that he had ever been. Like the daughter of Jairus, and the widow's son, he was again to resume his place in society, to fulfil the ordinary duties of life, and his body resumed the same functions and properties that it had ever possessed. And we are informed, by the history of the early Church, that Lazarus lived for many years, an unexceptionable witness of the truth of God, and the divinity of Christ.

The next great fact which demonstrated the resurrection of the body took place at the death of Christ. When He bowed his head and gave up the Ghost, the veil of the temple was rent—the ground trembled—the graves were laid open—and, after his resurrection, the bodies of many holy persons arose and went into the city of Jerusalem, and appeared unto many. This attendant miracle is so briefly related, that we cannot safely deduce many conclusions. But that interpretation seems the most satisfactory, which represents the graves as opening at the resurrection of Christ, who is the first fruits of them that sleep: and that while his body continued in the grave, the same process which is described in the vision of Ezekiel, 37th chapter, took place on the bodies of those holy persons who went into Jerusalem after that Christ rose from the dead. The bones came together—the sinews were restored—the flesh revived—the skin covered it again—and the spirit returned—they breathed—they lived—they moved—and they appeared to many.

From this miracle the disciples might have received the comfortable assurance that Death and Corruption had no power to resist the voice of their Lord and Master; it ought to have taught them that, though scourged, persecuted, and crucified, he had power to lay down his life and to take it up again,—and the same voice which called the spirit of Lazarus from the invisible world, and bade it reanimate the corrupting body, shall again command the dust to live, and the dead to rise. The Scripture has given us a moral demonstration of the divine power of our Lord, which shall effect this mighty work; whenever the morning of the resurrection shall dawn, all who have been committed to the ground will be included among those whose bodies have entirely decayed, mouldered into dust, or are in various stages of corruption, from the first stiffening of the limbs, to their min-

Bethany.  
\* That is,  
about two  
miles.

grave four days already. Now Bethany was nigh unto Jeru- 18  
salem, \* about fifteen furlongs off: and many of the Jews came 19  
to Martha and Mary, to comfort them concerning their brother.  
Then Martha, as soon as she heard that Jesus was coming, went 20  
and met him: but Mary sat *still* in the house. Then said 21  
Martha unto Jesus, Lord, if thou hadst been here, my brother  
had not died. But I know, that even now, whatsoever thou 22  
wilt ask of God, God will give *it* thee. Jesus saith unto her, 23  
Thy brother shall rise again. Martha saith unto him, <sup>u</sup> I know 24  
that he shall rise again in the resurrection at the last day. Jesus 25  
said unto her, I am the resurrection, and the <sup>x</sup> life: he that be-  
lieveth in me, though he were dead, yet shall he live: and 26  
whosoever liveth and believeth in me shall never die. Believest  
thou this? She saith unto him, Yea, Lord: I believe that thou 27  
art the Christ, the Son of God, which should come into the  
world. And when she had so said, she went her way, and 28  
called Mary her sister secretly, saying, The Master is come,  
and calleth for thee. As soon as she heard *that*, she arose 29  
quickly, and came unto him. Now Jesus was not yet come 30  
into the town, but was in that place where Martha met him.  
The Jews then which were with her in the house, and comforted 31  
her, when they saw Mary, that she rose up hastily and went  
out, followed her, saying, She goeth unto the grave to weep  
there. Then when Mary was come where Jesus was, and saw him, 32  
she fell down at his feet, saying unto him, Lord, if thou hadst  
been here, my brother had not died. When Jesus therefore 33

<sup>u</sup> Luke xiv.  
14. ch. v. 29.

<sup>x</sup> Ch. vi. 35.

gling with their kindred elements. As the earth is covered with the dew of the morning, "so," says the Scripture, "shall it cast forth her dead." The sea shall give up her dead. The elements around us shall restore their borrowed atoms. Over the surface of the whole earth the dust shall quicken into life; and man from the opening-graves shall ascend into the air, and be summoned in his body before the tribunal of the Most High, to be judged according to his works.

The other Evangelists have omitted the resurrection of Lazarus, because (it is supposed) that he was still alive when they wrote, and would have been rendered, by notice, more liable to persecution. The question is discussed by Kuinoel, in loc. who comes to the same conclusion. We have hitherto been fortunate enough in this country to have escaped from the contamination of the German theological speculators on the miracles of Christ, &c. &c. Should any student, however, have become in any degree entangled by them, he will find a most admirable antidote in the writings of Kuinoel.—See particularly on the Resurrection of Lazarus.

The resurrection of Lazarus was the last and most solemn appeal of a miraculous nature which our Lord made to the Jewish nation before his apprehension. St. John is the only Evangelist who has related the miracle, and he proceeds to mention the consequences both to Christ himself and to the Jewish nation. Immediately after the bystanders had reported the miracle to the Sanhedrim, they decided upon putting Jesus to death. He therefore retired to Ephraim, about twenty miles from Jerusalem, that he might escape the persecution of the Jews, who were anxiously bent on his destruction, John xi. 55. and remained there with his disciples until six days before the Passover; when he went to Bethany, to sup with Lazarus, and was anointed by Mary. The internal evidence, arising from the conversation which the three Evangelists have recorded, seems to be decisive of the propriety of this arrangement. Our Saviour is represented as going up towards Jerusalem, conversing with his disciples, and predicting his sufferings and death. The resurrection of Lazarus was the immediate cause of those sufferings; for the public report of this miracle induced the Sanhedrim to take their most decisive measures against him. The opportunity, therefore, seemed to be most fit for our Lord to demonstrate to his disciples that he knew beforehand the consequences of his actions, and that the time had come when he was to make a free will offering of himself for the sins of the whole world.

saw her weeping, and the Jews also weeping which came with <sup>Bethany.</sup>  
 34 her, he groaned in the spirit, and \* was troubled, and said, <sup>\* Gr. he trou-  
 bled himself.</sup>  
 Where have ye laid him? They said unto him, Lord, come and  
 35, 36 see. Jesus wept. Then said the Jews, Behold how he  
 37 loved him! And some of them said, Could not this man,  
<sup>y</sup> which opened the eyes of the blind, have caused that even this <sup>Ch. ix. 6.</sup>  
 38 man should not have died? Jesus therefore again groaning  
 in himself cometh to the grave. It was a cave, and a stone lay  
 39 upon it. Jesus said, Take ye away the stone. Martha, the  
 sister of him that was dead, saith unto him, Lord, by this time  
 40 he stinketh: for he hath been *dead* four days. Jesus saith  
 unto her, Said I not unto thee, that, if thou wouldest believe,  
 41 thou shouldest see the glory of God? Then they took away  
 the stone *from the place* where the dead was laid. And Jesus  
 lifted up *his eyes*, and said, Father, I thank thee that thou hast  
 42 heard me. And I knew that thou hearest me always: but  
 because of the people which stand by I said *it*, that they may  
 43 believe that thou hast sent me. And when he had thus spoken,  
 44 he cried with a loud voice, Lazarus, come forth. And he that  
 was dead came forth, bound hand and foot with grave-clothes:  
 and his face was bound about with a napkin. Jesus saith unto  
 45 them, Loose him, and let him go. Then many of the Jews  
 which came to Mary, and had seen the things which Jesus did,  
 46 believed on him. But some of them went their ways to the  
 Pharisees, and told them what things Jesus had done.

§ 47. *The Sanhedrim assemble to deliberate concerning the Resurrection of Lazarus.*

JOHN xi. 47, 48.

47 Then gathered the Chief Priests and the Pharisees a council, <sup>Jerusalem.</sup>  
 48 and said, What do we? for this man doeth many miracles. If  
 we let him thus alone, all *men* will believe on him: and the  
 Romans shall come and take away both our place and nation<sup>35</sup>.

§ 48. *Caiaphas prophecies.*

JOHN xi. 49—53.

49 And one of them, *named* Caiaphas, being the High Priest

<sup>35</sup> There is much difficulty in the reasoning of the Sanhedrim on this occasion. Why should they fear the Romans, even if they had acknowledged our Lord to be the Messiah? They believed that their Messiah was to be a powerful and mighty king, who would overthrow the dominion of the Romans, and restore the kingdom to Israel.

The cause of their apprehension seems to have been the meek and unostentatious pretensions of our Lord, and his severe reproofs of the pride and hypocrisy of the Pharisees and rulers. They demanded a Messiah who should appear with the insignia, as well as the reality of power, and who should not only continue, but even enhance to the utmost, the temporal dominion of the Jews. As our Lord did not possess the external proofs of royalty, they would not believe that He would be able to oppose the Roman power, whose vengeance they would certainly bring upon themselves, if they should acknowledge any other political sovereign; but as the resurrection of Lazarus was the cause of this assembling by the Sanhedrim, it is evident that the miraculous powers of our Lord must have been known to that body: and the supposition of Lightfoot, therefore, that they knew him, is not irrational; they probably knew him as a Prophet, but not as the Messiah.

Jerusalem.  
z Ch. xviii.  
14.

that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; and not 52

<sup>36</sup> Commentators are divided respecting the meaning of these words. In the former ages of the Jewish Church the spirit of prophecy rested with the High Priest. As this was the great year in which the object of the Jewish dispensation was obtained, and the spirit of prophecy, according to the prediction of Joel, quoted by St. Peter, was abundantly poured forth; it is supposed that the High Priest was now inspired to utter certain words, with the full meaning of which he was unacquainted, as was frequently, and, in the opinion of the Jews, uniformly, the case among the ancient prophets. Others interpret the words according to the literal sense in which they were spoken by Caiaphas, and suppose that St. John gave them another signification. Hausenius, in his learned dissertation on this subject (a), endeavours to prove that the words of St. John must likewise be interpreted literally, and that Caiaphas did actually prophesy, and, as High Priest, foretell the necessity of Christ's death. The question is admirably summed up by Hausenius, in his seventeenth section.

Hoc modo et Saulus, cum suis, inter prophetas relatus, majori violentiâ spiritus actus est. E quibus constat, modum, quo profano Caiaphæ vaticinium inditum est, omnibus fere, qui impiis obtigerunt, tenuiorem lenioremque fuisse.

He then proceeds in his last section to show that though this expression of Caiaphas must be considered as a real prophecy, yet the High Priest himself was unworthy of the honourable name of prophet. To this purpose he quotes the accurate conclusion of Origen; and thus sums up his remarks—Quamobrem bene horum, de quibus loquimur, congruens in unam sententiam divinatio descripta a Basilio est, Catena, a Dan. Heinsio e MS. edita—πῶς δὲ καὶ Βαλαάμ προφητεύει καὶ Καϊάφας; ὅτι κακῆνοι τοῦς πεποιημένους εἶχον, ὁ μὲν ὡς ἀρχιερεὺς, ὁ δὲ ὡς μάντις; οὐ γὰρ ψυχῆς καθαρότης, οὐδὲ διαύγεια νοῦ ἰννορῶντος εἰς Θεόν, καὶ τὴν ἐκείθεν δύναμις σπῶντος; ἀλλ' οἰκονομικὸς ἐν αὐτοῖς ὁ λόγος, οὐ κατὰ τὴν ἀξίαν, ἀλλὰ πρὸς τὸν καιρὸν. Idem de Bileamo judicium est R. Isaaci Abarbenelis ad Jos. xiii. 27. כִּי הָיָה מִזֶּה שֶׁנֶּכְרָו מִכְבָּרוֹ דְּבַר שׁוֹכֵחַ אֵלֵי לְאָרֶךְ שׁוּעָה לְכַבֵּד יִשְׂרָאֵל כְּכִי לְבַרְכּוֹ.

Grotius (b) quotes several curious opinions of the ancients respecting the communion of their chiefs and superiors with an invisible world. Homer tells us that a dream was only to be depended upon when it occurred to Agamemnon. The Spartans esteemed those dreams only as prophetic which were presented to the Ephori. Oracular responses were given both to Pharaoh and Nebuchadnezzar, to Lamech and Balaam. And in the former dispensation it belonged to the kings, or to the chief magistrate, to consult by Urim and Thummim (c).

Dr. Lardner observes on these words, "By prophesying—I understand foretelling the event; which it was, in a peculiar manner, the office of the priest to do, when he was inquired of, or when God was inquired of by him, concerning any important matters under deliberation." See 1 Sam. xxii. 11—13. xxiii. 9—11. and 2 Sam. v. 22—25. He thus paraphrases the whole passage—

"Caiaphas, who was the High Priest at that time, when it came to his turn to deliver his opinion, said, You have hitherto talked very weakly and ignorantly; you may proceed in the case before you without hesitation. The taking away the life of this man will be so far from being ruinous to the whole nation in this country, and in other parts, as some of you fear, that it will be much for the advantage of the people of God, every where. This however he said, not merely of himself, but being then High Priest, he foretold the issue and event of their counsels, and of the death of Jesus: and that it would come to pass that Jesus would die for that nation, and not for that nation only; but that through his death He would gather together in one the children of God, which were scattered abroad (d)."

The advice of Caiaphas is such, indeed, as might have been expected from an unprincipled and worldly politician. He recommends them to save the state, by sacrificing the supposed author of their apprehended danger. "One man must die for the people"—that is, the life of this Jesus, although He has performed mighty works, is of no value when compared with the possibility of danger. The Evangelist certainly refers to this speech of Caiaphas, as if it had been spoken under divine impulse, of which he was totally unconscious.

(a) Printed in the collection of tracts which compose the 13th volume of the Critici Sacri, p. 528. (b) Critici Sacri in loc., vol. vii. p. 221. and Joh. Pricæi Annotata, at the end of vol. vii. p. 356. (c) I may here take the opportunity of observing a contradiction in the folio edition of Lightfoot's works. In his gleanings on Exodus, Lightfoot supports the opinion that the High Priest heard a voice, when consulting the Oracle by Urim and Thummim; but in his sermons he advances the opinion, that he was suddenly inspired by the spirit of prophecy.—Vide Life of Lightfoot, prefixed to his works, folio edition. (d) Lardner's Works, vol. i. 4to. edit. p. 211.

for that nation only, but that also he should gather together in <sup>Jerusalem.</sup> one the children of God that were scattered abroad.

§ 49. *The Sanhedrim resolve to put Christ to death.*

JOHN xi. 53.

53 Then from that day forth they took counsel together for to put him to death.

§ 50. *Christ retires to Ephraim, or Ephrata.*

JOHN xi. 54.

54 Jesus therefore walked no more openly among the Jews ; but <sup>Ephraim.</sup> went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

§ 51. *State of the public Mind at Jerusalem, immediately preceding the last Passover, at which Christ attended.*

JOHN xi. 55, to the end.

55 And the Jews' Passover was nigh at hand: and many went <sup>Jerusalem.</sup> out of the country up to Jerusalem before the Passover, to 56 purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, 57 that he will not come to the feast? Now both the Chief Priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

§ 52. *Christ comes to Bethany, where he is anointed by Mary*<sup>37</sup>.

MATT. xxvi. 6—14. MARK xiv. 3—10. JOHN xii. 1—12.

John xii. 1. Then Jesus six days before the Passover came to Bethany.

Diodati, in his Annotations, writes—" God guided the tongue of the High Priest: so that, thinking to utter a speech according to his own wicked meaning, he pronounced an oracle according to God's meaning; as the High Priest had oftentimes inspirations from God." Exod. xxviii. 15. Numb. xxvii. 21.

<sup>37</sup> ON THE TIME OF THE ANOINTING OF OUR LORD AT BETHANY.

Harmonists have been much divided on the proper place of the anointing our Lord at Bethany. Some have supposed that this unction was performed twice, others but once. Lightfoot and Pilkington have embraced the hypothesis of a twofold unction. Archbishop Newcome supposes that there was one only, which he places two days before the passover. Doddridge and Michaelis have concluded that our Lord was anointed once only, and refer the event to the sixth day before the passover.

After an attentive perusal of the several reasons adduced by each harmonist, I have adopted the opinion of Michaelis and Doddridge. The German harmonist, in his chapter on the Rules to be observed in making a Harmony of the Gospels, has selected this event as the example by which to illustrate the position " that two or more relations may be very similar, and yet not the same ; and these must be carefully distinguished from each other."—" The following instance," he observes, " may serve to show the manner in which I apply the rule in question. The Evangelists, St. Matthew (chap. xxvi. 6. 13.) and St. Mark (chap. xiv. 3. 9.) have related that Christ was anointed in the week preceding his death, and all the commentators are agreed that both of them mean the same unction. St. John likewise (chap. xii. 1. 8.) relates that Christ was anointed in the same week ; and the unction which he describes, is, in my opinion, the very same with that which St. Matthew and St. Mark have recorded ; but, according to others, it was totally different, and happened four days earlier. Now that two different unctions happened twice in the same week, is more



Bethany. Bethany, where Lazarus was which had been dead, John xii. 1. whom he raised from the dead.

than I am able to believe. The two unctions above mentioned, if we consider as two, what I believe to be one, agree in the following circumstances:

"1. Both happened at Bethany.

"2. In both cases Jesus was anointed, not by his host, but by a woman. However, as Christ was frequently at Bethany, these circumstances are not so very remarkable.

"3. Both unctions took place, as I shall prove in the sequel, not in the house of Lazarus, the friend of Jesus, where we might soonest expect Him, but at another house.

"4. Both happened in the last week before the suffering of Christ.

"5. In both cases the ointment was so expensive, that the unction had the appearance of profusion.

"6. In both cases we meet with the remarkable circumstance, that the ointment was not purchased for the purpose to which it was applied, but that it had been preserved for some time by the person who used it: for the disciples were offended that the ointment was not sold and given to the poor; and in the account which is given by St. John (chap. xii. 7.) it is expressly said by Jesus, 'against the day of my burying hath she kept this.' One might almost conjecture that it was the remainder of the ointment which Mary and Martha had purchased for the funeral of Lazarus: the thought presents itself at least, on reading St. John's description, as not improbable (a).

"7. In both cases the unction is censured by the disciples.

"8. In both cases the ground of censure is the same.

"9. In both cases the unction is defended by Jesus, and the same answer given to the disciples.

"10. The expression, *νάρδος πιστικῆ*, which is not only very unusual, and therefore obscure, but occurs in not a single instance either in the Septuagint, or in the New Testament, except on this occasion, is used both by St. Mark and by St. John: the ointment therefore used in both cases was strictly the same.

"These circumstances are too numerous and too particular, to have happened twice: not to mention the improbability that the disciples, after having been rebuked by Jesus six days before Easter, for having censured the unction, should presume to repeat their censure on a similar occasion, on the second day before Easter. For it contained a manifest disregard to Jesus himself, which they must have very sensibly felt, when He answered them, 'The poor always ye have with you, but me ye have not always,' John xii. 8; and of which, therefore, they would hardly have been guilty only four days afterwards.

"In the two accounts, which are given by St. Matthew and St. John, I perceive not the least variation, except that in some points the one is more copious than the other; but their descriptions are so far from being inconsistent, that they have all the appearance of proceeding from two different eye-witnesses to the same fact.

"1. According to St. Matthew and St. Mark, a woman anoints Jesus; according to St. John, He is anointed by *Mary*, and if we may judge from what He says in the second verse, by *Mary*, the sister of Lazarus. This however is no contradiction, when one historian omits the name of the woman, the other mentions it. Nay, even from the very silence of St. Matthew and St. Mark, with respect to the name, may be deduced an argument in support of the opinion, that the unction described by St. Matthew and St. John is the same. St. Matthew and St. Mark must have had particular reasons for concealing the name of the woman, since, according to their own relation, Jesus declared that what she had done should be preached in the whole world for a memorial of her. Now this cannot have happened unless she was the *Mary* mentioned by St. John: and it would follow, from the supposition of two different unctions, that the declaration of Jesus had remained unfulfilled. Perhaps the real state of the case is as follows: the two first Evangelists, who have made no mention of the raising of Lazarus from the dead, that they might not expose him to the persecution of the Jewish Sanhedrim, have probably, from the same reason, concealed the name of his sister *Mary*, who anointed Jesus with the ointment which remained after the interment of Lazarus. St. John, on the contrary, expressly mentions it, because he wrote after the destruction of Jerusalem, and could therefore have no reason for concealing the name either of Lazarus or *Mary*.

"2. According to St. Matthew, the entertainment was given at the house of Simon the leper; according to St. John, Lazarus was one of them who sat at the table with him (*Ἐἰς τῶν ἀνακειμένων*), and his sister *Martha* served. Some commentators have considered this as a variation in the account, and have concluded, from St. John's description, that the entertainment was given at the house of Lazarus. But this is certainly not true, since no one in speaking of the master of the house would say, 'he was one of those who sat at the table.' On the contrary, this very expression proves

(a) Marsh's Michaelis, vol. iii. part i. p. 23.

Mark xiv. 3.     \* And being in Bethany, in the house of Simon the <sup>Bethany.</sup> leper,     <sup>a Matt. xxvi. 6.</sup>

that he was only a guest, and that the entertainment was given at the house of a friend, in which his sister, who was a diligent housewife (see Luke x. 40.), prepared the table.

" 3. According to St. Matthew, the woman poured the box of ointment on the head of Jesus; according to St. John, she anointed his feet. But even this circumstance is not sufficient to prove two distinct unctions, though among all the variations it is the most considerable. That Mary did not leave the head of Jesus unanointed, we may take for granted, from the general practice of the East; but this is not related by St. John, who mentions only the more extraordinary circumstance, omitted by St. Matthew and St. Mark, that the woman anointed his feet. It is agreeable to John's peculiar manner to relate circumstances omitted by his predecessors.

" 4. According to St. Matthew, the disciples in general, according to St. Mark, only some of them had indignation, and censured the woman. This cannot be considered as a contradiction: for when St. Matthew says, in general terms, 'the disciples,' it does not necessarily follow that he meant *all* of them, without exception; nor is it probable that *all* of them expressed their opinion. But St. John mentions Judas Iscariot, as the person who censured the action. Still, however, we cannot conclude that the Evangelists have described two different unctions. One of the disciples must have made a beginning, to whom others acceded, though probably not in the same words. This person is particularly named by St. John, who likewise adds the motive which induced him to cast the censure. Perhaps St. Matthew and St. Peter acceded to the opinion of Judas, but not St. John; and hence St. Matthew and St. Mark speak openly in the plural number, that they might not conceal the part which St. Matthew and St. Peter had taken in this unjust censure.

" It is further objected, that the clear and certain marks by which the time is determined by the different Evangelists, prove two distinct transactions; that St. John mentions expressly the sixth day before Easter (John xii. 1.), and St. Matthew as expressly the second day before Easter (Matt. xxvi. 2.), as the day on which the unction happened: but the assertion appears to have no foundation. That St. John has determined the date to be the sixth day before the passover, is not to be disputed. But St. Matthew is silent as to the day on which the unction happened; and it is owing only to the modern division of Matthew's text into chapters, that we suppose he has determined the time. The Evangelist has not written, 'On the second day before the passover Jesus was at an entertainment at Bethany;' but after having related a discourse which Jesus had made to his disciples, he adds, 'And it came to pass, when Jesus had finished all those sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.' Immediately afterwards the Evangelist relates the plot which was formed against the life of Jesus, in the following manner: 'Then (*rôte*) assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people.' Now the word *rôte*, which is capable of a very extensive signification, no more determines this consultation to have happened on the same day on which Jesus delivered his discourse to the Apostles, than that it happened in the same hour.

" But even if we admit that both of them happened on the same day, it will by no means follow, that the entertainment likewise at Bethany took place on that day; at least the words with which St. Matthew begins his narration of it, 'Now when Jesus was in Bethany, in the house of Simon the leper,' contain no determination of time, and may as easily refer to a preceding as a present period.

" Still, however, it might be objected, that though St. Matthew and St. Mark have not expressly mentioned the day on which the unction took place at Bethany, they have at least assigned to it a place in that part of their narrative where they were advanced, namely, to within two days of the passover. Now this objection presupposes that the Evangelists always wrote according to the order of time, which they certainly did not: and if we only make a different division of the chapters, and reckon to the twenty-fifth chapter the two first verses of the twenty-sixth, the unction at Bethany, which is related in the following verses, will have less reference to the time specified in those two verses.

" The Jewish Sanhedrim had formed the resolution to put Jesus to death, but not on the feast day: and it was the unction at Bethany which afforded them the means of getting him into their power, though on the day which they had endeavoured to avoid. This may be gathered from St. Matthew's own relation, who, after having described the consultation of the Sanhedrim, immediately relates the unction at Bethany, and then adds, 'That one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you?' (Matt. xxvi. 14, 15.) The account given by St. Matthew is in some measure obscure, because we do not perceive in what manner the circumstance of the unction excited in Judas the resolution to be-

Bethany.

There they made him a supper; and Martha served: John xii. 2.  
 but Lazarus was one of them that sat at the table with  
 him;  
 as he sat at meat. Mark xiv. 3.

Then took Mary John xii. 3.  
 having an alabaster box of ointment of \* spikenard, very Mark xiv. 3.  
 precious<sup>38</sup>,

\* Or, pure  
 nard, or, is-  
 quid nard.

tray his master. But this, we clearly learn, from the relation of St. John; from which it appears that Judas was properly the person who censured the unction, under the pretence that the ointment ought to be sold for the benefit of the poor; and that this specious pretext likewise met with the approbation of other Apostles. The true reason, as St. John expressly declares, was the hope of having a further opportunity of defrauding the money-bag, which was intrusted to his care. The answer therefore of Jesus affected Judas in particular, whose guilty conscience augmented the severity of the rebuke. Under these circumstances, it is by no means extraordinary that Judas resolved to take revenge, especially when we consider that he was already an apostate (John vi. 67, 71.) and thought perhaps that, if, contrary to his belief, Jesus was really the Messiah, the measures concerted against him would be of no avail; but that, on the other hand, if Jesus was an impostor, he would meet with the fate he deserved. It appears, then, that the unction at Bethany, which gave rise to the offer of Judas to the Sanhedrim, to betray Christ, is more properly arranged immediately before the relation of the effect which it produced, than it would have been, if placed at the beginning of the twenty-first chapter, to which it properly belongs, according to the merits of time (b)."

It will be observed, that Michaelis, in these observations, has replied to the principal objections which have been proposed by Lightfoot, Whiston, Whitby, Macknight, and others. Archbishop Newcome has reviewed these arguments in a long note on the subject.

Bishop Marsh is not satisfied with these arguments of Michaelis. He observes that Matt. xxvi. 2. and Mark xiv. 1. bring their narrative down to the third day, and that the assembly of the chief priests was certainly held three days before the passover, when Judas betrayed Christ; but it does not therefore follow, as Bishop Marsh supposes, that the unction was on the same day. St. Matthew connects the two events, in order to point out the cause and the effect, without distinguishing the precise time. St. Mark follows St. Matthew's plan, and for the same reason.

The first day of unleavened bread is mentioned in its order, after the parenthetical narration of the causes of the betraying, and has no reference to the unction. Bishop Marsh justly objects to Archbishop Newcome's order, but proposes the opinion, that the unction took place on the Wednesday before the passover. This learned theologian, however, does not rest this opinion upon the arguments generally made use of, but upon a supposed corruption of the original text of St. John. As the testimony, however, of all existing MSS. is against this opinion, Bishop Marsh conjectures that the corruption in question was made at so very early a period, that no manuscript extant has the original reading. It is at all times painful to be compelled to differ from an authority so eminent as Bishop Marsh; but it is impossible to approve of any emendation of the text of the New Testament, which increases instead of lessening difficulties; and is unsupported by the authority of one quotation, version, or MS. extant. The Scriptures must be treated with greater veneration.

Bishop Marsh, in his note (No. 9.) to this section of Michaelis also endeavours to prove that the day on which Christ was betrayed was the day of the unction. His arguments do not appear satisfactory. The question principally rests upon the precise meaning of the word *τότε*, which Michaelis would render "very soon after," and his annotator "immediately after."

The authority of Dr. Dick, in his Essay on the Inspiration of the Scriptures, confirms me yet further in the conviction that the unction at Bethany took place six days before the passover.—See Dick's Essay, p. 300, 301.

<sup>38</sup> It is not exactly known of what this (*νάρδος πιστικῆς*) consisted, which was poured upon the head of our Lord. The words occur but twice, Mark xiv. 3. "There came a woman having an alabaster box of ointment of spikenard, very precious," *ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς*; and John xii. 3. "Then took Mary a pound of ointment of spikenard, very costly," &c. *ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου*. Schleusner derives the word *πιστικῆς* from *πίνω*, *bibo*; and supposes that the ointment could be poured out as a liquid. He quotes, among other authorities, the same passage from *Æschylus* (b) as Heinsius does, to confirm his opinion. Others derive the word from *πίστις*, and suppose that it merely signifies that the ointment was pure and unadulterated. With this opinion Heinsius agrees, and de-

(a) Lightfoot has endeavoured to prove the same thing.

(b) Heinsii Exercitationes Sacræ, p. 218.

- Matt. xxvi. 7. of very precious ointment,  
 John xii. 8. a pound of ointment of spikenard, very costly,  
 Mark xiv. 3. and she brake the box, and poured *it* on his head.  
 Matt. xxvi. 7. as he sat *at meat*.  
 John xii. 8. and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
- Matt. xxvi. 8. But when his disciples saw *it*,  
 Mark xiv. 4. there were some that had indignation within themselves, and said, Why was this waste of the ointment made?  
 ——— 5. For it might have been sold for more than three hundred \* pence, and have been given to the poor. And \* See Matt. xviii. 28.  
 they murmured against her.
- Matt. xxvi. 8. To what purpose *is* this waste?  
 John xii. 4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,  
 ——— 5. Why was not this ointment sold for three hundred pence, and given to the poor?  
 ——— 6. This he said, not that he cared for the poor; but because he was a thief, and <sup>b</sup> had the bag, and bare what <sup>b</sup> Ch. xiii 29. was put therein.
- Mark xiv. 6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.  
 ——— 7. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.  
 ——— 8. She hath done what she could:

fends the interpretation from the Hellenistic interpretation of a verse in Isaiah xxxiii. 16. *εἴ τις εἰς νόσον πείσοι οὐκ ἔν ἀλέξῃμ' οὐδὲν, οὐδὲ βρώσιμον οὐ χρυσὸν, οὐδὲ πιστόν (δ)*. Others, rejecting both these opinions, suppose the word is not Greek, but Latin, and that *νάρος πιστική* is the same as *nardus spicata*, hoc est, ex spicis expressa, from *πιέζω*, premo, unde *πιεστή*, by metathesis *πιστική*, as *φελδνη*, for penula. Scaliger reads the word *πιστική*, from *πίσσω*, contundo. Nonnus keeps the word as it is in St. John, and gives no explanation. Lightfoot supposes the word to be derived from the Syriac *ܢܪܘܢܐ*, and interprets the whole phrase to signify an aromatic confection of nard, mastic, or myrobalane. Hartung (c) is of opinion that the ointment in question was brought from Opis, a town near Babylon, whence spices and unguents were exported, and that the true reading, therefore, ought to be *δπιστικῆς*. Lampe (d) and Cloppenburg, however, reject this interpretation, for the best of all reasons when the language of the New Testament is under consideration, because the word is not to be found in any manuscript or version extant; and the latter derives the word from the name of Pista, a Persian city, mentioned by Æschylus, *Τάδε μὲν Ἱερῶν τῶν οἰχομένων Ἑλλάδ' ἐς αἶαν Πιστὰ καλεῖται*, Persæ, line 1, 2, on which the Scholiast observes, *ἀγνοοῦσι δ' ὅτι πόλις ἐστὶ Περσῶν ἔσθωθεν Πιστεῖρα καλουμένη, ἣν συνκόψας ὁ ποιητής Πιστὰ ἔφη*—the only objection to this opinion is, that nard does not grow in Persia. It might, however, be imported from India, and manufactured there for the use of the merchants. Abulfeda is quoted both by Lampe and Pfeiffer, to prove that Pista was the metropolis of Caramania, a large and flourishing city on the river Indus.

Pfeiffer, after reviewing these various opinions, comes to the same conclusion as Luther and Kuinoel (Com. in Hist. lib. N. T. in Mark xiv. 3.) that it signifies unadulterated, or pure, and is derived from *πίστις*. He quotes Casaubon's observation, that *πιστικὸς* signifies that which can be depended upon, or which deserves confidence. Eusebius (Demons. Evang. lib. viii.) calls the wine of the Eucharist, *κράμα πιστικὸν τῆς καινῆς διαθήκης*.

(b) Prom. Vincet. Glasgow edit. imputed to Porson, line 478. (c) Apud Pfeiffer exoticorum N. T. locus xxii. at the end of the *Dubia vexata*, p. 916. (d) Vide Lampe on John xii. 3. vol. ii. p. 825, note.

Bethany. Let her alone: against the day of my burying hath she kept this. John xii. 7.

For in that she hath poured this ointment on my body, she did *it* for my burial. Matt.xxvi.12.

she is come aforehand to anoint my body to the burying. Mark xiv. 8.

Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her. —— 9.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. John xii. 9.

But the Chief Priests consulted that they might put Lazarus also to death; —— 10.

Because that by reason of him many of the Jews went away, and believed on Jesus. —— 11.

MATT. xxvi. ver. 6. part of ver. 7, 8. and ver. 9, 10, 11, 13.

c Mark xiv. 3. 6 c Now when Jesus was in Bethany, in the house of Simon the leper, 7 There came unto him a woman having an alabaster box—and poured it on his head— 8 — they had indignation, saying— 9 For this ointment might have been sold for much, and given to the poor. 10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 d For ye have the poor always with you; but me ye have not always. 13 Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her. John xi. 1.

d Deut. xv. 11.

JOHN xii. part of ver. 7. and ver. 8.

7 Then said Jesus— 8 For the poor always ye have with you; but me ye have not always.

### § 53. *Christ prepares to enter Jerusalem.*

MATT. XXI. 1—8. MARK XI. 1—8. LUKE XIX. 29—36.

JOHN XII. 12—19.

Near Jerusalem.

And it came to pass,

LUKE XIX. 29.

On the next day,

JOHN XII. 12.

when they drew nigh unto Jerusalem, and were come, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Matt. xxi. 1.

Took branches of palm-trees, and went forth to meet him, and cried, Hosanna; Blessed *is* the King of Israel, that cometh in the name of the Lord: LUKE XIX. 29.

then sent Jesus

MATT. XXI. 1.

forth two of his disciples,

MARK XI. 1.

And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, straightway ye shall find an ass tied,

—— 2.

[and] a colt tied

MATT. XXI. 2.

with her,

LUKE XIX. 30.

MATT. XXI. 2.

Luke xix. 30. whereon yet never man sat: loose him, and bring *him* <sup>Near Jerusalem.</sup>  
*hither.*

Matt. xxi. 2. unto me.

— 3. And if any *man* say ought unto you,

Luke xix. 31. Why do ye loose *him*? thus shall ye say unto him,  
Because the Lord hath need of him:

and straightway he will send him hither.

Matt. xxi. 4. All this was done, that it might be fulfilled which  
was spoken by the prophet, saying,

John xii. 14. as it is written,

— 15. <sup>e</sup> Fear not, daughter of Sion<sup>39</sup>:

e Zech. ix. 9.

### 39 ON ZECHARIAH IX. 9.

This prediction of Zechariah, four hundred years before the event, announced to the people of Israel, that the king of Jerusalem, contrary to the universal custom of his own, and of every other nation, should enter into his royal city, without any outward pomp and splendour; that he should ride upon the humblest of animals; himself the meekest and lowliest of men, yet the Saviour of his people, and, as such, be received by them with the loudest rejoicings and acclamations. We are assured, by the Prophet Malachi also, that the Messiah should certainly visit the second temple at Jerusalem. Let me now, then, appeal to the Jew who receives the Old Testament, and entreat him to search the records of the history of his fathers, and there find if any Prophet, Priest, or King, or Ruler of Israel, before the destruction of the second temple, ever entered into Jerusalem, as Jesus of Nazareth is here represented to have done; and which of all these rulers of Israel united so many of their ancient prophecies in his own person? Of all the long train of Persian, Grecian, Roman, or Jewish rulers, to whom can we apply the prophecy of Zechariah, and assert that he rode into Jerusalem humble, royal, and a Saviour, visiting and appearing in their temple? Ezra was in their city when the prophecy was delivered (*a*). The successor of the Persian conqueror was reposing in his palace. Nehemiah went up to Jerusalem, attended by the captains and cavalry of the king of Persia, (Nehem. ii. 9.) When he arose privately in the night, he was accompanied by few only of his train, and though he rode, it was not in the manner described by the prophet (*b*); and of this his second entrance nothing is recorded (*c*).

Did the governors of Syria, under the Persian sovereigns of Judea, visit Jerusalem in such lowly state? Was the prophecy fulfilled in Bagoses, when he espoused the cause of the usurper of the high priesthood, and imposed a fine upon the priests for every offering that was brought to the temple? Did any Persian emperor ever enter Jerusalem; or can it be supposed that the prophet alluded to any officer who bore an inferior title (*d*)? If it be imagined that Zechariah predicted the conquest of the Grecian conqueror, when, meeting the high priest Jaddua, he venerated, amidst the astonishment of his attendants, the name of Jehovah, glittering on his tiara (*e*); let it be remembered that Alexander was at the head of his army, neither meek, nor poor, nor humble (*f*). Do the pages of history unfold any similar event, which occurred in the lives of either of the Ptolemies? whether of Lagus, who entered the city on the sabbath, as an enemy and a conqueror, and took

(*a*) Vide on the date of this prophecy, &c. &c. Arrangement of the Old Testament, vol. ii. p. 857, and the references in the note. (*b*) רכב על־חמור ועל־עֵיֶר בְּיִמְיָהוּא, Nehem. ii. 12, whereas the predicted King of Zechariah was to enter the city, רכב על־חמור ועל־עֵיֶר בְּיִמְיָהוּא. (*c*) Vide Arrangement of the Old Testament, vol. ii. p. 893 (*d*) Sub præsidibus alli minorum ordinum magistratus fuerunt; qui aliquando שְׂרֵי principes, Ezra ix. 1, 2. alias חֹרִיִּים, nobiles, magnates, patricii, Neh. iv. 14. nonnunquam et שְׂרֵי אֲבוֹת principes patrum, seu familiarum, dicuntur, Ezra viii. 29. A quibus distincti fuisse videntur, quos וְקִנִּים seniores, aliquando et סְנַיִים secundarios sive subalternos iudices, sacra historia nuncupat. Quibus quandoque jungitur civium omnium cæstus קהילה גדולה congregatio magna. Quorum ordinum diserta mentio Neh. v. 7. contendi cum חֹרִיִּים nobilibus, et cum סְנַיִים secundariis iudicibus, Junius vertit antistitibus, et indixi illorum causam קהילה גדולה congregacionem magnam, Ezra x. 8. memoratur הַדְּשֵׁרִים הַדְּשֵׁרִים עֲוֹת senatus principum et seniorum, deinde קהילה גדולה קהל congregatio deportatæ multitudinis. Sub auspiciis ducis seu præsidis provincialis erat Hierosolymis secundarius quidam præfectus, seu legatus ipsius præsidis, ex tribu Benjaminis: ut colligi potest ex Neh. xi. 9. Ibi enim dum enumerantur Benjaminitæ Hierosolymis habitantes, laudatur Juda filius Senæ על־הַדְּשֵׁרִים מְשֻׁנָּה supra civitatem.—Witsius Historia Hierosol. Exerc. Sacræ, p. 11, sect. 23. (*e*) Alexander enim, ut vidit e longinquo candidatum populum, et sacerdotes in amictu byssino, pontificemque in stola hyacinthina auro distincta, tiaram in capite gestantem cum præfixa lamina aurea insculpta nomine Jehovah, solus ad eum accedens, nomen illud adoravit, ac salutavit Pontificem. Judæis uno ore Alexandrum consulantibus, et in orbem ingentibus, Syriæ Reges et reliqui obstupuerunt, vix credentes regem mentis esse comitem.—Witsius ubi sup. sect. 25, p. 562, 12mo. edit. (*f*) Josephus Ant. b. xi. ch. viii.

Near Jerusa-<sup>f</sup> Tell ye the daughter of Sion, Behold, thy King cometh Matt. xxi. 5.  
lem.  
f Isa. lxi. 11. unto thee, meek, and sitting upon an ass, and a colt the  
Zech. ix. 9. foal of an ass.

away many thousands of the people as his prisoners? or of Philadelphus, who reversed the decree, and restored them to their own country? or of Ptolemy Philopater, who marked the wretched Jews with the ivy leaf, in honour of Bacchus, and sacrilegiously attempted to enter the sanctuary? can we trace a similitude between these men and the King of Israel, at whose coming the daughter of Zion was invited to rejoice greatly?

Let us turn our attention to another dynasty, and search among them also for this meek and humble Saviour, and King of Israel. Did Antiochus the Great protect the people? It is true that they welcomed, with acclamations, his army and their elephants; but where do we read that this king entered Jerusalem on a colt, the foal of an ass? Did Seleucus Philopater fulfil the prediction, when he sent Heliodorus to plunder the temple: or was his brother, the cruel oppressor, the savage murderer, and the foulest idolater, of all the enemies of Israel, more meek and humble, when he profaned the temple, and slaughtered the people on the sabbath? If we look to the history of the Maccabean family, we may still proceed in vain to find one among them whose characteristics, as a leader of Israel, correspond with this prediction of the prophet. Mattathias excited the people to resistance in defence of their religion. Judas entered Jerusalem in triumph, purified the temple, and dedicated it again to the worship of Jehovah; as a religious and devout man, he perhaps might be called meek and humble; but where is it recorded that he entered into Jerusalem sitting upon a colt, the foal of an ass? Shall we apply the prediction to the idolatrous Bacchides, who captured the holy city, and murdered the zealous Maccabee? or to any of the sons of the Asmonæan family; whether it be the pious Simon, his warlike son, or to the weak and profligate Aristobulus, who first assumed the diadem, and surnamed himself the king of the Jews; or to his fierce and cruel brother Alexander Jannæus? If it is possible not to turn in disgust from the unnatural contests of this man's sons, we might inquire if either of these were the meek and holy King of Israel, before or after the Romans entered Jerusalem on the Sabbath, and assisted the royal Jew to slaughter his countrymen on that holy day? Pompey, who spared the gold of the temple, and Crassus who followed him, and despoiled it: Gabinius, and Cæsar, and Antipater, with all the mingled tribe of Parthian, Roman, and Jewish contenders, who next crowd the scene, may be considered as alike falling short of the description of the prophet. We are now brought to the days of Herod the king, the contemporary of Jesus of Nazareth, the tributary dependent on Rome, the fierce, implacable, and haughty murderer of his wife, his people, and his children? Is this the portrait of the expected king of Israel? Was the destroyer of Mariamne, the flatterer of Augustus, the slaughterer of the innocents at Bethlehem, was he the meek and humble Saviour, who was to ride into the city among the acclamations of the people? Was Herod the king, who died amidst the deep and indignant curses of a suffering people? was he who was smitten of God, hateful to his own family, and abhorred by his subjects, was this the king for whom Zion was to rejoice, and the daughter of Jerusalem to be glad? Surely neither this man, nor his tyrannical son, nor his family of tetrarchs, nor the corrupt and sanguinary governors from imperial Rome, can appear as candidates for the title of the true King of Israel, Jesus of Nazareth. None but the Prophet of Galilee, who worked miracles, who fulfilled every prophecy, who was so poor that he had not where to lay his head; so humble, that he washed the feet of his disciples; whom the people more than once endeavoured to make their king; and who was now received among them with acclamations and hosannas, none but He accomplished this prediction of Zechariah, and entered into Jerusalem, "just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."

Brethren of Israel, you acknowledge the miracles of Christ, although you impute them to magic (*g*). Your fathers bore witness to his blameless life, and to the union in his person of many of the characteristics of your expected Messiah. Whenever your promised Shiloh shall appear, he must manifest himself in the same manner as Jesus of Nazareth has already done; he must appear in the second temple, and accomplish in his own person all the predictions of your ancient prophets. That this prophecy of Zechariah related to the King Messiah, you are presented with proofs, not from the writings of the Evangelists, (whom we indeed believe, like your ancient prophets, to be inspired,) but from the writings of your own Talmudists (*h*). For of none other can it be said, out

(*g*) See the Toldoth Jesu, in Wagensell's Tela Ignea. (*h*) R. S. quoted by Munster, in the Critici Sacri, *אִימְפּוֹסִיבִילֵהּ עַל מִלְךְ הַמְּשִׁיחַ לְפָתוֹרָא אֵילָא עַל מִלְךְ הַמְּשִׁיחַ* Impossible est ut interpreteris de alio quam de Messia. So Clarus—and Grotius quotes also Abenezra and Rabbi Saadia Gaon, as referring this passage to the Messiah. Eidem Messia qui asino vectus est ut humilem se exhibuit, singularem in ipsa humilitate magnificentiam tribuit. Sohar Numer. fol. 82. col. 352. ubi mystice commentatur ad verba Deut. xxii. 10. Non arabis cum bove, et asino simul. Ille est asinus למשלת עליהו מלכא משיחא דא דעיתא Rex Messias dominaturus est. Et hoc quod scriptum est Zachar. ix. 9. Pauper et insidens asino. Huc pertinet illud R. Josephi in Sanhedrim, fol.

- John xii. 16. These things understood not his disciples at the first: <sup>Near Jerusalem.</sup> but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him <sup>40</sup>.
- Matt. xxi. 6. And the disciples
- Luke xix. 32. that were sent went their way,
- Matt. xxi. 6. and did as Jesus commanded them,
- Mark xi. 4. and found the colt
- Luke xix. 32. even as he had said unto them,
- Mark xi. 4. tied by the door without, in a place where two ways met; and they loose him.
- Luke xix. 33. And as they were loosing the colt,
- Mark xi. 5. certain of them that stood there,
- Luke xix. 33. the owners thereof,
- Mark xi. 5. said unto them, What do ye, loosing the colt?
- 6. And they said unto them,
- Luke xix. 34. The Lord hath need of him:
- Mark xi. 6. even as Jesus had commanded: and they let them go.

of all the rulers or conquerors of Jerusalem, from the building of the second temple after the Babylonian captivity, to its overthrow by Titus; of none other can it be said, that he entered into the holy city, riding upon an ass, amidst the acclamations of the multitude, and the hosannas of the children.

<sup>40</sup> If the theological student will refer to the original of Zech. ix. 9, he will observe that the expected King of Israel is called *וְיָרֵשׁ יְרֵשֶׁךָ*. As the word *יָרֵשׁ* is a passive participle, Grotius would render it *salvatus*, and expresses his surprise that this should have escaped the attention of the commentators. Drusius, his contemporary, who was a much more learned man, has anticipated this remark, and replied to it. He also observes, that the word *יָרֵשׁ* is used as an epithet; but his rule of interpretation, as applied to this form of speaking, is, that where a passive participle is thus taken, it implies action (*i*).

Sebastian Schmidt renders the words, *justus, et servatus ille*; and in the margin of our authorized translation, "saving himself."

With respect to the reading of the Aldine MS. (*k*) *σώζων αὐτοὺς*, it is not supported by the original, which reads *וְיָרֵשׁ הוּא*; had the reading of the first word been *וְיָרֵשׁ*, as Grotius and Houbigant propose, and the word *הוּא* omitted, and the pronominal affix inserted in its place, *וְיָרֵשֶׁכָּם*, the *αὐτοὺς* might be admitted. In the absence of all authority from manuscripts, however, no conjectural emendation can be admitted (*l*).

Grotius has committed a singular error in supposing that this prophecy can refer to the entrance of Zerobabel into Jerusalem; as Zerobabel had long been in the city after the return from the captivity, before the prophecy was written (*m*).

98. 2. Veniet Messias, et ego dignus habebor, qui sub umbra stercoris asini ejus sedeam, &c. &c.—Schoetgen, Hor. Heb. vol. ii. p. 543. Breacith Rabba ad Genes. xlii. 2. apud Raymundum Martini, part. iii. distinct. iii. 16. 1. *וְיָרֵשׁ הוּא כְּשִׁבְיָא מֶלֶךְ הַמְּשִׁיחַ לְחֻשְׁתֵּי יִשְׂרָאֵל*. Quando Messias Hierosolymam veniet ad redimendum Israelitas tunc ligat asinum suum, eique insidet, et Hierosolymam venit, *וְיָרֵשׁ עֲצֵמִי בְּעִירִי* ut semet ipsum in humilitate gerat, q. d. Zach. ix. 9. pauper et insidens asino. See Schoetgen, Horæ Hebraicæ, vol. ii. p. 59. De Messia, lib. ii. continens loca Veteris Testamenti quæ Judæi antiquiores potissimum de Messia interpretati sunt. Schoetgen, vol. ii. p. 64. Schir Naschirim rabba, fol. 7. 3. ad verba Cantic. 1. Sohar. Levit. fol. 28. col. 112. Schoetgen, vol. ii. p. 219. Dr. Gill's references to the Talmudical writers on the application of this passage to our Lord, are—T. Bab. Sanhedrim, fol. 98. and 99. 1. Bereshith Rabba, fol. 66. 2. and 85. 3. Midraah Kohelah, fol. 63. 2. Zohar in Genes. fol. 127. 3. and in Num. fol. 83. 4. and in Deut. fol. 117. 1. and 118. 3. Raza Mehimsa in Zohar. in Lev. fol. 38. 3. and in Num. fol. 97. 2. Modern Testimonies. Sarchi in Isa. xxvi. 6. Baal Haturim in Exod. fol. 88. 2. Abarbanel. Mashmia Jeshua, fol. 15. 4. (*i*) Vide Drusius' and Grotius' Annotations in Zech. ix. 9. Critici Sacri, vol. v. (*k*) Juxta LXX. sic legitimus, *Χαίρε σφόδρα, θύγατερ Σιών κήρσσε, θύγατερ Ἱερουσαλὴμ! ἰδοὺ ὁ βασιλεὺς σου ἐρχεται σοι δίκαιος και σώων αὐτοῦς, παῖς, και ἐπιβεβηκώς ἐπὶ υποζύγιου, και πῶλον νέον.* Gaude vehementer, filia Sion; prædica, filia Hierusalem; ecco Rex tuus veniet tibi justus et salvans ipso, mansuetus, ascendens super subjugalem, et pullum novum. Interpres legisse videtur *αὐτὸς*, cum Aldina editio habeat *αὐτοῦς*. Porro quod hic est salvator, Hebræis est *יָרֵשׁ*, alludens ad nomen Jesu—Unde locum hunc Judæi juxta historiam referunt ad Christum. Erasmus ap. Crit. Sacri, vol. vii. p. 714. (*l*) Newcome's Minor Prophets, in Zech. ix. 9. (*m*) Vide Grotius in loc., Critici Sacri, vol. v.



Near Jerusa-  
lem.

And they brought  
the ass and the colt  
to Jesus: and they cast their garments upon the colt,  
and they set Jesus thereon;  
and he sat upon him.

Mark xi. 7.

Matt. xxi. 7.

Luke xix. 35.

Mark xi. 7.

John xii. 17.

The people therefore that was with him when he  
called Lazarus out of his grave, and raised him from the  
dead, bare record.

For this cause the people also met him, for that they ——— 18.  
heard that he had done this miracle.

MATT. xxi. part of ver. 1, 2, 3, 6, and 7.

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the  
mount of Olives—two disciples, 2 Saying unto them, Go into the village over against  
you, and—and a colt—loose *them*, and bring *them*— 3 —ye shall say, The Lord hath  
need of them; and straightway he will send them. 6 —went— 7 And brought—  
and put on them their clothes, and they set *him* thereon.

MARK xi. part of ver. 1, 2, 3, 4, and 7.

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the  
mount of Olives, he sendeth— 2 —ye shall find a colt tied, whereon never man sat;  
loose him and bring *him*. 3 And if any man say unto you, Why do ye this? say ye  
that the Lord hath need of him— 4 And they went their way— 7 —the colt to  
Jesus, and cast their garments on him—

LUKE xix. part of ver. 29, 30, 31, 32, 33, 34, and 35.

29 —he sent two of his disciples, 30 Saying, Go ye into the village over against  
*you*; in the which, at your entering, ye shall find— 31 And if any man ask you—  
32 And they—and found— 33 —said unto them, Why loose ye the colt? 34 And  
they said— 35 And they brought him—

JOHN xii. part of ver. 14, 15.

14 And Jesus, when he had found a young ass, sat thereon— 15 —behold thy  
King cometh, sitting on an ass's colt.

## PART VI.

*From Christ's triumphant Entry into Jerusalem, to his Apprehen-  
sion—Sunday, the fifth Day before the last Passover.*

§ 1. *The People meet Christ with Hosannahs—Christ approaches  
Jerusalem*<sup>1</sup>.

MATT. xxi. 8, 9. MARK xi. 8, 9, 10. LUKE xix. 36—41.

JOHN xii. 19.

J. P. 4742.

V. Æ. 29.

Jerusalem.

AND

as they went,

Matt. xxi. 8.

Luke xix. 36.

<sup>1</sup> The several circumstances mentioned in the sections of this Part, which relate our Lord's conversations, when for the last time he visited Jerusalem, as well as the nature of the questions proposed, present us with a most lively portrait of the manners and opinions of the Jews at this period. Schoetgen, and the other writers, who have proposed to explain the New Testament from the Talmudical writings, have bestowed much labour on the illustration of some of the phrases, &c. adopted by the Evangelists; but, in general, the discourses and conversations of our Lord are so plain, that none can misunderstand them—so short, none can forget them—so perfect, none can add to the force of their instruction, or the eloquence of their language. To add many notes would be "to throw a perfume on the violet."

The differences between the harmonizers of the Gospels, with respect to the contents of this and the following Parts of this Arrangement, are of little importance. In general they are agreed. The principal differences in this Part refer to the number of times in which the buyers and

- Matt. xxi. 8. a very great multitude spread their garments in the way ; Jerusalem. others cut down branches from the trees, and strawed *them* in the way.
- Luke xix. 37. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples,
- Matt. xxi. 9. And the multitudes that went before, and that followed,
- Luke xix. 37. began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen ;
- Matt. xxi. 9. [and] cried, saying, Hosanna to the Son of David—Hosanna in the highest<sup>2</sup>.
- Luke xix. 38. Blessed *be* the King that cometh in the name of the Lord : peace in heaven, and glory in the highest.
- Mark xi. 10. Blessed *be* the kingdom of our father David, that cometh in the name of the Lord : Hosanna in the highest<sup>3</sup>.
- Luke xix. 39. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.
- 40. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

sellers were driven from the temple—the question whether our Lord ate the Passover the same day as the Jews—and the precise time in which the discourses in St. John were delivered.

<sup>2</sup> ' Ride on because of the word of truth, of righteousness, and of judgment. Enter into thine holy city, thou King of Glory. So amidst the acclamations of angels didst thou return to thy Father. So shall the spirits of the just attend thee, when thou shalt again at the end of the world go up, from the dissolution of nature, to thy Father, and our Father, to thy God, and our God.' The hour was approaching when the mysterious sacrifice, reconciling the heaven and the earth, was to be offered; and Jesus, knowing that all things were to be accomplished, went on to the scene of his sufferings, amidst the homage of the people, and appealing to the rulers of Israel, by his fulfilment of the most peculiar of their prophecies, which they had applied to their expected Messiah.

He entered into Jerusalem to fulfil the prophecies—to resign himself to the will of his Father—to become the victim for the sins of man—and no one action, after he entered the city, was inconsistent with the humble yet sublime character which he had assumed, as the powerful deliverer, and the passive sacrifice. That there might be no possibility of a renewal of the former scenes, when the people anxiously desired, by force, to make Him a king, He discontinued the miracles by which He had hitherto demonstrated his authority and power. Every evening He withdrew from the city to solitude, to prayer, or to converse with his disciples on the Mount of Olives. He thus obviated the very possibility of suspicion (*a*) that he was actuated by the desire of temporal aggrandizement.

<sup>3</sup> It was a law among the Jews, that if any person, even of the most inferior rank, addressed another in any well known passage from their liturgical services, the person thus accosted was bound to reply. They were particularly accustomed to apply the 118th Psalm to this purpose; the 25th verse of which was used at the feast of tabernacles. The 24th verse is an introduction to the expressions of joy, the Hosannas which the people sung—and it is not improbable, therefore, that the words of both these verses were sung on the occasion of our Lord's entrance into Jerusalem. The people dividing themselves, and according to the custom which had prevailed among them from the very earliest ages, which was continued by the primitive Churches, and is still preserved in the services of the Church of England, repeating alternately the clauses of the passages they quoted. It is well known that the Evangelists have not been careful to relate minutely every incident which occurred, when they record a fact; and we cannot therefore argue from their silence that no other passage was sung than the Hosanna of the 25th verse. It seems more probable that

(*a*) That is, among the Jews of his own time. But see the German critics quoted, and we may trust, refuted by Kuinoel, Comment. in lib. Hist. N. T. in Matt. xxi. and by Rosenmüller, in his Scholia on the same chapter.

Jerusalem. The Pharisees therefore said among themselves, Per- John xii. 19.  
ceive ye how ye prevail nothing? behold, the world is  
gone after him.

MATT. xxi. 9.

9 —Blessed is he that cometh in the name of the Lord—

MARK xi. ver. 8, 9.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way. 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord.

LUKE xix. part of ver. 36 and 38.

36 And—they spread their clothes in the way. 38 —Saying—

§ 2. *Christ's Lamentation over Jerusalem, and the Prophecy of its Destruction.*

LUKE xix. 41—45.

And when he was come near, he beheld the city, and wept 41  
over it, saying, If thou hadst known, even thou, at least in this 42  
thy day, the things *which belong* unto thy peace! but now they  
are hid from thine eyes. For the days shall come upon thee, 43  
that thine enemies shall cast a trench about thee, and compass  
thee round, and keep thee in on every side, and shall lay 44  
thee even with the ground, and thy children within thee; and  
they shall not leave in thee one stone upon another; because  
thou knewest not the time of thy visitation.

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the introductory verse would have been likewise added, in which case we may conclude that the rhythmical divisions would be preserved, and the burthen, or chorus, or song of triumph, with which our Lord was welcomed, might be thus arranged—

זה-היום עשה יהוה  
נבילה ושכחה בי  
אנא יהוה השועה נא  
אנא יהוה הצליחה נא

This is the day which the Lord hath made,  
We will be glad and rejoice in it.

Saying—

We pray thee, O Jehovah, save us, we pray;  
We pray thee, O Jehovah, prosper us, we pray.

A rhyming ending of this kind was likely to dwell on the memory of the devout Jews. The ending of the last line but one, however, is the term from which the word is actually derived, *הושיעה נא*. "Save now, we beseech thee." This passage seems to have been the principal acclamation with which our Saviour was saluted; while many of the multitude added the expressions mentioned by St. Luke.

The conduct of the Pharisees, in reproving the people for thus crying out their Hosannas, instead of uniting with them according to their own institutions, must be imputed to their hardness of heart, and a determination to oppose to the utmost the claims and pretensions of the Prophet of Nazareth and of Galilee, for—*Judæorum, et Pharisæorum fuit, his pueris respondere; idque ex instituto majorum suorum. Verum  $\sigma\kappa\lambda\eta\rho\sigma\kappa\alpha\rho\delta\iota\alpha$  ipsorum hoc noluit permittere.*—Schoetgen, Hor. Heb. vol. i. p. 170.

§ 3. *Christ, on entering the City, casts the Buyers and Sellers out of Jerusalem. the Temple*<sup>4</sup>.

MATT. XXI. 10—14. MARK XI. former part of ver. 11.

LUKE XIX. 45, 46.

Mark xi. 11. And Jesus entered into Jerusalem, and into the temple :

Matt. xxi. 10. <sup>g</sup> And when he was come into Jerusalem, all the city <sup>g</sup> Mark xi. 15. was moved, saying, Who is this? <sup>John ii. 13.</sup>

—— 11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

—— 12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

—— 13. And said unto them, It is written, <sup>h</sup> My house shall <sup>h</sup> Isa. lvi. 7. be called the house of prayer; <sup>i</sup> but ye have made it a <sup>i</sup> Jer. vii. 11. den of thieves. <sup>Mark xi. 17.</sup>

LUKE XIX. ver. 45, 46.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

§ 4. *Christ heals the Sick in the Temple, and reproveth the Chief Priests.*

MATT. XXI. 14, 15, 16.

14 And the blind and the lame came to him in the temple; and 15 he healed them. And when the Chief Priests and Scribes saw

<sup>4</sup> Mann, in his *Work*, On the true Time of Christ's Life, is of opinion that the buyers and sellers were driven once only from the temple. Some harmonizers conclude that they were now, the second time, driven out, on the day of his triumphant entry, others on the day after. I have preferred the arrangement proposed by Pilkington, and adopted by Doddridge; both because the literal interpretation of the narrative appears to support the opinion; and it is probable that the repeated opposition of our Lord to the traffic which so much benefited the priests, by whose permission the merchants sat in the court of the temple, contributed to his apprehension. It is not likely that one repulse from the temple would have been sufficient to banish them entirely from so lucrative an employment.

The general opinion is, that the buyers and sellers were three times expelled from the temple. Once at the first passover, and twice at this time.

St. Matthew's account runs thus: on the day of the triumphant entry, Jesus went into the temple of God, and cast out all them that sold and bought, &c.

St. Mark mentions that Jesus, at his triumphant entry, went into the temple: when he had looked round about upon all things, he went out of the city. Dr. Lightfoot observes (*Horæ Heb. in loc.*) that the word περιβλεψάμενος, Mark xi. 11. signifies not,—“a bare beholding, or looking upon,” but,—“a looking upon with indignation, reproof, and correction.” And he supposes the word, so understood, to allude to the casting the buyers and sellers out of the temple, at the time spoken of by St. Matthew. At his return the next morning, he cursed the barren fig-tree, and he again cast the buyers and sellers out of the temple.

It is not improbable, that the traders and money-changers should be returned to the temple again, though they were cast out the day before: and it may well be expected that, if Jesus found them there, he would drive them out again; so far the supposition of there being two facts related is very probable. And, besides, we may observe, that St. Mark mentions a restraint, that either was not laid upon the people the day before, or, at least, is not mentioned by St. Matthew, viz. that he would not suffer that any man should carry any vessel through the temple; an additional circumstance, which makes it appear still more probable that Jesus cast them out twice, at the several times mentioned by the two Evangelists.—Pilkington, notes to the *Evangelical History*, p. 47, 48.

Jerusalem. the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these 16 say? And Jesus saith unto them, Yea; have ye never read, k Psa. viii. 2. k Out of the mouth of babes and sucklings thou hast perfected praise?

§ 5. *Some Greeks at Jerusalem desire to see Christ*<sup>5</sup>—*The Bath Col is heard.*

JOHN xii. 20—44.

And there were certain Greeks among them that came up to 20 worship at the feast: the same came therefore to Philip, which 21 was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and 22 again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, 23 that the Son of man should be glorified. Verily, verily, 24 I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. <sup>1</sup>He that loveth his life shall lose it; and 25 he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where 26 I am, there shall also my servant be: if any man serve me, him will *my* Father honour. Now is my soul troubled; and what 27 shall I say? Father, save me from this hour: but for this cause

1 Matt. x. 39.

<sup>5</sup> Where, or on what day, these Greeks came to see Jesus, is not particularly recorded. But, as in St. John's present order, this account immediately follows that of the triumphal entry into Jerusalem, we have some reason to conclude that it was on that day, and in that place; and therefore I have thought it necessary to arrange this, and the three following sections, amongst the transactions of that day, and before Jesus departed out of the city, as mentioned Matt. xxi. 17. 18. and Mark xi. 11, 12.

It may farther be observed, that there are some notations in these sections, which seem to point out the time of their coming, and the place where Jesus was. It is probable He was now in the temple, whither the Greeks, if they were devout strangers, or proselytes of the gate only, could not be permitted to come; they being allowed to go no farther than the Court of the Gentiles. They therefore applied to him, to desire him to vouchsafe to come out of the temple to shew himself unto them. But, instead of complying with this request, a greater evidence was vouchsafed them: a voice came from heaven, in their hearing, which said, "I have both glorified my name, and I will glorify it again," referring to the name of God being glorified just before Jesus went into the temple, in the hosannahs of the people. The observation of Dr. Lightfoot is worthy our remark; Christ was thrice attested from heaven, according to his threefold office, king, priest, and prophet. At his baptism, when he was anointed and entered into his ministry, as the great High Priest—at his transfiguration, for the great Prophet to whom all must hearken—and now for the great King, when he had newly fulfilled this prophecy, "Rejoice, O Sion, behold thy king cometh," &c. &c.

Lardner, Vossius, and Salmasius, are of opinion that the Greeks here spoken of were idolatrous Gentiles; Whitby, that they were proselytes of the gate; and Doddridge, proselytes of righteousness. Heuman and Semler suppose that they were Jews, whose constant residence was among the Gentiles. It seems most probable, as they were now at Jerusalem, that they had come up to be present at the feast of the passover, and therefore that they were of that class of persons who are elsewhere called *σεβόμενοι*. The word here used is "Ἕλληνας—et quanquam, says Kuinoel, h. l. non additum legitur *σεβόμενοι*, ex usu tamen loquendi N. T. quandoque, ut Hieronym. in Matt. xxvi. scribit, mutatâ re pristinum nomen manet; v. Glassius Phil. sac. p. 7. sic quoque qui, Act. xiii. 42. τὰ ἔθνη dicuntur, v. 43. nominantur *σεβόμενοι προσήλυτοι*. Commode ergo, et h. l. Proselyti simpliciter dici potuerunt Ἕλληνας.—Kuinoel, Comment. in lib. Hist. N. T. vol. iii. p. 525.



Jerusalem. him. Jesus answered and said, This voice came not because of 30  
me, but for your sakes. Now is the judgment of this world : 31  
now shall the prince of this world be cast out. And I, if I be 32  
lifted up from the earth, will draw all *men* unto me. This he 33  
said, signifying what death he should die. The people answered 34  
him, <sup>f</sup> We have heard out of the law that Christ abideth for  
ever : and how sayest thou, The Son of man must be lifted up ?  
who is this Son of man ? Then Jesus said unto them, Yet a 35  
little while is the light with you. Walk while ye have the light,  
lest darkness come upon you : for he that walketh in darkness  
knoweth not whither he goeth. While ye have light, believe 36  
in the light, that ye may be the children of light. These things  
spake Jesus, and departed, and did hide himself from them.

But though he had done so many miracles before them, yet 37  
they believed not on him : That the saying of Esaias the pro- 38  
phet might be fulfilled, which he spake, <sup>g</sup> Lord, who hath be-  
lieved our report ? and to whom hath the arm of the Lord been  
revealed ? Therefore they could not believe, because that 39  
Esaias said again, <sup>h</sup> He hath blinded their eyes, and hardened 40  
their heart ; that they should not see with *their* eyes, nor un-  
derstand with *their* heart, and be converted, and I should heal  
them. These things said Esaias, when he saw his glory, and 41  
spake of him.

Nevertheless among the chief rulers also many believed on 42  
him : but because of the Pharisees they did not confess *him*,  
lest they should be put out of the synagogue : <sup>i</sup> For they loved 43  
the praise of men more than the praise of God.

§ 6. *Christ declares the object of his Mission.*

JOHN, xii. 44, to the end.

Jesus cried and said, He that believeth on me, believeth not 44  
on me, but on him that sent me. And he that seeth me seeth him 45  
that sent me. <sup>k</sup> I am come a light into the world, that who- 46  
ever believeth on me should not abide in darkness. And if any 47  
man hear my words, and believe not, I judge him not : <sup>l</sup> for I  
came not to judge the world, but to save the world. He that 48  
rejecteth me, and receiveth not my words, hath one that judg-  
eth him : <sup>m</sup> the word that I have spoken, the same shall judge  
him in the last day. For I have not spoken of myself ; but the 49  
Father which sent me, he gave me a commandment, what I  
should say, and what I should speak. And I know that his 50  
commandment is life everlasting : whatsoever I speak there-  
fore, even as the Father said unto me, so I speak.

§ 7. *Christ leaves the City in the Evening, and goes to Bethany.*

MATT. xxi. 17. MARK xi. latter part of ver. 11.

And when he had looked round about upon all things, <sup>Mark xi. 11.</sup>  
and now the even-tide was come, he went out,

Matt. xxi. 17. he left them, and went out of the city into Bethany, Jerusalem.  
 Mark xi. 11. unto Bethany, with the twelve ;  
 Matt. xxi. 17. and he lodged there.

§ 8. *Monday—Fourth Day before the Passover. Christ entering Jerusalem, again curses the barren Fig Tree*<sup>7</sup>.

MATT. XXI. 18, 19. MARK XI. 12, 13, 14.

Matt. xxi. 18. Now,  
 Mark xi. 12. on the morrow,  
 Matt. xxi. 18. in the morning,  
 Mark xi. 12. when they were come from Bethany,  
 Matt. xxi. 18. as he returned into the city, he hungered.  
 ——— 19. And when he saw \* a fig-tree in the way,  
 Mark xi. 13. afar off, having leaves,  
 Matt. xxi. 19. he came to it,  
 Mark xi. 13. if haply he might find any thing thereon : and when he came to it,  
 Matt. xxi. 19. and found nothing thereon, but leaves only,  
 Mark xi. 13. for the time of figs was not yet<sup>8</sup>.  
 ——— 14. Jesus answered and said unto it, No man eat fruit of thee hereafter,  
 Matt. xxi. 19. and [he] said unto it, Let no fruit grow on thee henceforward for ever.  
 Mark xi. 14. And his disciples heard it.  
 Matt. xxi. 19. And presently the fig-tree withered away.

\* Gr. *one fig tree.*

MARK xi. part of ver. 12, 13, 14.

12 And—he was hungry : 13 And seeing a fig tree—he came—he found nothing but leaves— 14 And—for ever—

<sup>7</sup> If we regard this fig-tree, as a mere emblem, or type, we shall find a beautiful and perfect harmony throughout the whole narrative. The religion of the Jews had now become merely external, it flourished only in appearance : it possessed the leaves, but not the fruits of holiness. The fig-tree, therefore, became the most apt representation of the state of the Jews at that time, and of their consequent destruction, or withering away. Had it been the season of figs, and the fruit already gathered, the tree would not have been so appropriately the object of a curse, or so expressively a type of the Jewish nation. In this, as in many other instances, our Saviour predicted the future by a significant action, or sign, before he judged it expedient to declare it publicly. The parable of the fruitless fig tree (Luke xiii. 7.) bears the same signification.

Another illustration is given of this parable, in reference to the first establishment of the Levitical Priesthood. When an opposition was made to the divine ordination of Aaron, the Levitical Priesthood was ratified and confirmed by the miracle of a dry rod, which in *one night* budded, blossomed, and brought forth fruits. Now, when it was about to be removed, because it had ceased to flourish, or to yield its appointed produce, its fate was prefigured by a contrary miracle, by an apparently flourishing tree reduced as it were, in *one night*, to a dry rod, for ever barren.

The choice of this tree, as an emblem, corresponds with other parts of Scripture, Jer. xxiv. 2. Luke xiii. 6. Micah vii. 1. Cant. xi. 11—13.

<sup>8</sup> The words *καὶ ὄκων* ("the time of figs") signify the time of gathering, i. e. the *fig harvest*. Wetstein's observations are worthy of notice : he says, that if Christ, when approaching a fig tree at the season when figs are ripe, had found nothing but leaves, this would not have afforded a decisive proof that the tree was barren, and deserving of a curse : for had it been ever so fruitful, all the figs might have been previously plucked off. But since before the fig harvest it had abundance of leaves, it might be justly expected to have figs also. Lightfoot remarks, that this cursing injured no one, since, as we learn from St. Matthew, the tree grew by the *way side*.



Jerusalem.

§ 9. *Christ again casts the Buyers and Sellers out of the Temple*<sup>9</sup>.

MARK xi. 15, 16, 17.

Matt. xxi.  
12.

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry *any* vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called \* of all nations the house of prayer? but ye have made it a den of thieves.

\* Or, an  
house of  
prayer for all  
nations.

§ 10. *The Scribes and Chief Priests seek to destroy Jesus.*

MARK xi. 18. LUKE xix. 47, 48.

And he taught daily in the temple.  
And the Scribes and the Chief Priests,  
and the chief of the people,  
heard *it*, and sought how they might destroy him:  
And could not find what they might do:

Luke xix. 47.

Mark xi. 18.

Luke xix. 47.

Matt. xi. 18.

Luke xix. 48.

<sup>9</sup> Dr. Hales having taken for granted that the temple was cleansed on the Tuesday, and not on the Monday, has preferred the order of St. Mark, and made some minor alterations in the position of these events. The foundation of his reasoning is removed by the arguments of Pilkington, which are inserted in the note to section 3, p. 281.

In Matt. xxi. 13. when our Saviour drove the buyers and sellers out of the temple, he said to them, "It is written, My house shall be called an house (not the house) of prayer; but ye have made it a den of thieves;" or, if it be read with an interrogation, "And have ye made it a den of thieves?" "Υμεῖς δὲ αὐτὸν ἐποιήσατε ΣΗΛΑΙΟΝ ΔΗΣΤΩΝ; then the indignation will be increased, from the opposition between "God" and "ye." The same is related by Mark xi. 17. with the same two words, *σπήλαιον ληστῶν*, and so by Luke xix. 46. It may be asked, why the temple should be said by our Saviour to be made *σπήλαιον ληστῶν*, a cave of robbers; was it because there were some who bought and sold in it? or because the money-changers, or those who sold doves, sat there? None of those persons could be called *λησται*, latrones, or public robbers: nor did their business lie in *σπήλαια*, speluncæ, dens or caves, so as to cause the temple, in which they were, to be called *σπήλαιον*. St. John, however, in his account of this matter, mentions a circumstance, without the knowledge of which, the reason of this expression, *σπήλαιον ληστῶν*, in the other three Evangelists, and in Jer. vii. 11. whence it is taken, could not have been understood, and very probably that is the reason why it is mentioned by him, chap. xi. 14, 15. "and (Jesus) found in the temple those who sold oxen and sheep, ΒΟΑΣ καὶ ΠΡΟΒΑΤΑ, and doves, &c.; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen." Now it is well known to those who are moderately versed in antiquity, that the *λησται* were wont to bring into their *σπήλαια*, or caves in the rocks, the oxen and sheep which they had stolen. Such an one was Cacus in Virgil, Æneid. viii. 193. who stole Hercules' oxen,

Hic spelunca fuit, vasto submotâ recessu, &amp;c.

who is called by Propertius, iv. 10. metuendo Raptor ab antro, i. e. *ληστής ἀπὸ σπηλαιοῦ*. Hence *σπήλαιον ληστῶν* in Heliodorus Æthiopic. v. 2. See Plutarch in Sertor. p. 576. Josephus often in Bello Judaico, and in Antiq. xiv. xv. p. 651. ed. Huds. where he makes mention of *ληστῶν τινῶν ἐν σπηλαιοῖς κατοικοῦντων*. So that our Saviour had just reason to resent their profanation of his Father's house; as if he had said, God hath declared in the Scriptures, 'My temple shall be a place of prayer; have ye (supposing it to be read with an interrogation) the boldness to convert it to the use which robbers make of their caves, and to turn it into a receptacle and stall for oxen and sheep? But nobody, I imagine, could have known the meaning and propriety of the words *σπήλαιον* and *ληστῶν*, if St. John had not informed us that oxen and sheep were brought into the temple to be sold; whereby the prophecy of Jer. vii. 11. *Μὴ σπήλαιον ληστῶν ὁ οἶκός μου* (to which our Saviour alludes), was fulfilled; for the temple could not have been called *σπήλαιον*

*τῶν*, had not oxen and sheep been brought into it. See Bowyer.

Mark xi. 18. for they feared him, because all the people was astonished at his doctrine,

Luke xix. 48. [and] \* were very attentive to hear him.

\* Or, *hanged on him.*  
Acta xvi. 14.

LUKE xix. part of ver. 47, 48.

47 —But the Chief Priests and the Scribes—sought to destroy him; 48 —for all the people—

§ 11. *Christ retires in the Evening from the City.*

MARK xi. 19.

19 And when even was come, he went out of the city.

§ 12. *Tuesday—Third Day before the Passover. The Fig Tree is now withered.*

MATT. xxi. 20, 21, 22. MARK xi. 20—27.

Mark xi. 20. ° And in the morning, as they passed by, they saw the fig-tree dried up from the roots. <sup>o</sup> Matt. xxi. 19.

Matt. xxi. 20. And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

Mark xi. 21. And Peter calling to remembrance saith unto him, Master, behold, the fig-tree which thou cursedst is withered away!

—— 22. And Jesus answering saith unto them, † Have faith in God. <sup>†</sup> Or, *Have the faith of God.*

—— 23. For verily I say unto you,

Matt. xxi. 21. If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also

Mark xi. 23. That whosoever shall say unto this mountain <sup>10</sup>, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass;

Matt. xxi. 21. it shall be done,

Mark xi. 23. he shall have whatsoever he saith.

Matt. xxi. 22. And all things, whatsoever ye shall ask in prayer believing, ye shall receive.

Mark xi. 24. Therefore I say unto you, <sup>p</sup> What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. <sup>p</sup> Matt. vii. 7.

—— 25. And when ye stand praying, <sup>q</sup> forgive, if ye have <sup>q</sup> Matt. vi. 14.

רוֹא עֵקֶר was the epithet attached by the Jews to any of their learned or eminent men, who excelled in explaining the difficulties of Scripture (a).

Peter was told, if he had faith he should be able to remove mountains, &c. &c. It is difficult to perceive the immediate connexion between the surprise of Peter, and the exhortation of our Lord. It may possibly refer to the power which was afterwards given to the Apostles to interpret the Scriptures in their spiritual sense, and to change the religion of the world. Such is the supposition of Witsius, that St. Peter understood that Christ, by the withering away of the fig tree, intended to signify the destruction of the Jewish Church; and that Christ alluded, in Mark xi. 23. to that Apostle becoming the means of throwing the mountain (the temple) into the sea (the world): that is, that St. Peter should be chosen to open the doors of the Church to the Gentile world (b).

(a) See Lightfoot. fol. edit. vol. iii. p. 135.

(b) Witsii Melet. Leidens. de ficu maled. sect. xv.

Jerusalem. ought against any : that your Father also which is in heaven may forgive you your trespasses. Mark xi. 25.

But if ye do not forgive, neither will your Father — 26. which is in heaven forgive your trespasses.

MATT. xxi. part of ver. 21.

21 Jesus answered and said unto them, Verily I say unto you—if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea—

§ 13. *Christ answers the Chief Priests, who enquire concerning the Authority by which he acted—Parables of the Vineyard and Marriage Feast.*

MATT xxi. 23, to the end, and xxii. 1—15. MARK xi. 27, to the end, and xii. 1—13. LUKE XX. 1—20.

And it came to pass, *that* on one of those days, they come again to Jerusalem : Luke xx. 1. Mark xi. 27.

And when he was come into the temple, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes, and the elders of the people came unto him as he was teaching, Matt. xxi. 23. Luke xx. 1.

and as he was walking in the temple, and spake unto him, saying, Tell us by what authority doest thou these things? or who is he that gave thee this authority, to do these things? Matt. xxi. 23. Luke xx. 2.

And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. Matt. xxi. 28. — 29. Matt. xxi. 24.

The baptism of John, whence was it? was it from heaven, or of men? answer me. — 25. Mark xi. 30.

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, unto us, Why did ye not then believe him? — 31. Matt. xxi. 25.

But if we shall say, Of men; we fear the people; all the people will stone us: for they be persuaded that John was a prophet: — 26. Luke xx. 6.

they feared the people: for all men counted John, that he was a prophet indeed. Mark xi. 32.

And they answered and said unto Jesus, We cannot tell, whence it was. — 33. Luke xx. 7.

And Jesus answering saith unto them, Neither do I tell you by what authority I do these things. Mark xi. 33.

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. Matt. xxi. 28.

- Matt. xxi. 29. He answered and said, I will not : but afterward he Jerusalem. repented, and went.
- 30. And he came to the second, and said likewise. And he answered and said, I go, Sir : and went not.
- 31. Whether of them twain did the will of *his* father ? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the Publicans and the harlots go into the kingdom of God before you.
- 32. For <sup>r</sup> John came unto you in the way of righteousness, and ye believed him not : but the Publicans and the harlots believed him : and ye, when ye had seen it, repented not afterward, that ye might believe him. r Ch. iii. 1, &c.
- Luke xx. 9. Then began he to speak to the people this parable ;
- Matt. xxi. 33. Hear another parable : There was a certain husbandholder<sup>s</sup>, which planted a vineyard, and hedged it round s Isaiah v. 1. Jer. ii. 21. about,
- Mark xii. 1. and set an hedge about *it*, and digged a place for the wine-fat,
- Matt. xxi. 33. and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country :
- 34. and
- Luke xx. 9. for a long time.
- 10. And at the season,
- Matt. xxi. 34. when the time of the fruit drew near,
- Luke xx. 10. he sent a servant to the husbandmen,
- Mark xii. 2. that he might receive from the husbandmen of the fruit of the vineyard.
- Luke xx. 10. But the husbandmen beat him,
- Mark xii. 3. caught *him*, and beat him, and sent *him* away empty.
- 4. And again he sent unto them another servant ; and at him they cast stones,
- Luke xx. 11. and they beat him also,
- Mark xii. 4. and wounded *him* in the head,
- Luke xx. 11. and entreated *him* shamefully, and sent *him* away empty ;
- Mark xii. 4. shamefully handled.
- Luke xx. 12. And again he sent a third : and they wounded him also, and cast *him* out.
- Mark xii. 5. And again he sent another ; and him they killed, and many others ; beating some, and killing some.
- Luke xx. 13. Then said the lord of the vineyard, What shall I do ? I will send my beloved son : it may be they will reverence *him* when they see him.
- Mark xii. 6. Having yet therefore one son, his well-beloved, he sent him also last,
- Matt. xxi. 37. last of all,
- Mark xii. 6. unto them, saying, They will reverence my son.

Jerusalem.	But when the husbandmen saw the son,	Matt. xxi. 38.
	they reasoned among themselves,	Luke xx. 14.
t Ch. xxvi. 3. John xi. 53.	they said among themselves, This is the heir; † come, let us kill him, and let us seize on his inheritance.	Matt. xxi. 38.
	And they caught him, and cast <i>him</i> out of the vineyard, and slew <i>him</i> .	— 39.
	When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?	— 40.
	They say unto him,	— 41.
	He will come,	Mark xii. 9.
	He will miserably destroy those wicked men, and will let out <i>his</i> vineyard unto other husbandmen, which shall render him the fruits in their seasons.	Matt. xxi. 41.
	Jesus saith unto them,	— 42.
	Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.	— 43.
	And when they heard <i>it</i> , they said, God forbid.	Luke xx. 16.
	And he beheld them, and said, What is this then that is written?	— 17.
u Pp. cxviii. 22. Acts iv. 11.	u Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner <sup>11</sup> : this is the Lord's doing, and it is marvellous in our eyes?	Matt. xxi. 42.
x Is. viii. 14, 15. Rom. ix. 33. 1 Pet. ii. 8.	And whosoever x shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.	— 44.
	And when the Chief Priests and the Scribes and Pharisees had heard his parables, they perceived that he spake of them;	— 45.
	had spoken this parable against them.	Luke xx. 19.
	But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet:	Matt. xxi. 46.
	and they left him, and went their way.	Mark xii. 12.
y Luke xiv. 16. Rev. xix. 9.	And Jesus answered y and spake unto them again by parables, and said,	Matt. xxii. 1.
	The kingdom of heaven is like unto a certain king, which made a marriage for his son,	— 2.
	And sent forth his servants to call them that were bidden to the wedding: and they would not come.	— 3.
	Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and <i>my</i> fatlings <i>are</i> killed, and all	— 4.

<sup>11</sup> To prove that the Jews refer this passage to the Messiah, Schoetgen quotes Rasche ad Micah v. 1, and Abarbanel ad Zachar. iv. 13.—Schoetgen, Hor. Heb. vol. i. p. 174.

- Matt. xxii. 4. things *are* ready; come unto the marriage. But they Jerusalem.  
 — 5. made light of *it*, and went their ways, one to his farm,  
 and another to his merchandise:  
 — 6. And the remnant took his servants, and entreated  
*them* spitefully, and slew *them*.  
 — 7. But when the king heard *thereof*, he was wroth: and  
 he sent forth his armies, and destroyed those murderers,  
 and burned up their city.  
 — 8. Then saith he to his servants, The wedding is ready,  
 but they which were bidden were not worthy.  
 — 9. Go ye therefore into the highways, and as many as  
 ye shall find, bid to the marriage.  
 — 10. So those servants went out into the highways, and  
 gathered together all as many as they found both bad  
 and good: and the wedding was furnished with guests.  
 — 11. And when the king came in to see the guests, he saw  
 there a man which had not on a wedding garment:  
 — 12. And he saith unto him, Friend, how camest thou in  
 hither not having a wedding garment? And he was  
 speechless.  
 — 13. Then said the king to the servants, Bind him hand  
 and foot, and take him away, and cast *him* into outer  
 darkness; there shall be weeping and gnashing of teeth.  
 — 14. <sup>z</sup> For many are called, but few *are* chosen. z Ch. xx. 16.

MATT. xxi. part of ver. 23, 24, 25, 26. ver. 27. part of ver. 34. ver. 35, 36. and part of  
 ver. 37.

23 —the Chief Priests—and said, By what authority doest thou these things? and  
 who gave thee this authority? 24 And Jesus answered and said unto them— 25 —  
 from heaven, or of men? And they reasoned with themselves, saying, If we shall say  
 From heaven; he will say— 26 —<sup>a</sup> for all hold John as a prophet. 27 And they a Ch. xiv. 5.  
 answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you  
 by what authority I do these things. 34 —he sent his servants to the husbandmen,  
 that they might receive the fruits of it. 35 And the husbandmen took his servants,  
 and beat one, and killed another, and stoned another. 36 Again, he sent other ser-  
 vants more than the first: and they did unto them likewise. 37 But—he sent unto  
 them his son, saying, They will reverence my son.

MARK xi. part of ver. 27, 28, 29, 30, 31, 32.

27 —there came to him the Chief Priests, and the Scribes, and the elders, 28 And  
 say unto him, By what authority doest thou these things? and who gave thee this  
 authority— 29 —I will also ask of you one <sup>\*</sup> question, and answer me, and I will \* Or, *thing*.  
 tell you by what authority I do these things. 30 The baptism of John— 31 —Why  
 then did ye not believe him? 32 But if we shall say, Of men—

MARK xii. part of ver. 1, 2, 3, 4. ver. 7, 8. part of ver. 9. ver. 10, 11. and part of  
 ver. 12.

1 And <sup>b</sup> he began to speak unto them by parables, A *certain* man planted a vine- b Matt. xxi.  
33. Luke  
xxii. 9.  
 yard—and built a tower, and let it out to husbandmen, and went into a far country.  
 2 And at the season he sent to the husbandmen a servant— 3 And they— 4 —and  
 sent *him* away— 7 But those husbandmen said among themselves, This is the heir;  
 come, let us kill him, and the inheritance shall be ours. 8 And they took him, and  
 killed *him*, and cast *him* out of the vineyard. 9 What shall therefore the lord of the  
 vineyard do—and destroy the husbandmen, and will give the vineyard unto others.  
 10 And have ye not read this Scripture; <sup>c</sup> The stone which the builders rejected is c Ps. cxviii.  
22.  
 become the head of the corner: 11 This was the Lord's doing, and it is marvellous

Jerusalem. in our eyes? 12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them.

LUKE xx. part of ver. 1. ver. 3, 4, 5. part of ver. 6, 7. ver. 8. and part of ver. 9, 10, 11, 14. ver. 15. part of ver. 16, 17. ver. 18. and part of ver. 19.

1 —came upon *him*, with the elders, 3 And he answered and said unto them, I will also ask you one thing; and answer me: 4 The baptism of John, was it from heaven, or of men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? 6 But and if we say, Of men— 7 And they answered, That they could not tell— 8 And Jesus said unto them, Neither tell I you by what authority I do these things. 9 —A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country— 10 —that they should give him of the fruit of the vineyard—and sent *him* away empty. 11 And again he sent another servant— 14 But when the husbandmen saw him—saying, This is the heir: come, let us kill him, that the inheritance may be ours. 15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them? 16 He shall come and destroy these husbandmen, and shall give the vineyard to others— 17 —<sup>d</sup> The stone which the builders rejected, the same is become the head of the corner? 18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. 19 And the Chief Priests—the same hour sought to lay hands on him; and they feared the people: for they perceived that he—

d Ps. cxviii.  
22.

#### § 14. *Christ replies to the Herodians.*

MATT. xxii. 15—23. MARK xii. 13—18. LUKE xx. 20—27.

Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

And they watched *him*, and sent forth unto him certain of their disciples with the Herodians, spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

And when they were come, they asked him, saying, Master, we know that thou art true, that thou sayest and teachest rightly, neither acceptest thou the person of *any*; and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth:

Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

Shall we give, or shall we not give?

But Jesus perceived their wickedness, and said, knowing their hypocrisy, Why tempt ye me, ye hypocrites?

Shew me the tribute money, bring me a penny, that I may see *it*.

And they brought unto him a \* penny.

And he saith unto them, Whose *is* this image and † su—

They say unto him, Cæsar's. Then saith he unto — 21.

\* In value  
sevenpence  
halfpenny:

Matt. xxii. 15.

Mark xii. 13.

Matt. xxii. 16.

Luke xx. 20.

Mark xii. 14.

Luke xx. 21.

Matt. xxii. 16.

Luke xx. 21.

Mark xii. 14.

Matt. xxii. 17.

Mark xii. 15.

Matt. xxii. 18.

Mark xii. 15.

Matt. xxii. 18.

— 19.

Mark xii. 15.

Matt. xxii. 19.

— 20.

Matt. xxii. 21. them, ° Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. Jerusalem. e Rom. xlii. 7.

Luke xx. 26. And they could not take hold of his words before the people: and

Matt. xxii. 22. When they had heard *these words*, they marvelled

Luke xx. 26. at his answer, and held their peace;

Matt. xxii. 22. and left him, and went their way.

MATT. xxii. part of ver. 16.

16 And they sent out unto him—and teachest the way of God in truth, neither carest thou for any *man*; for thou regardest not the person of men.

MARK xii. part of ver. 13, 14, 15. and ver. 16, 17.

13 And they send—of the Pharisees and of the Herodians, to catch him in *his words*.  
14 —they say unto him, Master, we know that thou art true—Is it lawful to give tribute to Cæsar, or not? 15 —But he—said unto them, Why tempt ye me?— 16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's. 17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

LUKE xx. part of ver. 21. ver. 22, 23, 24, 25. and part of ver. 26.

21 And—saying, Master, we know—but teachest the way of God \*truly: 22 Is it lawful for us to give tribute unto Cæsar, or no? 23 But he perceived their craftiness, and said unto them, Why tempt ye me? 24 Shew me a 'penny. Whose image and superscription hath it? They answered and said, Cæsar's. 25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. 26 —they marvelled—

\* Or, of a truth.

f Matt. xviii. 28.

### § 15. *Christ replies to the Sadducees.*

MATT. xxii. 23—34. MARK xii. 18—28. LUKE XX. 27—41.

Luke xx. 27. Then came to *him*,

Matt. xxii. 23. the same day,

Luke xx. 27. certain of the Sadducees, which deny that there is any resurrection<sup>12</sup>; and they asked him,

-- 28. Saying, Master, Moses wrote unto us, If any man's brother die,

Mark xii. 19. and leave *his wife behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

<sup>12</sup> Bishop Warburton endeavoured to show that the doctrine of the resurrection could not be proved from the law of Moses. He omitted, in this paradoxical attempt, to confute the argument which may be derived from the traditional interpretation of their Scriptures, by the Jews. The Sadducees, like sects in all Churches, became a party, by rejecting the common faith of their countrymen, and by affecting a singularity of opinion. The Jews were accustomed to censure all who denied that the resurrection could be proved from the law: *Hi sunt qui partem non habent in seculo futuro; qui dicunt, legem non esse de cælo, וְהַיְיָרָה מִן הַמַּתִּירִים אֶת תְּהִיית הַמַּתִּירִים בְּעַד הַתּוֹרָה*, et resurrectionem non probari posse ex lege (a).

The Sadducees asked the question that follows, for the purpose of ridiculing the doctrine of the resurrection. In our Lord's answer, he not only rectified their opinions, but so explained the doctrine, as to overthrow the erroneous decision of the Pharisees on the same point; who had decided that if two brothers married one woman, she should be restored at the resurrection to the elder, or to him to whom she had been first married (b).

(a) *Avoda Sacra*, fol. 18. 1. *Sanhedrim*, fol. 90. 1. *Ap. Schoetgen*, *Hornæ Heb.* vol. i. p. 176. (b) The same idea, that in the resurrection, &c. *Matt. xxii. 30.* is found in *Massecheth Derech Erez*, in *Jalkut Rubeni*, fol. 134. 1. *וְלֹא סָפְרָבִיחַ לֹא מִן יִשְׂרָאֵל לְמַעַן יִשְׁבְּחוּ אֶת יְיָ אֱלֹהֵינוּ וְלֹא מִן יִשְׂרָאֵל לְמַעַן יִשְׁבְּחוּ אֶת יְיָ אֱלֹהֵינוּ* neque edunt aut bibunt; in *coelo non sedent (ad mensam) וְשִׁמְרֵיהֶם וְשִׁמְרֵיהֶם* neque liberis generant. It likewise occurs in *Berachoth*, fol. 171. and in *Sohar. Exod.* fol. 48. col. 190. and *Jalkut Rubeni*, fol. 178. 2.



Jerusalem.

Now there were with us  
therefore, seven brethren : and the first,  
when he had married a wife, deceased, and having no  
issue left his wife unto his brother :

Matt. xxii. 25.

Luke xx. 29.

Matt. xxii. 25.

And the second took her to wife, and he died child-  
less.

Luke xx. 30.

And the third  
likewise  
took her, and in like manner the seven also  
had her,  
and they left no children, and died.

—— 31.

Mark xii. 21.

Luke xx. 31.

Mark xii. 22.

Luke xx. 31.

Last of all, the woman died also.

—— 32.

In the resurrection therefore, when they shall rise,  
whose wife shall she be  
of the seven ? for they all had her  
to wife.

Mark xii. 23.

Matt. xxii. 28.

Mark xii. 23.

And Jesus answering said unto them, Do ye not there-  
fore err, because ye know not the Scriptures, neither the  
power of God ?

—— 24.

The children of this world marry, and are given in mar-  
riage.

Luke xx. 34.

In the resurrection they neither marry, nor are given in  
marriage.

Matt. xxii. 30.

But they which shall be accounted worthy to obtain  
that world, and the resurrection from the dead,  
when they shall rise from the dead, they  
neither marry, nor are given in marriage :  
but are as the angels of God  
which are in heaven.

Luke xx. 35

Mark xii. 25.

Luke xx. 35.

Matt. xxii. 30.

Mark xii. 25.

Neither can they die any more : for they are equal  
unto the angels, and are the children of God, being the  
children of the resurrection.

Luke xx. 36.

But as touching the resurrection of the dead,  
now that the dead are raised, even Moses shewed :  
have ye not read in the book of Moses, how in the bush  
God spake unto him, saying, I *am* the God of Abraham,  
and the God of Isaac, and the God of Jacob ?  
God is not the God of the dead, but of the living ;  
for all live unto him :  
ye therefore do greatly err.

Matt. xxii. 31.

Luke xx. 37.

Mark xii. 26.

Matt. xxii. 32.

Luke xx. 38.

Mark xii. 27.

Then certain of the Scribes answering said, Master,  
thou hast well said.

Luke xx. 39.

And after that they durst not ask him any *question*  
*at all*.

—— 40.

And when the multitude heard *this*, they were asto-  
nished at his doctrine.

Matt. xxii. 33.

MATT. xxii. part of ver. 23. ver. 24. part of ver. 25. ver. 26, 27, 28, 29. and part of ver. Jerusalem.  
30, 31, 32.

23 —came to him the Sadducees, <sup>g</sup> which say that there is no resurrection, and <sup>g</sup> Acts xxiii. asked him, 24 Saying, Master, <sup>h</sup> Moses said, If a man die, having no children, his <sup>h</sup> Deut. xxv. brother shall marry his wife, and raise up seed unto his brother. 25 —seven brethren : 5. and the first— 26 Likewise the second also, and the third, unto the <sup>\*</sup> seventh. 27 <sup>\*</sup> Gr. seven. And last of all the woman died also. 28 Therefore, in the resurrection, whose wife shall she be of the seven ? for they all had her. 29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. 30 For—in heaven— 31 —have ye not read that which was spoken unto you by God, saying, <sup>i</sup> Exod. iii. 6. 32 <sup>i</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob ?

MARK xii. ver. 18. part of ver. 19. ver. 20. and part of ver. 21, 22, 23. 25, 26, 27.

18 Then come unto him the Sadducees, which say there is no resurrection ; and they asked him, saying, 19 Master, Moses wrote unto us, If a man's brother die— 20 Now there were seven brethren : and the first took a wife, and dying left no seed. 21 And the second took her, and died ; neither left he any seed ; and the third— 22 And the seven—and left no seed : last of all the woman died also. 23 —of them ? for the seven had her— 25 For—neither marry, nor are given in marriage ; but are as the angels— 26 And as touching the dead, that they rise— 27 He is not the God of the dead, but the God of the living :—

LUKE xx. part of ver. 28, 29. 31. ver. 33. part of ver. 34. 37. and 38.

28 —having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29 There were—took a wife, and died without children. 31 And the third took her ; and in like manner the seven also— 33 Therefore in the resurrection whose wife of them is she ? for seven had her to wife. 34 And Jesus answering said unto them— 37 —at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living—

### § 16. *Christ replies to the Pharisees.*

MATT. xxii. 34—41. MARK xii. 28—35.

Matt. xxii. 34. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

——— 35. Then one of them, *which was* a Lawyer,

Mark xii. 28. one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well,

Matt. xxii. 35. asked him *a question*, tempting him, and saying,

——— 36. Master,

Mark xii. 28. which is the first commandment of all ?

Matt. xxii. 36. which *is* the great commandment in the law ?

Mark xii. 29. And Jesus answered him,

Matt. xxii. 37. [and] said unto him,

Mark xii. 29. The first of all the commandments *is*, Hear, O Israel ; The Lord our God is one Lord :

——— 30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this *is* the first

Matt. xxii. 38. and great commandment.

——— 39. And the second *is* like unto it,

Mark xii. 31. *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Jerusalem. On these two commandments hang all the law and the prophets. Matt. xxii. 40.

And the Scribe said unto him, Well, Master, thou hast said the truth : for there is one God ; and there is none other but he : Mark xii. 32.

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. 33.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*. 34.

MATT. xxii. ver. 37. and part of ver. 38, 39.

k Deut. vi. 5. **37** Jesus — k Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind, and with all thy might, thy neighbour as thyself. LUKE. xii. 10.

MARK xii. part of ver. 28. 30, 31.

**28** —And—asked him— **30** —commandment. **31** And the second is like—

§ 17. *Christ enquires of the Pharisees concerning the Messiah.*

MATT. xxii. 41, to the end. MARK xii. 35, 36, 37. LUKE xx. 41—45.

While the Pharisees were gathered together, Jesus asked them, Matt. xxii. 41.

Saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David* <sup>13</sup>. 42.

And Jesus answered and said unto them, while he taught in the temple, How say the Scribes that Christ is the Son of David? Mark xii. 35. Luke xx. 41. Mark xii. 35.

He saith unto them, How then doth David in spirit call him Lord? Matt. xxii. 43.

For David himself said by the Holy Ghost, in the Book of Psalms, saying, Mark xii. 36. Luke xx. 42. Matt. xxii. 43.

m Psa. cx. 1. **m** The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 44.

<sup>13</sup> That the expected Messiah should be the son of David, was a thing well known among the Jews, and universally acknowledged : see John vii. 42. and is a most powerful proof against them, that the Messiah is come. Their families are now so perfectly confounded, that they cannot trace back their genealogies with any degree of certainty : nor have they been capable of ascertaining the different families of their tribes, for more than sixteen hundred years. Why then should the spirit of prophecy assert so often, and in such express terms, that Jesus was to come from the family of David ; if he were to make his appearance when the public registers were all demolished ? Is it not evident that God designed that the Messiah should come at a time when the public genealogies might be inspected, to prove that it was He who was prophesied of, and that no other was to be expected ? The Evangelists, Matthew and Luke, were so fully convinced of the conclusiveness of this proof, that they appealed to the public registers ; and thus proved to the Jews, from their own records, that Jesus was born of the family mentioned by the prophets. Nor do we find that a Scribe, Pharisee, or any other, ever attempted to invalidate this proof, though it would have essentially served their cause, could they have done it. But, as this has not been done, we may fairly conclude it was impossible to do it. Clarke in loc.

- Mark xii. 37. David therefore himself calleth him Lord ; Jerusalem.  
 Matt. xxii. 45. If David then call him Lord, how is he his son ?  
 ——— 46. And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.  
 Mark xii. 37. And the common people heard him gladly.

MARK xii. part of ver. 36, 37.

36 —The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37 —and whence is he *then* his son ?—

LUKE xx. part of ver. 41, 42, and ver. 43, 44.

41 And he said—How say they that Christ is David's son ? 42 And David himself saith—The Lord said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool. 44 David therefore calleth him Lord ; how is he then his son ?

§ 18. *Christ severely reproves the Pharisees.*

MATT. xxiii. MARK xii. 38, 39, 40. LUKE xx. 45, to the end.

- Luke xx. 45. Then, in the audience of all the people,  
 Matt. xxiii. 1. spake Jesus to the multitude, and to his disciples :  
 Mark xii. 38. And he said unto them in his doctrine,  
 Matt. xxiii. 2. The Scribes and the Pharisees sit in Moses' seat :  
 ——— 3. All therefore whatsoever they bid you observe, *that* observe and do ; but do not ye after their works : for they say and do not.  
 Mark xii. 38. Beware of the Scribes,  
 Matt. xxiii. 4. <sup>n</sup> For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders ; but they *themselves* will not move them with one of their fingers. n Luke xi. 46.  
 ——— 5. But all their works they do for to be seen of men : they  
 Mark xii. 38. love to go in long clothing,  
 Matt. xxiii. 5. <sup>o</sup> they make broad their phylacteries, and enlarge the borders of their garments, o Num. xv. 38.  
Deut. xxii. 12.  
 ——— 6. <sup>p</sup> And love the uppermost rooms at feasts, and the chief seats in the synagogues, p Luke xx. 46.  
 ——— 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.  
 Luke xx. 47. Which devour widows' houses, and for a shew,  
 Mark xii. 40. for a pretence,  
 Luke xx. 47. make long prayers : the same shall receive greater damnation.  
 Matt. xxiii. 8. <sup>q</sup> But be not ye called Rabbi : for one is your Master, q James iii. 1. *even* Christ ; and all ye are brethren.  
 ——— 9. And call no *man* your father upon the earth : <sup>r</sup> for r Mal. i. 6. one is your Father, which is in heaven.  
 ——— 10. Neither be ye called Masters : for one is your Master, *even* Christ.  
 ——— 11. But he that is greatest among you shall be your servant.

whosoever shall exalt himself shall be abased ; Mat. xxiii. 12.  
 and he that shall humble himself shall be exalted.

But Luke xi. 52. But <sup>t</sup> woe unto you, Scribes and Pharisees, hypocrites ! — 13.

for ye shut up the kingdom of heaven against men : for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

Woe unto you, Scribes and Pharisees, hypocrites ! — 14.  
 for ye devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation.

Woe unto you, Scribes and Pharisees, hypocrites ! — 15.  
 for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor ! — 16.

Ye fools and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ? — 17.

And, Whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is <sup>\*</sup> guilty. — 18.

\* Or, debtor.  
or, bound.

Ye fools and blind : for whether *is* greater, the gift, or the altar that sanctifieth the gift ? — 19.

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. — 20.

And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. — 21.

And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. — 22.

Woe unto you, Scribes and Pharisees, hypocrites ! — 23.  
u Luke xi. 42. <sup>u</sup> for ye pay tithe of mint, and <sup>†</sup> anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith : these ought ye to have done, and not to leave the other undone.

† Gr. ἀνθηθον, διλι.

Ye blind guides, which strain at a gnat, and swallow a camel. — 24.

Woe unto you, Scribes and Pharisees, hypocrites ! — 25.  
x Luke xi. 39. <sup>x</sup> for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

*Thou* blind Pharisee<sup>14</sup>, cleanse first that *which* is — 26.

<sup>14</sup> Our Lord, no longer under restraint from fear of apprehension, as he was now on the point of offering Himself a willing victim, reproached the Pharisees in the strongest terms, in the presence of all the people, for their shameful pride and hypocrisy, and for their wilful misapprehension of the spirit and intent of the law of Moses. In this passage he seems particularly to allude to the custom prevalent among the more ostentatious of them, but condemned by others, of covering their head and eyes, lest they should look even upon the wickedness of the world, upon wicked men, or upon any thing which might incite them to evil. In consequence of this practice, they would sometimes strike against a wall, and cover themselves with blood. The Talmudist who describes it,

- Mat. xxiii. 26. within the cup and platter, that the outside of them may be clean also. Jerusalem.
- 27. Woe unto you, Scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.
- 28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- 29. Woe unto you, Scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
- 30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
- 31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
- 32. Fill ye up then the measure of your fathers.
- 33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?
- 34. Wherefore, behold, I send unto you prophets, and wise men, and scribes : and *some* of them ye shall kill and crucify ; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city :
- 35. That upon you may come all the righteous blood shed upon the earth, <sup>y</sup> from the blood of righteous Abel y Gen. iv. 8. unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
- 36. Verily I say unto you, All these things shall come upon this generation.
- 37. <sup>z</sup> O Jerusalem, Jerusalem, *thou* that killest the prophets, <sup>a</sup> and stonest them which are sent unto thee, how often would <sup>b</sup> I have gathered thy children together, even as a hen gathereth her chickens under *her* wings <sup>15</sup>, and ye would not !

<sup>z</sup> Luke xiii. 34.  
<sup>a</sup> 2 Chron. xxiv. 1.  
<sup>b</sup> 2 Esd. i. 30.

בני לרמות ביה eos hoc non fecisse ad gloriam Dei, sed ut homines deciperent. Vides (Schoetgen adds) ergo Judæos *ἀνοκατακρίτους*, et veritatem Servatoris etiam inimicorum ipsius testimonio comprobata (a). It must, however, be remembered, that the Pharisees did but disguise the traditional truth received from their ancestors. Bishop Blomfield has admirably discussed this subject, with great skill and learning. His conclusions may be expressed in that of Schoetgen.

Quamvis vero Christus Phariseos tantopere refutat, non tamen existimandum est, ipsum omnes Judæorum doctrinas absolute rejecisse. Credibile quippe est in antiquiore Judæorum Ecclesia circa et post Esræ tempora multa viguisse Veritatis antiquæ ac nondum depravatæ vestigia. Veritatis, inquam, illiusque tum quod ad dogmata, tum quod ad mores spectat consideratæ. Quæcumque ergo cum œconomiâ novâ et perfectione, quam a nobis Christus requirit, conveniebant, illa omnia retinuit. Unde non mirum, multa a Lightfoot et nobis ex Pandectis Judæorum adferri potuisse, quæ cum doctrinâ Salvatoris omnino conveniunt. Fermentum Pharisæicum omnia polluerat. Schoetgen, vol. i. p. 27.

<sup>15</sup> When a Gentile was converted to Judaism, he was said to have come תחת כנפי השכינה, under

(a) Anich, fol. 127. 4. ap Schoetgen, Horæ Hebraicæ, &c. vol. i. p. 205. Bishop Blomfield's tract, Knowledge of Jewish Traditions essential to an accurate Interpretation of the New Testament.

Jerusalem.

Behold, your house <sup>16</sup> is left unto you desolate.

Mat. xxiii. 38.

For I say unto you, Ye shall not see me henceforth, ——— 39.  
till ye shall say, Blessed is he that cometh in the name  
of the Lord.

MATT. xxiii. part of ver. 1.

1 Then—saying—

MARK xii. part of ver. 38. and ver. 39, 40.

c Matt. xxiii.  
14.

38 —which—and *love* salutations in the market-places, 39 And the chief seats in the synagogues, and the uppermost rooms at feasts; 40 <sup>c</sup> Which devour widows' houses, and—make long prayers: these shall receive greater damnation.

LUKE xx. part of ver. 45. and ver. 46.

d Mrtt. xxiii.  
5.

45 —he said unto his disciples, 46 <sup>d</sup> Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts.

§ 19. *Christ applauds the liberality of the poor Widow.*

MARK xii. 41, to the end. LUKE xxi. 1—5.

And Jesus sat over against the treasury,

Mark xii. 41.

And he looked up,

Luke xxi. 1.

\* *A piece of brass money:*  
see Matt. x. 9.

and beheld how the people cast \* money into the treasury: and many that were rich cast in much.

Mark xii. 41.

And there came

————— 42

† It is the seventh part of one piece of that brass money.

also a certain poor widow,

Luke xxi. 2.

and she threw in two † mites <sup>17</sup>, which make a far-thing.

Mark xii. 42.

the wings of the Shechinah. In using this expression, therefore, our Lord again asserted his divinity, and reminded the Jews of the doctrine he had before taught Nicodemus, that the people of Israel themselves were required to enter into his kingdom as new creatures, as proselytes to a new dispensation.—See many instances in Schoetgen, *Hor. Heb.* vol. i. p. 208.

The remark of Dr. Hales on this passage appears to me to be too refined and hypercritical, and censures unjustly the translation in the authorized version. He observes, "the word in the original is *ὄρνις*, which is generic; and surely more applicable to that noblest of birds, the eagle and his brood, than to the 'hen and chickens' of the English Bible." And he supposes that our Lord, "as the tutelary God of Israel, alludes to his former comparison, in the divine ode of the parent eagle, training his young brood, after he had brought them on eagles' wings to himself, to Mount Sinai (a)."<sup>16</sup> This learned writer, however, has not taken into consideration, that the comparison of the hen and chickens was known from the earliest times to the Jews, and was frequent and familiar among them; and that this humble metaphor was much more suited to the genius and nature of the Christian religion. When the tribes of Israel, under the guidance of the God of their fathers, departed from the wilderness, with the fierceness and fearlessness of youthful and impetuous warriors; when they seized upon their divinely-conquered provinces, and triumphed in the spoil of their enemies, they were as justly, as they were sublimely, compared to the young eagles soaring from their inaccessible heights at the call of their parent, and darting like lightning upon their ignoble prey. The comparison of our Lord is consistent with the nature and design of his more perfect dispensation of reconciliation and love. His disciples, like their Master, were to be meek and lowly in spirit, and they were to be sheltered and nourished under the saving wings of their kind and merciful Protector.

<sup>16</sup> The ancient Jews were accustomed to call the temple *הבית*, "the House," to shew its great superiority to any other building. They called it likewise "*domus sanctuarii*," *בית המקדש*, and *בית שלמים*, "*domus æterna*" (b). And this house, or temple, which has now, for near eighteen centuries, continued desolate, in fulfilment of the prophecy in the next verse, shall be again rebuilt, and on the mountains of Israel the tribes shall again plant the olive and the vine, and offer up their praises and thanksgiving in a more glorious temple than that of Solomon. "Glorious things shall be spoken of thee, thou city of God."

<sup>17</sup> A curious law, which prevailed among the Jews at that time, prohibited *one* mite, as we translate the word *λεπτόν*, to be put into the treasury. The poor widow, therefore, in casting *two* mites,

Mark xii. 43. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury :

Luke xxi. 4. For all these have of their abundance cast in unto the offerings of God : but she of her penury hath cast in

Mark xii. 44. all that she had, *even* all her living.

MARK xii. part of ver. 42. 44.

42—a certain poor widow— 44 For all *they* did cast in of their abundance ; but she of her want did cast in—

LUKE xxi. part of ver. 1. 2. ver. 3. and part of ver. 4.

1—and saw the rich men casting their gifts into the treasury. 2 And he saw—casting in thither two mites. 3 And he said, Of a truth I say unto you, That this poor widow hath cast in more than they all : 4—all the living that she had.

§ 20. *Christ foretells the Destruction of Jerusalem, the End of the Jewish Dispensation, and of the World*<sup>18</sup>.

MATT. xxiv. 1—36. MARK xiii. 1—32. LUKE xxi. 5—34.

Matt. xxiv. 1. And Jesus went out, and departed from the temple.

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her little all, into the treasury, gave the smallest sum permitted by the law. לֹא יִתֵּן אִיִּם פְּרוּטָה, non ponat homo λεπτόν in cistam eleemosynarum.—Bava Bathra, fol. x. 2. ap. Schoetgen, Hor. Heb. vol. i. p. 250.

<sup>18</sup> ON THE DESTRUCTION OF JERUSALEM.

In the ancient times of the world, when all mankind began to apostatize from the faith of their fathers, it pleased the true God to select the illustrious ancestor of the now scattered sons of Israel, to maintain and perpetuate the true religion. Thus, for a long series of ages, the God of Nature demonstrated to the whole world that He was the God of the Church also, by the most stupendous miracles in favour of the chosen family of Abraham. For them the sea was divided, the tides of rivers were stopped, and the waters rose up in heaps. Fountains broke forth in the desert ; decay approached not their garments, nor fatigue their limbs. The god of the idolaters stood still in the temple of Heaven, and the moon paused in her course at the voice of a mortal. For them the fire descended from heaven. God himself reigned over them, enthroned in a pillar of fire at night, and a cloud by day. He was their king, He was their deliverer. Whatever were their wanderings or deviations from his institutions ; continued miracles, and the spirit of prophecy, demonstrated the perpetual superintendence of a presiding Providence. The records, handed down from their fathers, have been faithfully preserved ; and we are there assured that the same power which ordained these wonders for the family of Abraham in the olden times, will never leave them, nor forsake them : “ Can a woman forget her sucking child ? yea, they may forget, yet will I not forget thee.”

Is God unchangeable ? Is he a man, that he should lie : or the son of man, that he should repent ? To what condition are his people reduced ? Nearly two thousand years have elapsed since their holy city was burnt with fire, and their nation scattered among their insulting Gentile brethren. To the intolerable sufferings of the sons of Israel during this long period, it is not necessary to make further allusion. They are stamped on every page of history. The Jews are still dispersed over every part of the known world. “ Among us, but not of us,” they wander over the earth, banished from their holy city, from that city which was the joy of the whole earth, the residence of their prophets, the seat of the greatness of their kings, the home, and the capital, as they fondly believed, of their expected Messiah. From the contemplation of the former splendour, and present depression of the house of Israel, I would request the modern Jew, who believes in the truth of those sacred books which have been transmitted to him from his illustrious ancestors, to propose to himself this question, Whether it is probable that the God of their fathers should thus consign the peculiarly favoured family of Abraham to exile and misery the most intolerable, for so long a space of time, without some adequate cause ? Is it probable that Jerusalem, the holy city, the city of the great King, should be burnt with fire, and be trodden under foot of the Gentiles, and no warning voice be given, either by miracle, or by prophecy ? When the Chaldeans polluted the



Jerusalem. And as he went out of the temple, one of his disciples  
 Mark xlii. 1.

sacred territory, and destroyed the carved work of the first temple, Ezekiel denounced the coming vengeance; and Jeremiah wept night and day for the transgression of the daughter of his people. When a greater and more lasting punishment was about to be inflicted, was it not to be expected that a prophet should arise among the people of God, to appeal to them, with the stern dignity of Ezekiel, or the tender, yet majestic, eloquence of Jeremiah? The books of the Christian Scriptures alone solve this difficulty, and assure them that this expectation was not unreasonable. They tell them that the greatest of all prophets appealed to them: the Son of David addressed them, but they would none of his reproof; He foretold, in his very last prediction, with sympathizing energy, the fearful destruction that awaited their beloved city, and its unbelieving inhabitants; offering at the same time the means of salvation to the faithful few.

At this time the Jews, through all ranks and classes, were zealous for the law of their fathers; so that they were willing to persecute every one, even of their own nation, who spoke but with indifference of its sanctions. Must not, then, some *unacknowledged* and *proportionate* crime have been committed, which could thus call down the judgment of the God of their fathers? The Christian Scriptures alone can solve the mystery, and vindicate the unchangeableness of the God of Israel. Here is related the hitherto unrepented and proportionate crime. They rejected their long promised Messiah; they crucified the Lord of life; and they nailed him to the cross; they clamoured for his blood. For this their holy city is left unto them desolate; for this they have been for so many centuries the scorn, and outcasts of mankind. The fall of Jerusalem, the miseries of its inhabitants, and the evils that have so long pursued the sons of Israel, have been uniformly regarded as monuments of the truth of Christianity, and the most undeniable and solemn appeal to the Jewish nation. And as this prediction of our Lord is the most remarkable in the New Testament; so also are the destruction it predicts, and the present condition of the Jews, without any exception whatever, the most calamitous, and the most striking, and, on all known principles of action, the most unlooked for, unaccountable events in history.

Let us now consider the occasion on which the predictions were spoken. When our Saviour pronounced his pathetic lamentation over Jerusalem, he was in the temple, surrounded by the multitude and his own disciples; when he left it, "his disciples came to him for to show him the buildings of the temple, how it was adorned with goodly stones and gifts." They seemed, by this action, to infer that such a magnificent edifice could not be destroyed. But, as our Saviour had prophesied its total ruin and desolation, they were anxious to know more of these things; and, as soon as he had disengaged himself from the multitude, they come unto him privately, as he was sitting on the Mount of Olives, and intreat him to tell them, when will these things be, and what the sign of thy coming, and (τῆς συντέλειας τοῦ αἰῶνος) of the end of the world? From this question, it appears evident that the disciples viewed the coming of Christ and the end of the world or age, as events nearly related, and which would indisputably take place together: they had no idea of the dissolution of the Jewish polity, with its attendant miseries, as really signified by, or included in, either of these events. They imagined, perhaps, a great and awful change in the physical constitution of the universe, which they probably expected would occur within the term of their own lives; but they could have no conception of what was really meant by the expression which they employed, the coming of Christ. "From their very childhood," says a judicious and penetrating commentator, "they imagined that the temple would stand to the end of time: and this notion was so deeply fixed in their minds, that they regarded it as impossible for the temple to be overthrown, while the structure of the universe remained. As soon therefore as Christ told them that the temple would be destroyed, their thoughts instantly ran to the consummation of all things. Thus they connect with the destruction of the temple, as things inseparable, the coming of Christ and the end of the world." Rosenmüller observes on this passage, "it is certain that the phrase ἡ συντέλεια τοῦ αἰῶνος, is understood in the New Testament (Matt. xiii. 39, 40. 49. xxviii. 20.) of the end of the world. The disciples spoke according to the opinions of their countrymen, and believed that the end of this world, and the beginning of a new one, would follow immediately upon the destruction of the temple (a)."

The coming of Christ, and the end of the world, being therefore only different expressions to

(a) Discipuli communi Judæorum occupati errore arbitrabantur, Messiam præsentem Gentium victorem extitutum, atque triumphorum suorum celebritate universum, qua patet, orbem esse impleturum; porro ex ejus victoriis profundissimam pacem regni ejus esse extitutum, in qua felicissima futura esset eorum, qui in partes regni ejus venirent, apostolorum et discipulorum conditio: tum denique unam veram religionem, sublato omni disensu, idololatriâ et falsâ prophetiâ submotâ, orbem terrarum esse occupaturum. Hanc vero παρασίαν illustrationem esse signa quædam luculenta, vel extraordinarios quosdam eventus, quibus adesse jam eum ad regnum ejusmodi capessendum constet, recepta tum fuit et hodie adhuc est Judæorum opinio, &c. Rosenmüller Scholia in Matt. vol. 1. p. 469-70. Rosenmüller refers in this last sentence to the custom said to be observed among the Jews of opening their windows in a thunder storm, in expectation of their Messiah.

Matt. xxiv. 1. (his disciples) came to *him* for to shew him the buildings Jerusalem. of the temple;

denote the same period as the destruction of Jerusalem, the purport of the disciples' question plainly is, When shall the destruction of Jerusalem be—and what shall be the signs of it? The latter part of the question is the first answered; and our Saviour foretells, in the clearest manner, the *signs* of his coming, and the destruction of Jerusalem. He then passes on to the other part of the question, concerning the *time* of his coming. History is the only certain interpreter of prophecy; and by a comparison of the two, we shall see with what stupendous accuracy the latter has been accomplished. Our blessed Saviour foretells, as the *first* sign of his coming, that there should be false prophets, (Matt. xxiv. 4, 5.) adding (Luke xxi. 8.) “the time draweth near;” and we find, in a very short time, this prophecy began to be realized. Very soon after our Lord's decease, Simon Magus appeared, and bewitched the people of Samaria, &c. (Acts viii. 9, 10.) See also Acts xxi. 38.

Of the same stamp and character was also Dositheus, the Samaritan, who pretended that he was the Christ foretold by Moses.

About twelve years after the death of our Lord, when Cuspius Fadus was procurator of Judæa, arose an impostor of the name of Theudas, who said he was a prophet, and persuaded a great multitude to follow him with their best effects to the river Jordan, which he promised to divide for their passage; “and, saying these things,” says Josephus, “he deceived many:” almost the very words of our Lord.

A few years afterwards, under the reign of Nero, while Felix was procurator of Judæa, impostors of this stamp were so frequent, that some were taken and killed almost every day. Jos. Ant. b. xx. c. 4. and 7. It was a just judgment for God to deliver up that people into the hands of *false* Christs, who had so willingly rejected the *true* one.

The next signs given by our Lord, are, “Wars and rumours of wars,” &c. These may be seen in Josephus (b. xviii. c. 9. War, b. xi. c. 10), especially as to the rumours of wars, when Caligula ordered his statue to be set up in the temple of God, which the Jews having refused, had every reason to expect a war with the Romans; and were in such consternation on the occasion, that they even neglected to till the ground: but their fears were soon dissipated by the timely death of that emperor.

“Nation shall rise up against nation.” This portended greater disturbances than those which took place under Caligula, in the latter times of Claudius, and in the reign of Nero. It foretold the dissension, insurrections, and mutual slaughter of the Jews, and those of other nations, who dwelt in the same cities together; as particularly at Cæsarea, where the Jews and Syrians contended about the right of the city, which ended in the total expulsion of the Jews, above 20,000 of whom were slain. The whole Jewish nation, being exasperated at this, flew to arms, and burnt and plundered the neighbouring cities and villages of the Syrians, making an immense slaughter of the people. The Syrians, in return, destroyed not a less number of the Jews. At Scythopolis they murdered upwards of 13,000; at Ascalon they killed 2500; at Ptolemais they slew 2000, and made many prisoners. The Tyrians also put many Jews to death, and imprisoned more: the people of Gadara did likewise; and all the other cities of Syria, in proportion as they hated or feared the Jews. At Alexandria the Jews and Heathens fought, and 50,000 of the former were slain. The people of Damascus conspired against the Jews of that city, and, assaulting them unarmed, killed 10,000 of them.

“Kingdom against kingdom.” This portended the open wars of different tetrarchies and provinces against each other. That of Jews and Galileans against the Samaritans, for the murder of some Galileans going up to the feast of Jerusalem, while Cumanus was procurator. That of the whole nation of Jews against the Romans and Agrippa, and other allies of the Roman empire; which began when Gessius Florus was procurator; and that of the civil war in Italy, when Otho and Vitellius were contending for the empire. It is worthy of remark, that the Jews themselves say, “In the time of the Messiah, wars shall be stirred up in the world; nation shall rise against nation, and city against city.” Sohar Kadash. Again, Rab. Eleasar, the son of Abina, said, “When ye see kingdom rising against kingdom, then expect the immediate appearance of the Messiah.” Berashith Rabba, sect. 42.

“There shall be famines and pestilences, and earthquakes in divers places.” And we find a famine foretold by Agabus (Acts xi. 28), which is mentioned by Suetonius, Tacitus, and Eusebius, which came to pass in the days of Claudius Cæsar; and was so severe at Jerusalem, that Josephus says (Ant. b. xx. c. 2), many died for lack of food. Pestilences are the usual attendants of famines; as the scarcity and badness of provisions generally produce epidemic disorders. There were several earthquakes likewise in those times to which our Lord refers; particularly one at Crete, in the reign of Claudius; one at Smyrna, Miletus, Chios, and Samos; one at Rome, mentioned by Tacitus;

Jerusalem. how it was adorned with goodly stones and gifts,  
 [and] saith unto him, Master, see what manner of stones Mark xiii. 1.  
 and what buildings are here!

and one at Laodicea, in the reign of Nero, in which the city was overthrown, as were likewise Hierapolis and Colosse; one at Campania, mentioned by Seneca; and one at Rome, in the reign of Galba, mentioned by Suetonius, in the life of that emperor. Add to all these a dreadful one in Judæa, mentioned by Josephus (War, b. iv. c. 4), accompanied by a dreadful tempest, violent winds, vehement showers, and continual lightnings and thunders; which led many to believe that these things portended some uncommon calamity.

"That there shall be fearful sights and great signs from heaven" (Luke xxi. 11). Josephus, in his preface to the Jewish war, mentions, that a star hung over the city like a sword; and a comet continued a whole year. The people being assembled at the feast of unleavened bread, at the ninth hour of the night, a great light shone about the altar and the temple; and this continued for half an hour. The eastern gate of the temple, which was of solid brass, and could hardly be shut by twenty men, and was fastened by strong bars and bolts, was seen at the sixth hour of the night to open of its own accord! Before sunset there were seen, over all the country, chariots and armies fighting in the clouds, and besieging cities. At the feast of Pentecost, when the priests were going into the inner temple by night, to attend their service, they heard first a motion and noise, and then a voice as of a multitude, saying, "Let us depart hence." What Josephus reckons one of the most terrible signs of all was, that one Jesus, a country fellow, four years before the war began, and when the city was in peace and plenty, came to the feast of tabernacles, and ran crying up and down the streets, day and night: "A voice from the East, a voice from the West! a voice from the four winds! a voice against Jerusalem and the temple! a voice against the bridegroom and the bride! and a voice against all the people!" Though the magistrates endeavoured, by stripes and tortures, to interrogate him, they could obtain no answer but the mournful cry of, "Woe, woe to Jerusalem!" and this he continued to do for several years together, going about the walls, and crying with a loud voice, "Woe, woe to the city, and to the people, and to the temple!" and, as he added, "Woe, woe to myself," a stone from some sling or engine struck him dead on the spot!

These were indeed fearful signs and wonders; and there is not a more credible historian than the one who relates them, who appeals to the testimony of those who saw and heard them. But an additional evidence is given to his relation by the Roman historian Tacitus, who presents us with a summary account of the same occurrences; and "as the testimonies of Josephus and Tacitus confirm the predictions of Christ, so the predictions of Christ confirm the wonders recorded by these historians (b)." But these were only the beginnings of sorrows (Matt. xxiv. 8), and from the calamities of the nation in general, Christ passes to those of the Christians in particular (xxiv. 9. Mark xiii. 9. 11. Luke xxi. 13, 14, 15). We need look no further than the Acts of the Apostles for a melancholy proof of the truth of these predictions. But although the followers of Christ's religion were persecuted beyond measure, it is a remarkable fact, and a signal act of Divine Providence, that none of the Christians perished in the destruction of Jerusalem. So literally was that assertion fulfilled, "There shall not an hair of your head perish." And, notwithstanding the persecutions and calamities of the Christians, it was prophesied, "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." And accordingly we find, from the writers of the history of the Church, that before the destruction of Jerusalem the Gospel was not only preached in the Lesser Asia, and Greece, and Italy, but as far northward as Scythia, as far southward as Ethiopia, as far eastward as Parthia and India, and as far westward as Spain and Britain. Agreeably to this, Eusebius (c) informs us that the Apostles preached the Gospel in all the world, and some of them (probably either St. Simon or St. Paul) passed beyond the ocean to the Britannic Isles. Theodoret likewise affirms, that the Apostles had induced every nation and kind of men to embrace the Gospel; among whom he reckons particularly the Britons: and St. Paul himself declares, the Gospel "is come into all the world, and preached to every creature under heaven;" and (in Rom. x. 18) he elegantly applies to the lights of the Church these words of the Psalmist, "Their sound went into all the earth, and their words unto the ends of the world." And all this was fulfilled to convince every nation of the crying sin of the Jews, in crucifying the Lord of glory, and of the justice of God's judgment upon them. And then came the end, the time of the destruction of Jerusalem, and of the Jewish polity, when the abomination of desolation stood in the holy place. The verses (15 and 16 of Matt. xxiv) are explained by the parallel passage in Luke xxi. 20, 21. The Roman army is the abomination of desolation spoken of by Daniel the prophet, chap. ix. and xi. and it is so called, from its ensigns and images,

(b) Jortin. (c) Demonst. Evang. lib. iii. cap. 5. sect. 112, edit. Paris, 1628. and Theodor. serm. ix. tom. iv. p. 613. edit. Paris, 1642. ap. Jortin.

Mark xiii. 2. And Jesus answering said unto him, Seest thou these Jerusalem great buildings?

which were abominations to the Jews; and Josephus informs (*d*) us, that after the city was taken, the Romans brought these ensigns into the temple, placed them over against the eastern gate, and there sacrificed to them.

“Then let them which be in Judæa flee into the mountains.” This counsel was remembered, and wisely followed by the Christians afterwards. And we find it accordingly most providentially ordered, that Jerusalem should be encompassed with armies, and yet that the Christians should have favourable opportunities of making their escape. Josephus (sect. iv. p. 1102. edit. Hudson) tells us that Cestius Gallus, in the twelfth year of Nero, if “he had been inclined to break through the walls of the city by force, would instantly have taken it, and put an end to the war;” but, contrary to the expectation of all, and without any just cause, he departed. Vespasian was deputed in his place, as governor of Syria, and to carry on the wars against the Jews; and when he had subdued all the country, and was preparing to besiege Jerusalem, the death of Nero, and soon afterwards that of Galba, compelled him, from the disturbances and civil wars that ensued in his own country, to defer for some time his plan of operations against Jerusalem. These apparently incidental delays enabled the Christians to provide for their safety; and Eusebius and Epiphanius inform us, that all who believed in Christ left Jerusalem, and fled to Perea, and other places beyond the river Jordan. Josephus also remarks, after the retreat of Cestius Gallus, “Many of the illustrious Jews departed from the city, as from a sinking ship.” After this period, when Vespasian was confirmed in the empire, Titus surrounded the city with a wall, thirty-nine furlongs in dimensions, strengthened with thirteen forts, so that, Josephus says, “with all means of escaping, all hope of safety was cut off from the remaining Jews.” So marvellously did our blessed Saviour ensure, by his prophecy, deliverance to those who believed on him, and had faith in his promises: and so always “The Lord knoweth how to deliver the godly out of temptations,” 2 Pet. ii. 9. Our Saviour makes use of the expressions in Mark xiii. 15. and Matt. xxiv. 18. to signify that the departure of the Christians must be as sudden and hasty as Lot’s from the destruction of Sodom.

“For then shall be great tribulation.” No history can furnish us with a parallel to the calamities and miseries of the Jews: rapine, murder, famine, and pestilence, within; fire and sword, and all the horrors of war without. Our Lord wept at the foresight of these calamities; and it is almost impossible for any humane person to read the relation of them in Josephus, without weeping also. St. Luke, chap. xxi. 22. calls these the days of vengeance, that all things which were written might be fulfilled. These were the days in which all the calamities predicted by Moses, Joel, Daniel, and other prophets, as well as those foretold by our Saviour, met in one common centre, and were fulfilled in the most terrible manner on that generation. These were the days of vengeance in another sense, as if God’s judgments had certain periods and revolutions; for it is remarkable, that the temple was burnt by the Romans in the same month, and on the same day of the month, on which it had been burned by the Babylonians. See Josephus, War, b. vi. c. 4. Josephus computes the number of those who perished in the siege at eleven hundred thousand, besides those who were slain in other places, War, b. vi. c. 9; and if the Romans had gone on destroying in this manner, the whole nation of the Jews would in a short time have been utterly extirpated: but, for the sake of the elect (the Jews), that they might not be entirely destroyed, and, for the sake of the Christians particularly, the days were shortened.

Josephus relates, that the Jews themselves first set fire to the porticos of the temple, and then the Romans; when one of the soldiers, neither waiting for the word of command, nor fearing to perpetrate such an action, but hurried on by a divine impulse, threw a burning brand in at the golden window, and thereby set fire to the buildings of the temple itself. Yet Titus was still for preserving the holy place, but the anger and hatred of his soldiers against the Jews overcame their reverence for their general; a soldier in the dark set fire to the doors, and thus, as Josephus says, “the temple was burnt, contrary to the will of Cæsar.” The Romans burnt the most extreme parts of the city, and dug up the foundations of the walls, reserving only three towers, and a part of the wall, as a memorial of their own valour, and for the better encampment of the soldiers. Afterwards, we read in the Jewish Talmud, and in Maimonides, that Terentius Rufus, who was left to command the army, did with a ploughshare tear up the foundation of the temple; thereby signally fulfilling the prophecy of Micah iii. 12. Eusebius too affirms, that it was ploughed up by the Romans, and that he saw it lying in ruins. So literally were our Saviour’s words accomplished, in the ruin and desolation of the city and of the temple! Josephus further asserts, that there was no part of Judæa which did not partake of the calamities of the capital city. The Romans pursued, and took, and slew the Jews every where; fulfilling again that prediction, “Whosoever the carcase is (the Jewish nation, morally and judicially dead), there will the eagles (the Romans, whose ensign was an eagle) be gathered together.”

(d) Antiq. lib. xviii. cap. 6. sect. 3. ed. Hudson.

Jerusalem.	See ye not all these things? <i>As for</i> these things which ye behold, Verily I say unto you, the days will come, in the which e there shall not be left here one stone upon another, that shall not be thrown down.	Matt. xxiv. 2. Luke xxi. 6. Matt. xxiv. 2. Luke xxi. 6. Matt. xxiv. 2.
e Luke xix. 44.	And as he sat upon the mount of Olives over against the temple, the disciples, Peter, and James, and John, and Andrew, came unto him privately, asked him privately, And they asked him, saying, Master, but Tell us when shall these things be? and what <i>shall be</i> the sign of thy coming, and of the end of the world? when all these things shall be fulfilled? And Jesus answering them began to say unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. * and the time draweth near: go ye not therefore after them.	Mark xiii. 3. Matt. xxiv. 3. Mark xiii. 3. Matt. xxiv. 3. Mark xiii. 3. Luke xxi. 7. Matt. xxiv. 3. Mark xlii. 4. —— 5. Matt. xxiv. 4. —— 5.
* Or, and, The time, Matt. iii. 2. and iv. 17.	And ye shall hear of wars and rumours of wars: But when ye shall hear of wars, and rumours of wars, and commotions, be not terrified: see that ye be not troubled, for all <i>these things</i> must needs first come to pass, but the end <i>shall not be</i> yet.	Luke xxi. 8. Matt. xxiv. 6. Luke xxi. 9. Mark xiii. 7. Luke xxi. 9. Matt. xxiv. 6. Mark xiii. 7. Luke xxi. 9. Mark xiii. 7.

Jerusalem also, according to the prediction of our Lord, was to be trodden down by the Gentiles. Accordingly it has never since been in the possession of the Jews. It was first in subjection to the Romans, afterwards to the Saracens, then to the Franks, next to the Mamelukes, and now to the Turks. Thus has the prophecy of Christ been most literally and terribly fulfilled, on a people who are still preserved, as continued monuments of the truth of our Lord's prediction, and of the truth of the Christian religion (e).

We have hitherto considered this passage as relating to the destruction of Jerusalem only, which was its primary application; but, like every other prophecy, it had its literal and typical signification. Our Saviour loses sight, as it were, of his former subject, in the contemplation of the end of the world, and the general judgment. "It appears," says Bishop Newton, "next to impossible, that any man should duly consider these prophecies, and their exact completion, and, if he is a believer, not be confirmed in his faith; or if he is an infidel, not be converted." As soon as the Gospel is preached to every creature now under heaven, and the fulness of the Gentiles be accomplished, then shall the Son of man come in the clouds of heaven, to take vengeance on his enemies; and with great power and glory bring deliverance, as in the days of the destruction of Jerusalem, to those who believe in Him, and trust in his promises for salvation and mercy (f).

(e) Bishop Newton on the Prophecies. (f) For a further comparison of this great prophecy, and its primary fulfillment, see Archbishop Newcome's Life of Christ, who endeavours to explain away many of the prodigies related by Josephus.—Jortin's Ecclesiastical History.—Mr. Gisborne's work lately published.—Bishop Horsley's Sermons, on the application of the Prophecy to the end of the world. The various Commentators; and Dr. Adam Clarke's notes to the chapters in St. Matthew. Dr. Hales on the four hypotheses of the various Interpreters of these Prophecies.—Analysis, vol. ii. part. ii. p. 1270.

- Luke xxi. 10. Then said he unto them, Nation shall rise against Jerusalem.  
 nation, and kingdom against kingdom :
- 11. And great earthquakes shall be in divers places ;
- Matt. xxiv. 7. and there shall be famines, and pestilences,
- Mark xiii. 8. and troubles,
- Luke xxi. 11. and fearful sights, and great signs shall there be from  
 heaven.
- Matt. xxiv. 8. All these *are* the beginning of sorrows.
- Mark xiii. 9. But take heed to yourselves: for
- Luke xxi. 12. before all these, they shall lay their hands on you, and  
 persecute *you*, delivering *you* up ;
- Mark xiii. 9. they shall deliver you up to the councils ;
- Luke xxi. 12. to the synagogues,
- Mark xiii. 9. (and in the synagogues ye shall be beaten :) )
- Luke xxi. 12. and into prisons,
- Matt. xxiv. 9. to be afflicted,
- Mark xiii. 9. and ye shall be brought before rulers and kings for my  
 sake, for a testimony,
- Luke xxi. 12. for my name's sake.
- 13. And it shall turn to you for a testimony
- Mark xiii. 9. against them.
- 10. And the Gospel must first be published among all  
 nations.
- 11. <sup>f</sup> But when they shall lead *you*, and deliver you up, <sup>f</sup> Matt. x. 19.  
 take no thought beforehand what ye shall speak, neither  
 do ye premeditate :
- Luke xxi. 14. <sup>g</sup> Settle *it* therefore in your hearts, not to meditate <sup>g</sup> Matt. x. 19.  
 before what ye shall answer :
- Mark xiii. 11. but whatsoever shall be given you in that hour, that  
 speak ye :
- Luke xxi. 15. For I will give you a mouth and wisdom, which all  
 your adversaries shall not be able to gainsay or re-  
 sist :
- Mark xiii. 11. for it is not ye that speak, but the Holy Ghost.
- 12. Now the brother shall betray the brother to death,  
 and the father the son ; and children shall rise up  
 against *their* parents, and shall cause them to be put to  
 death.
- Luke xxi. 16. And ye shall be betrayed both by parents, and bre-  
 thren, and kinsfolks, and friends ; and *some* of you shall  
 they cause to be put to death ;
- Matt. xxiv. 9. and ye shall be hated of all nations for my name's sake.
- 10. And then shall many be offended, and shall betray  
 one another, and shall hate one another.
- Luke xxi. 18. <sup>h</sup> But there shall not an hair of your head perish. <sup>h</sup> Matt. x. 30.
- 19. In your patience possess ye your souls.
- Matt. xxiv. 11. And many false prophets shall rise, and shall deceive  
 many.

- Jerusalem. And because iniquity shall abound, the love of many shall wax cold. Matt. xxiv. 12.
- But he that shall endure unto the end, the same shall be saved. — 13.
- And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. — 14.
- But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, in the holy place (whoso readeth let him understand): Mark xiii. 14.
- And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Matt. xxiv. 15.
- Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. Luke xxi. 20.
- And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house: Mark xiii. 15.
- Neither let him which is in the field return back to take his clothes. Matt. xxiv. 18.
- For these be the days of vengeance, that all things which are written may be fulfilled. Luke xxi. 22.
- But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. — 23.
- And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. — 24.
- But pray ye that your flight be not in the winter, neither on the sabbath-day: Matt. xxiv. 20.
- For *in* those days shall be great tribulation, shall be affliction, such as was not from the beginning of the creation of the world Mark xiii. 19.
- which God created unto this time, neither shall be, no, nor ever shall be. Matt. xxiv. 21.
- And except that the Lord had shortened those days, no flesh should be saved; Mark xiii. 19.
- there should no flesh be saved: Matt. xxiv. 21.
- but for the elect's sake, whom he hath chosen, he hath shortened the days. Mark xiii. 20.
- And then if any man shall say unto you, Lo here *is* Christ; or, lo, *he is* there; believe *him* not: Matt. xxiv. 22.
- For there shall arise false Christs, and false prophets, Mark xiii. 20.
- 24. Matt. xxiv. 24.

- Matt. xxiv. 24. and shall shew great signs and wonders ; insomuch that, Jerusalem. if *it were* possible, they shall deceive the very elect.
- Mark xiii. 23. But take ye heed : behold, I have foretold you all things.
- Matt. xxiv. 26. Wherefore if they shall say unto you, Behold, he is in the desert ; go not forth : behold, *he is* in the secret chambers ; believe *it* not.
- 27. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be.
- 28. <sup>1</sup> For wheresoever the carcase is, there will the eagles <sup>i Luke xvii. 37.</sup> be gathered together.
- Mark xiii. 24. But
- Matt. xxiv. 29. Immediately after the tribulation of those days
- Luke xxi, 25. there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ;
- 26. Men's hearts failing them for fear, and for looking after those things which are coming on the earth : for
- Mark xiii. 24. the sun shall be darkened, and the moon shall not give her light,
- Matt. xxiv. 29. and the stars shall fall from heaven, and the powers of the heavens shall be shaken :
- 30. And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man,
- Mark xiii. 26. And then shall they see the Son of man,
- Matt. xxiv. 30. coming in the clouds of heaven with power and great glory.
- Mark xiii. 27. And then shall he send his angels,
- Matt. xxiv. 31. <sup>k \*</sup> with a great sound of a trumpet, and they shall <sup>k 1 Cor. xv. 52. 1 Thess. iv. 16.</sup> gather together his elect from the four winds, <sup>\* Or, with a trumpet, and a great voice.</sup>
- Mark xlii. 27. from the uttermost part of the earth to the uttermost part of heaven,
- Matt. xxiv. 31. from one end of heaven to the other.
- Luke xxi, 28. And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh.
- 29. And he spake to them a parable ;
- Matt. xxiv. 32. Now learn a parable of the fig tree :
- Luke xxi. 29. Behold the fig tree, and all the trees ;
- Mark xlii. 28. When her branch is yet tender, and putteth forth leaves,
- Luke xxi. 30. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
- 31. So likewise ye,
- Matt. xxiv. 33. when ye shall see all these things
- Mark xlii. 29. come to pass,
- Luke xxi. 31. know ye that the kingdom of God is nigh at hand,
- Mark xlii. 29. *even* at the doors.



Jerusalem.

Verily I say unto you, that this generation shall not pass,  
 away,  
 till all these things be fulfilled.  
 Heaven and earth shall pass away, but my words shall  
 not pass away.

Mark xiii. 30.

Luke xxi. 32.

Matt. xxiv.

34.  
 35.

MATT. xxiv. part of ver. 2, 3, 4, 6, 7, 9, 15. ver. 16, 17, 19. part of ver. 21, 22. ver. 23,  
 25. and part of ver. 29, 31, 32, 33, 34.

2 And Jesus said unto them— 3 And as he sat upon the Mount of Olives—saying,  
 4 And Jesus answered and said— 6 —must come to pass, but the end is not yet.  
 7 For nation shall rise against nation, and kingdom against kingdom—and earth-  
 quakes in divers places. 9 <sup>1</sup>Then shall they deliver you up—and shall kill you—  
 15 When ye, therefore, shall see the abomination of desolation, spoken of by <sup>m</sup>Daniel  
 the prophet, stand— 16 Then let them which be in Judæa flee into the mountains :  
 17 Let him which is on the house-top not come down to take any thing out of his  
 house : 19 And woe unto them that are with child, and to them that give suck in  
 those days ! 21 For then—such as was not since the beginning—to this time— 22  
 And except those days should be shortened—but for the elect's sake those days shall  
 be shortened. 23 <sup>n</sup>Then if any man shall say unto you, Lo, here is Christ, or there ;  
 believe it not. 25 Behold, I have told you before. 29 —shall the sun be darkened,  
 and the moon shall not give her light— 31 And he shall send his angels— 32 —  
 When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh :  
 33 So likewise ye—know that it is near, *even* at the doors. 34 Verily I say unto you,  
 This generation shall not pass—

1 Ch. x. 17.

Luke xxi. 12.

John xvi. 2.

m Dan. ix. 27.

n Mark xiii.

21. Luke xvii.

23.

MARK xiii. part of ver. 2, 4, 5. ver. 6. part of ver. 7, 8. ver. 10, 11. part of ver. 12.  
 ver. 13. part of ver. 14. ver. 16, 17, 18, 22. part of ver. 24. ver. 25. part of ver. 26,  
 27, 28, 29, 30. and ver. 31.

2 —there shall not be left one stone upon another, that shall not be thrown down.  
 4 Tell us, when shall these things be ? and what *shall be* the sign— 5 Take heed  
 lest any *man* deceive you : 6 For many shall come in my name, saying, I am *Christ* ;  
 and shall deceive many. 7 And when ye shall hear of wars—be ye not troubled : for  
*such things*—be— 8 For nation shall rise against nation, and kingdom against kingdom ;  
 and there shall be earthquakes in divers places, and there shall be famines—there *are* the  
 beginnings of <sup>\*</sup>sorrows. 10 And the Gospel must first be published among all nations. 11  
<sup>o</sup> But when they shall lead *you*, and deliver you up, take no thought beforehand what ye  
 shall speak, neither do ye premeditate ; but whatsoever shall be given you in that hour,  
 that speak ye : for it is not ye that speak, but the Holy Ghost. 12 Now the brother shall  
 betray the brother to death, and the father the son ; and children shall rise up against  
 their parents, and shall cause them to— 13 And ye shall be hated of all *men* for my  
 name's sake : but he that shall endure unto the end, the same shall be saved. 14 —  
 (let him that readeth understand,) then let them that be in Judæa flee to the moun-  
 tains : 16 And let him that is in the field not turn back again for to take up his gar-  
 ment. 17 But woe to them that are with child, and to them that give suck in those  
 days ! 18 And pray ye that your flight be not in the winter. 22 For false Christs  
 and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were*  
 possible, even the elect. 24 —in those days, after that tribulation— 25 And the  
 stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 —  
 coming in the clouds, with great power and glory. 27 —and shall gather together his  
 elect from the four winds— 28 Now learn a parable of the *fig-tree*—ye know that  
 summer is near : 29 So ye in like manner, when ye shall see these things—know that  
 it is nigh— 30 —till all these things be done. 31 Heaven and earth shall pass away :  
 but my words shall not pass away.

\* The word in  
 the original  
 importeth the  
 pains of a wo-  
 man in tra-  
 vail.

o Matt. x. 19.

LUKE xxi. part of ver. 5, 6, 7, 8, 9, 11, 12, 17, 25, 26. ver. 27. part of ver. 31, 32.  
 and ver. 33.

5 And as some spake of the temple— 6 —there shall not be left one stone upon  
 another, that shall not be thrown down. 7 —when shall these things be ? and what  
 sign *will there be* when these things shall come to pass ? 8 And he said, Take heed  
 that ye be not deceived : for many shall come in my name, saying, I am *Christ*— 9 —

for these things must—but the end *is* not by and by. 11 —and famines, and pestilences— 12 —being brought before kings and rulers— 17 —And ye shall be hated of all *men* for my name's sake. 25 And— 26 —the powers of heaven shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 31 —when ye see these things come to pass— 32 Verily I say unto you, This generation shall not pass—till all be fulfilled. 33 Heaven and earth shall pass away : but my words shall not pass away.

§ 21. *Christ compares the suddenness of his Second Advent to the coming of the Deluge.*

MATT. XXIV. 36, to the end. MARK XIII. 32, to the end.

LUKE XXI, 34, 35, 36.

- Mark xiii. 32. But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father ;
- Matt. x. div. 36. but my Father only<sup>19</sup>.
- 37. But as the days of Noe *were*, so shall also the coming of the Son of man be.
- 38. <sup>p</sup> For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, p Gen. vii. Luke xvii. 26.
- 39. And knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be.
- 40. <sup>q</sup> Then shall two be in the field ; the one shall be taken, and the other left. q Luke xvii. 34, &c.
- 41. Two *women shall be* grinding at the mill ; the one shall be taken, and the other left.
- Mark xiii. 33. Take ye heed, watch and pray : for ye know not when the time is.
- Matt. xxiv. 42. Watch therefore : for ye know not what hour your Lord doth come.
- 43. <sup>r</sup> But know this, that if the good man of the house had known in what watch the thief would come<sup>20</sup>, he would have watched, and would not have suffered his house to be broken up. r Luke xii. 39. 1 Thess. v. 2. Rev. xvi. 15.
- 44. Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh.
- 45. <sup>s</sup> Who then is a faithful and wise servant, whom his s Luke xii. 42.

<sup>19</sup> Even upon the Unitarian hypothesis, our Lord was the greatest of Prophets ; and as Daniel had been able to fix the time of the first advent, it must naturally excite surprise, that the Messiah did not know the time of his own second advent. The best mode of resolving the difficulty appears to me to be that, which makes *οἶδεν* equivalent to the causative of *γιν* ; in which case the verse may be thus rendered, “ But the hour of the second advent, neither man, nor angels, nor I the Messiah, have made known to the world : my Father only shall reveal it, by the suddenness of that day of judgment, in which He has appointed the Son to manifest himself in the glory of the Father.”

<sup>20</sup> In this and the two following parables, our Saviour insists upon his unexpected and sudden judgment. It is here described as a thief ready to steal into the house, if not constantly watched. This comparison is frequent ; Luke xii. 30. 2 Pet. iii. 10. Rev. iii. 3. and xvi. 15. As these parables were at the time exclusively addressed to the disciples, they must be supposed to refer primarily to their ministry. They are, however, equally applicable to all Christians—“ What I say unto you I say unto all, Watch.” Mark xiii. 35—37. Luke xii. 41.

Jerusalem. lord hath made ruler over his household, to give them meat in due season? Matt. xxiv. 45.

Blessed *is* that servant, whom his lord when he cometh shall find so doing. 46.

Verily I say unto you, That he shall make him ruler over all his goods. 47.

But and if that evil servant shall say in his heart, My lord delayeth his coming; 48.

And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken; 49.

The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, 50.

\* Or, cut him off. And shall \* cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth. 51.

*For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Mark xiii. 34.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 35.

Lest coming suddenly he find you sleeping. 36.

And what I say unto you I say unto all, Watch. 37.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke xxi. 34.

MATT. xxiv. part of ver. 36.

36 But of that day and hour knoweth no man—

§ 22. *The Parable of the Wise and Foolish Virgins.*

MATT. xxv. 1—14.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are † gone out. But the wise answered, saying, *Not so*; lest there be not enough for us 1  
2  
3  
4  
5  
6  
7  
8  
9

† Or, going out.

and you : but go ye rather to them that sell, and buy for your-  
 10 selves. And while they went to buy, the bridegroom came ;  
 and they that were ready went in with him to the marriage :  
 11 and the door was shut. Afterward came also the other virgins,  
 12 saying, Lord, Lord, open to us. But he answered and said,  
 13 Verily I say unto you, I know you not. † Watch therefore,  
 for ye know neither the day nor the hour wherein the Son of  
 man cometh.

§ 23. *Parable of the Servants and the Talents.*

MATT. XXV. 14—31.

14 " *For the kingdom of heaven is* as a man travelling into a far  
 country, *who* called his own servants, and delivered unto them <sup>u Luke xix.</sup>  
 15 his goods. And unto one he gave five \* talents, to another <sup>12.</sup>  
 two, and to another one ; to every man according to his several <sup>\* A talent is</sup>  
 16 ability ; and straightway took his journey. Then he that had <sup>1871. 10s.</sup>  
 received the five talents went and traded with the same, and <sup>ch. xviii. 24.</sup>  
 17 made *them* other five talents. And likewise he that *had received*  
 18 two, he also gained other two. But he that had received one  
 19 went and digged in the earth, and hid his lord's money. After  
 a long time the lord of those servants cometh, and reckoneth  
 20 with them. And so he that had received five talents came and  
 brought other five talents, saying, Lord, thou deliveredst unto  
 me five talents ; behold, I have gained beside them five talents  
 21 more. His lord said unto him, Well done, *thou* good and faith-  
 ful servant : thou hast been faithful over a few things, I will  
 make thee ruler over many things : enter thou into the joy of  
 22 thy lord. He also that had received two talents came and said,  
 Lord, thou deliveredst unto me two talents : behold, I have  
 23 gained two other talents beside them. His lord said unto him,  
 Well done, good and faithful servant ; thou hast been faithful  
 over a few things, I will make thee ruler over many things :  
 24 enter thou into the joy of thy lord. Then he which had re-  
 ceived the one talent came and said, Lord, I knew thee that  
 thou art an hard man, reaping where thou hadst not sown, and  
 25 gathering where thou hadst not strawed : and I was afraid, and  
 went and hid thy talent in the earth : lo, *there* thou hast *that is*  
 26 thine. His lord answered and said unto him, *Thou* wicked and  
 slothful servant, thou knewest that I reap where I sowed not,  
 and gather where I have not strawed : thou oughtest therefore  
 27 to have put my money to the exchangers, and *then* at my com-  
 28 ing I should have received mine own with usury. Take there-  
 fore the talent from him, and give *it* unto him which hath ten  
 29 talents. <sup>x Ch. xiii. 12.</sup>  
<sup>Mark iv. 25.</sup>  
<sup>Luke viii. 18.</sup>  
 30 taken away even that which he hath. And cast ye the unpro-  
 fitable servant into outer darkness : there shall be weeping and  
 gnashing of teeth.

Jerusalem.

§ 24. *Christ declares the Proceedings at the Day of Judgment.*

MATT. XXV. 31, to the end.

When the Son of man shall come in his glory, and all the 31 holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he 32 shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his 33 right hand, but the goats on the left. Then shall the King say 34 unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world<sup>21</sup>: <sup>y</sup> for I was an hungred, and ye gave me meat: 35 I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye 36 visited me: I was in prison, and ye came unto me. Then 37 shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* 38 in? or naked, and clothed *thee*? Or when saw we thee 39 sick, or in prison, and came unto thee? And the King shall 40 answer and say unto them, Verily I say unto you, inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on 41 the left hand, <sup>z</sup> Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hun- 42 gred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, 43 and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when 44 saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall 45 he answer them, saying, Verily I say unto you, inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And 46

y Is. lviii. 7.  
Ezek. xviii. 7.z Ps. vi. 8.  
ch. vii. 23.a Dan. xli. 2.  
John v. 29.

<sup>a</sup> these shall go away into everlasting punishment: but the righteous into life eternal.

§ 25. *Christ retires from the City to the Mount of Olives.*

LUKE XXI. 37, 38.

And in the day time he was teaching in the temple; and at 37 night he went out, and abode in the mount that is called *the* mount of Olives. And all the people came early in the morn- 38 ing to him in the temple, for to hear him.

<sup>21</sup> This is one of the passages on which many excellent men have endeavoured to establish the doctrine of a personal election to eternal life: whereas the expression is a mere Hebraism. The Jews believed that there was a temple in heaven prepared for their nation before the foundation of the world; and in allusion to this received opinion, this expression is here used, ἡτοιμασμένη, Heb. מרוקן—Tanchuma, fol. 61. 4. Templum superius, sc. cœleste: שלא העלים, שחוא מרוקן עד, quod præparatum est, antequam mundus crearetur. The whole parable abounds with Hebraisms.—Schoetgen, Hor. Heb. vol. i. p. 219.

§ 26. *Wednesday, second Day before the Crucifixion—Christ foretels his approaching Death.* Jerusalem.

MATT. xxvi. 1, 2. MARK xiv. part of ver. 1.

Mark xiv. 1. After two days was *the feast of the Passover*, and of unleavened bread.

Matt. xxvi. 1. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

——— 2. <sup>b</sup> Ye know that after two days *is the feast of the Pass-* b Lukexxii.1.  
John xiii. 1.  
over, and the Son of man is betrayed to be crucified.

§ 27. *The Rulers consult how they may take Christ.*

MATT. xxvi. 3, 4, 5. MARK xiv. part of ver. 1, and ver. 2.  
LUKE xxii. 1, 2.

Luke xxii. 1. Now the feast of unleavened bread drew nigh, which is called the Passover.

Matt. xxvi. 3. <sup>c</sup> Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace of the High Priest, who was called Caiaphas. c John xi. 47.

——— 4. And consulted

Mark xiv. 1. [and] sought how they might take

Matt. xxvi. 4. Jesus by subtilty,

Mark xiv. 1. by craft, and put *him* to death.

——— 2. But they said, Not on the feast *day*, lest there be an uproar

Matt. xxvi. 5. among the people :

Luke xxii. 2. for they feared the people <sup>22</sup>.

MATT. xxvi. part of ver. 4, 5.

4 —that they might take—and kill him. 5 But they said, Not on the feast *day*, lest there be an uproar—

MARK xiv. part of ver. 1, 2.

1 and the Chief Priests and the Scribes—him— 2 —of the people.

LUKE xxii. part of ver. 2.

2 And the Chief Priests and Scribes sought how they might kill him.

§ 28. *Judas agrees with the Chief Priests to betray Christ* <sup>23</sup>.

MATT. xxvi. 14, 15, 16. MARK xiv. 10, 11. LUKE xxii. 3—7.

Lukexxii. 3. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

<sup>22</sup> The Priests in this instance feared the people, and therefore delivered our Lord to the Roman governor, whose power and authority would prevent the possibility of a rescue. Such is the opinion of Schoetgen, who quotes Sanhedrim, fol. 89. 1. Hor. Heb. vol. i. p. 225.

<sup>23</sup> The question concerning the anointing at Bethany has been already discussed. I have placed the account of Judas going to the Chief Priests to betray Christ in this section, on the authority of Michaelis and Doddridge, who suppose that several days elapsed between the anointing at Bethany, and Judas' betrayal. Bishop Marsh, on the contrary, supposes that the assembling of the Chief Priests, the anointing at Bethany, and the betrayal by Judas, were simultaneous, or, more properly, continuous actions.

"That the rebuke," he observes, "which Judas Iscariot received from Christ at the anointing in Bethany, determined him in his resolution to betray his Master; that Christ's rebuke, therefore, and

Jerusalem.

And he went his way,  
unto the Chief Priests, to betray him unto them.

Luke xxii. 4.

Mark xiv. 10.

Judas' revenge, were cause and effect, and that the account of the one is very properly joined by St. Matthew (and also by St. Mark) to the account of the other, I readily admit with Michaelis, in opposition to Dr. Priestley, who says, in his Observations on the Harmony of the Evangelists, p. 100, that the verses of Matt. xxvi. 6—13. which contain an account of the anointing, 'stand very awkwardly in their present situation.' But I cannot agree with him in the opinion, that several days elapsed between the anointing at Bethany, and Judas going to the assembly of the Chief Priests with an offer to betray Christ; and consequently that the account of the anointing at Bethany belongs to Matt. xxi. according to the order of time. For whoever reads in connexion Matt. xxvi. 1—11. must perceive that these three facts,—1st, Assembling the Chief Priests and Elders at the house of Caiaphas; 2dly, The anointing of Christ at Bethany; and 3dly, Judas' departure from Bethany, to go to the assembly of the Chief Priests, are represented by the Evangelists as facts immediately connected one with another; and not as facts which were separated from each other by the intervention of all those transactions, which had been recorded in several preceding chapters. St. Matthew having mentioned, in ver. 2. that 'after two days was the passover,' immediately adds, in ver. 3. *τότε συνήχθησαν οἱ ἀρχιερεῖς, κ. τ. λ.* And St. Mark says, ver. 1. *Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς, κ. τ. λ.* Both St. Matthew and St. Mark, therefore, represent the assembly of the Chief Priests as held on the third day before the passover; and though Michaelis will not allow any determinate meaning to *τότε* in St. Matthew's account, we cannot explain away what is said by St. Mark. St. Matthew then proceeds, in ver. 6. *τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ κ. τ. λ.* And St. Mark, ver. 3. *καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος, τοῦ λεπροῦ κ. τ. λ.* They then relate the anointing, with Christ's conversation on it; which being ended, St. Matthew continues, in ver. 14. *Τότε πορευθεὶς εἰς τῶν δώδεκα ὁ λεγόμενος Ἰούδας Ἰσκαριώτης πρὸς τοὺς ἀρχιερεῖς, εἶπε κ. τ. λ.* And in St. Mark, in ver. 10. *καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς κ. τ. λ.* Then again it is evident that both St. Matthew and St. Mark represent Judas as going immediately from the anointing at Bethany (a village not more than two miles from Jerusalem), to the assembly of the Chief Priests and Elders, which was held during the anointing, and which did not break up before the arrival of Judas."—Michaelis, vol. iii. part iv. p. 24.

In reply to this argument, I would suggest the total absence of proof from the words of St. Matthew, that the Evangelist intended, as the Bishop supposes, to represent these events as continuous. Three circumstances are recorded; the meeting of the priests, the anointing, and the betrayal; and the point in dispute must be decided by the meaning of the words which are thought to connect them as three several events which took place at the same time. The two first verses of Matt. xxvi. ought to have concluded the preceding chapter. The expression which ends ver. 2. is the sentence which completed our Saviour's predictions concerning Jerusalem, and the illustrative parables which followed them. From narrating the discourse of our Lord, the Evangelist proceeds to his actions, using the word *τότε*, a word of very indefinite signification, which may not improperly be translated, "about that time." He relates the fact, that about the time when our Lord finished his predictions, the Chief Priests *συνήχθησαν* "were assembled together." He then somewhat abruptly proceeds to give an account of the cause of our Saviour's betrayal by Judas to this assembly of the Priests, which he imputes to our Lord's reproof of his Apostle's disguised covetousness. In ver. 14. the Evangelist introduces the effect of this reproof by the same word *τότε*; and it seems intended to imply, not that Judas went that moment to the Priests, but that he went about that time, or as soon as possible, to the council of the Chief Priests; and by introducing the consequence of our Lord's reproof thus abruptly, St. Matthew seems to hint that the assembly of Priests, to whom Judas applied, was now sitting at the very time when our Lord had finished his predictions. Bishop Barrington, apud Bowyer, would insert Matt. xxvi. 6—13. as a parenthesis.

But Bishop Marsh observes, with reference to the argument from the word *τότε*, that even if this be insufficient to prove that Michaelis is mistaken, yet we cannot explain away what is said by St. Mark—*ἦν δὲ τὸ πάσχα, καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας, &c. &c.* who, as well as St. Matthew, represents the assembly of Priests as meeting three days before the Passover. In reply to which it may be answered, that it is acknowledged a meeting of the Priests was then held; but the question is, whether the anointing took place at that time: and here we are again brought to the word *τότε*, Matt. xxvi. 14. and to an expression in St. Mark xiv. 13. which does not even allude to the exact period at which the betrayal took place. *Ἰούδας—ἀπῆλθε πρὸς τοὺς Ἀρχιερεῖς, &c.* The Evangelist appears to relate the reproval at Bethany as the cause of the treason of Judas, without referring to the time that this offence should be committed.

*Τότε*—non proprie videtur adverbium esse, sed accusativus neutrius generis, elliptice positus, ut plene dicatur *περὶ τότε τὸ μέρος χρόνου*, id quod colligi potest ex loco Lysiae, orat. vi. cap. 2. οὐ

- Luke xxii. 4. and communed with the Chief Priests and captains, how <sup>Jerusalem.</sup> he might betray him unto them ;
- Matt. xxvi. 15. And said *unto them*, What will ye give me, and I will deliver him unto you ?
- Mark xiv. 11. And when they heard *it*, they were glad, and promised to give him money.
- Matt. xxvi. 15. And they covenanted with him for thirty pieces of silver.
- 16. And from that time he sought opportunity to betray him.
- Mark xiv. 11. And he sought how he might conveniently betray him.
- Luke xxii. 6. And he promised, and sought opportunity to betray him unto them \* in the absence of the multitude. \* Or, without tumult.

MATT. XXVI. ver. 14.

14 Then one of the twelve, called Judas Iscariot, went unto the Chief Priests.

MARK XIV. 10.

10 And Judas Iscariot, one of the twelve, went—

LUKE XXII. ver. 5.

5 And they were glad, and covenanted to give him money.

§ 29. *Thursday, the Day before the Crucifixion—Christ directs two of his Disciples to prepare the Passover.*

MATT. XXVI. 17, 18, 19. MARK XIV. 12—17. LUKE XXII. 7—14.

- Mark xiv. 12. And the first day of unleavened bread, when they † killed the Passover, his disciples came to Jesus, † Or, sacrificed.
- Matt. xxvi. 17. [and] said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover ?
- Mark xiv. 12. [and] said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover ?
- 13. And he sendeth forth two of his disciples, Peter and John, saying, Go and prepare us the Passover, that we may eat.
- Luke xxii. 8. And they said unto him, Where wilt thou that we prepare ?
- 9. And [he] saith unto them, Go ye into the city, [and] behold, when ye are entered into the city, there shall meet you a man, bearing a pitcher of water : follow him, into the house where he entereth in.
- Mark xiv. 13. And wheresoever he shall go in, say ye to the good man of the house, The Master saith,

*Θαυμαστόν, εἰ τότε τὰς μορίας ἐξέκοπτον, ἐν ᾧ οὐδὲ τὰ ἡμέτερα αὐτῶν φυλάττειν ἰδυνάμεθα.* It is true it is generally used in the New Testament adverbially, but as frequently in its general, as it is in its more definite signification. The word occurs one hundred and fifty-six times in the New Testament ; and if we refer to any passages taken in their consecutive order, we shall find that this preceding remark is correct. Thus we meet it in Matt ii. 7. ii. 16. ii. 17. iii. 5. In the two first and last of these it is used in the more general sense, and many would interpret the third passage in the same way ; and so it must be interpreted in the great majority of the passages in which it occurs. If we refer to the Septuagint, which is generally supposed to use the Greek words in precisely the same sense as the New Testament, we shall find that the remark of Michaelis is amply justified. Thus the Septuagint render the Hebrew יִרְאֵהוּ בְעֵרָה, Isaiah xx. 2. by the word *τότε*.



Jerusalem.

unto thee,

My time is at hand; I will keep the Passover at thy house with my disciples.

Lukexxii. 11.  
Matt. xxvi.  
18.

Where is the guest-chamber, where I shall eat the Passover with my disciples?

Mark xiv. 14.

And he will shew you a large upper room furnished and prepared: there make ready for us.

And his disciples went forth, and came into the city, and did as Jesus had appointed them,

———— 16.  
Matt. xxvi.  
19.

and found as he had said unto them: and they made ready the Passover.

Mark xiv. 16.

MATT. xxvi. part of ver. 17, 18, 19.

17 Now the first day of the feast of unleavened bread the disciples—saying unto him, Where wilt thou that we prepare for thee to eat the Passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith— 19 —the disciples—and they made ready the Passover.

MARK xiv. part of ver. 13.

13 —and there shall—

LUKE xxii. ver. 7. part of ver. 8, 10, 11. and ver. 12, 13.

7 Then came the day of unleavened bread, when the Passover must be killed. 8 And he sent— 10 And he said unto them—a man meet you, bearing a pitcher of water; follow him— 11 And ye shall say unto the goodman of the house, The Master saith —Where is the guest-chamber, where I shall eat the Passover with my disciples? 12 And he shall shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the Passover.

### § 30. *Christ partakes of his last Passover* <sup>24</sup>.

MATT. xxvi. 20. MARK xiv. 17. LUKE xxii. 14—19. JOHN xiii. 1.

<sup>d</sup> Matt. xxvi.  
2.

Now <sup>d</sup> before the feast of the Passover, when Jesus knew that his hour was come that he should depart out

John xiii. 1.

#### <sup>24</sup> ON THE QUESTION, WHETHER OUR LORD ATE THE PASSOVER IMMEDIATELY BEFORE THE INSTITUTION OF THE EUCHARIST.

Before we enter upon the discussion of the difficult question, whether our Lord ate the last Passover with his disciples, before the institution of the holy Eucharist, it will be useful to consider the manner in which the Jews were accustomed to commemorate their deliverance from Egypt, by the celebration of the Passover. Lightfoot has collected a variety of passages from Maimonides and the Jewish writers, describing the manner in which this feast was observed. In reference to the reclining attitude in which the Evangelists represent our Lord at the last supper, he has collected, among others, the following illustrative passages:—אפיל עני שבִּישראל לא יאכל ער שיטב—Pisash, cap. x. hal. l. And again, R. Levi saith, “It is the manner of slaves to eat standing; but now let them eat lying along, that it may be known that they are gone out of bondage to liberty.”—“We are obliged,” says Maimonides, “to lie down when we eat, that we may eat after the manner of kings and nobles.”

Lightfoot then proceeds to give an account of the manner in which the paschal supper was conducted. It began, 1st, with presenting a cup of wine mingled with water to each assembled guest, over which the master of the family, or some one deputed for that purpose, pronounces a benediction: “Blessed be He that created the fruit of the vine;” and then he repeats the consecration of the day; that is, they give thanks, and drink up the wine. 2dly, they washed their hands: after which the table was crowned with two cakes of unleavened bread, bitter herbs, and the paschal lamb roasted whole; which three things were appointed by the law. To these were added the remains of the Chagigah, or peace offerings of the preceding day, and other meats, with the sour sauce, called חרוסת, or charoseth, which was thick, and intended to represent the bricks their ancestors made in Egypt. Then the person presiding takes a small piece of lettuce, which he eats, and those with him, blessing God for the fruits of the earth; and afterwards a piece of unleavened bread, dipped in the bitter herbs. 3dly, all the dishes were removed from the table, and the children were

John xiii. 1. of this world unto the Father, having loved his own Jerusalem, which were in the world, he loved them unto the end.

instructed in the nature and intention of the feast, the signification of the bitter herbs, unleavened bread, &c. generally from Exod. xii. 25, 26. and Deut. xxvi. 5—11; and this explanation was called the Hagannah, 1 Cor. xi. 36. 4thly, after this preparation the supper was again set before them; when each person lifted up in his hands, first the bitter herbs, and then the unleavened bread, and joined in declaring that they ate them in commemoration of the bondage, and great deliverance of their fathers in Egypt; and ended by calling on all to sing praises to God, in the 113th to the 114th Psalm, and having blessed the Lord, they drank off the second cup. 5thly, the hands are again washed, and the master of the house, or the officiating person, takes the two unleavened cakes, breaks one, and places that which is broken on the other. He then blesses it; and putting some bread and bitter herbs together, they dip them in the same sauce, and again bless God. After the same manner they first give thanks over the flesh of the Chagigah of the fourteenth day, and partake of it; and then over the lamb, and eat of it: after which they may lengthen out the supper, and partake of what they please, taking care only to conclude with a small piece of the paschal lamb; as much, at least, as an olive: after which they were not allowed to take any more food that night. 6thly, they again wash their hands, and the master of the family says the blessing of the meat, over the third cup of wine, which they then drank; and this cup was commonly called "the cup of blessing," אכסא רב־יכרא, to which allusion is made 1 Cor. x. 16. A fourth cup of wine is mingled, over which they continue the Hallel (or hymn of five Psalms), beginning where they left off, at the 115th to the 118th Psalm; and finish with a prayer. After the destruction of Jerusalem, a small piece of unleavened bread was substituted as the Aphicomen, or last morsel, instead of the paschal lamb; for which purpose a piece of the broken cake was reserved under a napkin; probably because there was no temple in which the appointed victim could be sacrificed. It is impossible for us now to ascertain, whether our Saviour made use of this fourth cup or not; we are only informed, by the Evangelists, that our Lord and his disciples sang a hymn (Matt. xxvi. 30. Mark xiv. 26.) before they went to the Mount of Olives.

We are now brought to the consideration of that most difficult and perplexing question, "Whether our Lord ate of this Passover with his disciples, on the evening preceding his crucifixion?" The Evangelists, in relating this part of our Saviour's life, use some expressions which at first sight appear contradictory to each other. St. John, for instance, seems to differ from the other three, as to the time that the Jews partook of the Passover, and supposes that they did not eat it on the same evening as our Saviour and his disciples; while they all agree that the night of the day in which Christ ate the Passover (or what is called the Passover) was Thursday. Our Lord is further said to command his disciples to prepare for eating the Passover, and that he had earnestly desired to eat this Passover with them. Yet we read, that on the day after that on which our Lord and his disciples had thus celebrated the Passover, the Jews refused to go into the judgment-hall, lest they should be defiled, but that they might eat the Passover. Now it was appointed by the law, that all the people should eat of the Passover on the same day. There appears therefore to be some contradiction or difficulty, which requires explanation; and the particular attention of the harmonizers and commentators has been consequently directed to this point.

The latest theologians who have devoted the greatest attention to this subject, are Dr. Clarke, in his Treatise on the Eucharist, and Mr. Benson, in his work on the Chronology of the Life of our Lord. They have so thoroughly investigated the subject, that little more will be necessary than to take advantage of their labours.

Four opinions have been advanced by various theologians, the last of which seems to be most consistent with the accounts of the Evangelists, and to reconcile all the difficulties and apparent contradictions.

The first is, that Christ did *not* eat the Passover on the last year of his ministry.

The second, that he *did* eat it that year, *and at the same time* with the Jews.

The third, that he *did* eat a Passover; but one of his own institution, very different from that eaten by the Jews.

The fourth, that he *did* eat the Passover that year, but *not* at the same time with the Jews.

The arguments in support of these four different opinions, are clearly and briefly summed up by Dr. A. Clarke, in his Introduction to his Discourse on the Eucharist. In favour of the first opinion, that Christ did not eat the Passover, it is observed, "The Jews ate their Passover on the next day."

St. John does not call the supper which Christ ate with his disciples a Passover supper, but, on the contrary, says it was before the feast of the Passover—*πρὸ τῆς ἑσπέρης τοῦ πάσχα*, by which Dr. Wall thinks he means the day before the Passover, or, as we should say, the Passover eve.

"Now this was the same night and same supper," says Dr. Wall, "which the three do call 'the passover,' and 'Christ's eating the passover;' I mean, it was the night on which Christ was (a few

Jerusalem.

And in the evening he cometh with the twelve.  
And when the hour was come;

Mark xiv. 17.

Luke xxii. 14.

hours after supper) apprehended; as is plain by the last verse of that thirteenth chapter. But the next day (Friday, on which Christ was crucified), St. John makes to be the passover-day. He says (chap. xviii. 28), the Jews would not go into the judgment-hall on Friday morning, lest they should be defiled, but that they might eat the passover, viz. that evening. And chap. xix. 14, speaking of Friday noon, he says, it was the preparation of the passover. Upon the whole, John speaks not of eating the passover at all; nor indeed do the three speak of his eating any lamb. Among all the expressions which they use, of 'making ready the passover; prepare for me to eat the passover; with desire have I desired to eat this passover with you,' &c. there is no mention of any lamb carried to the temple to be slain by the Levites, and then brought to the house and roasted: there is no mention of any food at the supper besides bread and wine; perhaps there might be some bitter herbs. So that this seems to have been a commemorative supper, used by our Saviour instead of the proper paschal supper, the eating of a lamb, which should have been the next night; but that he himself was to be sacrificed before that time would come. And the difference between St. John and the others, is only a difference in words, and in the names of things. They call that the passover which Christ used instead of it. If you say, why then does Mark xiv. 12. call Thursday the first day of unleavened bread, when the passover must be killed? we must note their day (or *πυλῆθμερον*) was from evening to evening. This Thursday evening was the beginning of that natural day of twenty-four hours, towards the end of which the lamb was to be killed; so it is proper, in the Jews' way of calling days, to call it that day."

The second opinion is, that he *did* eat the passover that year, and at the same time with the Jews.

Archbishop Newcome is of a very different opinion from Dr. Wall; and, from a careful collation of the passages in the Evangelists, concludes, "that our Lord did not anticipate this feast, but partook of it with the Jews, on the usual and national day."

"It appears," says he, "from the Gospel history (see Mark xv. 42. xvi. 9), that our Lord was crucified on Friday. But the night before his crucifixion, on which he was betrayed (1 Cor. xi. 23), he kept the Passover, and that he kept it at the legal time is thus determined. In Matt. xxvi. 2, and in Mark xvi. 1, it is said that the Passover, *καὶ τὰ ἄζυμα*, were after two days; or on the day following that on which Jesus foretold his sufferings and resurrection to his disciples, Matt. xvi. 21, &c. Mark viii. 31, &c. and Luke ix. 22, &c.

"The Evangelists, proceeding regularly in their history (Matt. xxvi. 17), and in the parallel places (Mark xiv. 12, &c. Luke xxii. 7, &c.), mention is made of this day, and it is called the first day of unleavened bread, when they killed the passover, i. e. by general custom: and St. Luke says, that the day came, which, ver. 1, was approaching, when the passover must be killed; i. e. by the law of Moses. The 14th of Nisan is therefore meant; which is called *πρώτη ἄζύμων*, the first of unleavened bread.

"During the week, therefore, of our Lord's passion, the law of Moses required that the passover should be slain on Thursday afternoon; but our Lord partook of it on the night immediately succeeding; Matt. xxvi. 19, 20; and the parallel places, Luke xxii. 14, 15; and therefore he partook of it at the legal time.

"Mark xiv. 12. Luke xxii. 7. equally prove that the Jews kept the passover at the same time with Jesus.

"To the objection (John xviii. 22) that the Jews avoided defilement, that they might eat the passover, the bishop answers, that they meant the paschal sacrifices offered for seven days; and they spoke particularly in reference to the 15th of Nisan, which was a day of holy convocation.

"To the objection taken from John xix. 14, that the day on which our Lord was crucified, is called *παρασκευὴ τοῦ πάσχα*, 'the preparation of the passover,' he replies, that in Mark xv. 42, *παρασκευὴ*, preparation, is the same as *προσάββαρον*, the day before the sabbath; and so in Luke xxiii. 54; therefore by *παρασκευὴ τοῦ πάσχα*, we may understand the preparation before that sabbath which happened during the paschal festival." This is the substance of Archbishop Newcome's reasoning, in his Harmony and Notes. See the latter, p. 42—45.

To this it is answered, that the opinion which states that our Lord ate the passover the same day and hour with the Jews, seems scarcely supportable. If he ate it the same hour in which the Jews ate theirs, he certainly could not have died that day, as they ate the passover on Friday, about six o'clock in the evening; if he did not, he must have been crucified on Saturday, the Jewish sabbath, and could not have risen again on the first day of the week, as all the Evangelists testify, but on the second, or Monday, which I suppose few will attempt to support. On this, and other considerations, I think this point should be given up. But others argue thus:

"That Christ intended to eat a passover with his disciples on this occasion, and that he intensely

Matt. xxvi. when the even was come,  
 20. Luke xxii. 14. he sat down, and the twelve apostles with him.

Jerusalem.

desired it too, we have the fullest proof from the first three Evangelists. See Matt. xxvi. 1—3. 17—20. Mark xiv. 1. 12—16. Luke xxii. 1. 7—13. And that he actually did eat one with them, must appear most evidently to those who shall carefully collate the preceding Scriptures, and especially what St. Luke says, chap. xxii. 7—18; for when Peter and John had received their Lord's command to go and prepare the passover, it is said, ver. 13, 'they went and found as he had said unto them; and they made ready the passover,' i. e. got a lamb, and prepared it for the purpose according to the law. Ver. 14, 'And when the hour was come (to eat it) he sat down, ἀνέπεσε, and the twelve Apostles with him.' Ver. 15, 'And he said unto them, With desire have I desired to eat this passover with you before I suffer;' where, it is to be noted, that they had now sat down to eat that passover which had been before prepared, and that every word which is spoken is peculiarly proper to the occasion. 'With desire (says our Lord) have I desired τοῦτο τὸ πάσχα φαγεῖν, to eat this very passover;' not ἐσθίειν τὸ πάσχα, to eat the passover, or something commemorative of it, but τοῦτο τὸ πάσχα, 'this very passover:' and it is no mean proof that they were then in the act of eating the flesh of the paschal lamb, from the use of the verb φαγεῖν, which is most proper to the eating of flesh; as ἐσθίειν, signifies 'eating in general,' or 'eating bread, pulse,' &c. The same word, in reference to the same act of eating the passover, not to the bread and wine of the holy supper, is used, ver. 16. 'For I say unto you, I will not any more eat thereof, οὐ μὴ φάγω ἐξ αὐτοῦ, I will not eat of him or it,' viz. the paschal lamb, until it be fulfilled in the kingdom of God; i. e. 'this shall be the last passover I shall celebrate on earth, as I am now about to suffer, and the kingdom of God, the plenitude of the Gospel dispensation, shall immediately take place.' And then, according to this Evangelist, having finished the eating of the paschal lamb, he instituted the bread of the Holy Supper, ver. 19. and afterwards the cup, ver. 20. though he and they had partaken of the cup of blessing (usual on such occasions), with the paschal lamb, immediately before. See ver. 17. Whoever carefully considers the whole of this account, must be convinced that, whatever may come of the question concerning the time of eating the passover, our Lord actually eat one with his disciples before he suffered."

The third opinion which we have to examine is this—Our Lord *did* eat a passover of his own instituting, but widely differing from that eaten by the Jews.

Mr. Toinard, in his Greek harmony of the Gospels, strongly contends that our Lord did *not* eat what is *commonly* called the passover this year, but another of a mystical kind. His chief arguments are the following:

It is indubitably evident, from the text of St. John, that the night on the beginning of which our Lord supped with his disciples, and instituted the holy sacrament, was not that on which the Jews celebrated the passover; but the preceding evening, on which the passover could not be legally offered. The conclusion is evident from the following passages. John xiii. 1. "Now before the feast of the passover, Jesus knowing," &c. Ver. 27. "That thou doest, do quickly." Ver. 28. "Now no one at the table knew for what intent he spake this." Ver. 29. "For some thought, because Judas had the bag, that Jesus had said unto him, Buy what we have need of against the feast," &c. Chap. xviii. 28. "Then led they Jesus from Caiaphas to the hall of judgment, and it was early; and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover." Chap. xix. 14. "And it was the preparation of the passover, and about the sixth hour." Now, as it appears that at this time the disciples thought our Lord had ordered Judas to go and bring what was necessary for the passover, and they were then supping together, it is evident that it was not the paschal lamb on which they were supping; and it is as evident, from the unwillingness of the Jews to go into the hall of judgment, that they had not as yet eaten the passover. These words are plain, and can be taken in no other sense, without offering them the greatest violence.

Mr. Toinard having found that our Lord was crucified on the sixth day of the week (Friday), during the paschal solemnity, in the thirty-third year of the vulgar æra, and that the paschal moon of that year was not in conjunction with the sun till the afternoon of Thursday, the 19th of March, and that the new moon could not be seen in Judæa until the following day (Friday), concluded that the intelligence of the φάσις, or appearance of the new moon, could not be made by the witnesses to the Beth Din, or senate, sooner than Saturday morning, the 21st of March.

Mr. Toinard therefore supposes, that our Lord substituted a passover for the passover, and instituted the Holy Eucharist in place of the paschal lamb; and thus it will appear, he ate a passover with his disciples the evening before his death, the mystical passover or sacrament of his body and blood; and that this was the passover mentioned by St. Luke, which he so ardently longed to eat with his disciples before he suffered. On this hypothesis, the preparation of the passover must be considered as implying no more than, 1st, providing a convenient room; 2ndly, bringing water for

*ὡς, ἡ μὲν  
heartily de-  
sired.*

he said unto them, \* With desire I have desired Luke xxii. 15. to eat this Passover with you before I suffer :

the baking on the following day ; which would not have been then lawful ; 3rdly, making diligent search for the leaven, that none might remain in the house, according to the strict law of God. Exod. xii. 15—20. xxiii. 15. and xxiv. 15. These, it is probable, were the acts of preparation the disciples were commanded to perform, Matt. xxvi. 18. Mark xiv. 13, 14. Luke xxii. 8—11. and which, on their arrival at the city, they punctually executed, Matt. xxvi. 19. Mark xiv. 16. Luke xxii. 13. Thus every thing was prepared, and our Saviour was offered up—the sacrifice of the real paschal lamb was attended in every respect with the very same ceremonies as had been appointed in the old covenant to precede the sacrifice of the typical victim, thereby fulfilling every tittle of the law, and bringing in a new and more perfect dispensation, wherein should be no more shedding of blood. Lightfoot agrees with Toinard in his hypothesis; his words are, speaking of the third cup, or the cup of blessing—“ And now was the time when Christ, taking bread, instituted the Eucharist ; but whether was it after eating those farewell morsels, as I may call them, of the lamb, or instead of them ? It seems to be in their stead, because it is said by St. Matthew and St. Mark, *ἐσθίουσιν αὐτῶν*, &c. ‘ As they were eating, Jesus took bread.’ Now, without doubt, they speak according to the known and common custom of that supper, that they might be understood by their own people. For all Jews know well enough, that after the eating of those morsels of the lamb it cannot be said, as *they were eating*, for the eating ended with those morsels. It seems therefore more likely, that Christ, when they were now ready to take those morsels, changed the custom, and gave about morsels of bread in their stead, and instituted the Sacrament.”

The fourth opinion is, that our Lord did eat the passover this year, but not at the same time with the Jews. This opinion appears to be that which is most consistent with Scripture. I can only say, with Mr. Benson, “ I have with great care examined the arguments produced on both sides in this controversy, and my ultimate conviction is, that whilst the words of St. Matthew, St. Mark, and St. Luke, necessarily compel us to believe that the majority of the Jews sacrificed the paschal lamb on the same day with our Saviour, the expressions of St. John lead us irresistibly to the conclusion, that many of the Scribes and Pharisees, and other leading characters amongst them, did not sacrifice it until the evening of the following day—until after our Saviour himself had been crucified. Two passages produced from this Evangelist may, and perhaps ought, to be otherwise interpreted ; but a third is, I think, quite conclusive. I allow that the phrase *πρὸ τῆς ἑσπέρης τοῦ πάσχα*, in chap. xiii. 1. means that it was the preparation of the paschal Sabbath, or that Sabbath which occurred in the paschal week. But no critical distortion appears to me capable of giving to chap. xviii. 28. *καὶ αὐτοὶ οὐκ ἐσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ’ ἵνα φάγωσι τὸ πάσχα*—any other meaning or translation than this, ‘ And they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the paschal offering,’ the sacrifice of the passover. The word *πάσχα*, when alone, is not always used exclusively for the paschal lamb, but often in a more enlarged and extended sense, for the whole feast of unleavened bread ; but the phrase *φαγεῖν τὸ πάσχα*, though used by each of the first three Evangelists, and more than once, is never applied except to the eating of the paschal offering itself, at the time appointed in remembrance of the Lord’s passover in Egypt. The inference, therefore, from the words of St. John above quoted is, that the Priests and Pharisees did not eat this passover at the same time with the rest of the Jews ; and this difference may be accounted for on the supposition that our Lord was crucified Julian Period 4742.

The passover was commanded to be celebrated in the first month, Nisan, or Abib, which corresponds to the months of March and April in the Christian year. It was to be killed “ in the fourteenth day of the first month ; at even is the Lord’s passover,” Levit. xxiii. 5. “ the whole congregation of Israel shall kill it in the evening.” If our Saviour then ate of the paschal lamb with his disciples, he would eat it on the day when the passover ought to be killed, on the evening after the fourteenth.

It will be admitted, that if our Lord had determined upon observing the passover, and if there is in truth any difference between the Jews and our Saviour on the day on which it was to be eaten, the error would be not on the part of Jesus himself, but of the Jews who differed from him. Neither his character, conduct, nor sentiments, will for a moment permit us to believe that he disobeyed, in the slightest degree, the ordinances of the Mosaic law, in deference to any traditions which existed among the Scribes and Pharisees. If he refused to follow, upon this occasion, the practice of the High Priests, and others among the Jews, his refusal must be referred to some deviation in their practice from that which had been formerly prescribed to their forefathers. Our Lord was right, and they were wrong. Whatever rules might have guided them, He at least would have eaten the passover on the day, “ when the passover ought to be killed,” *ἐν ᾧ ἔδει θύεσθαι τὸ πάσχα* (Luke xxii. 7).

Luke xxii. 16. For I say unto you, I will not any more eat thereof Jerusalem, until it be fulfilled in the kingdom of God.

It is well known that the months of the Jews were lunar months: but in what manner they were measured and dated, whether from the phasis or appearance of an illuminated portion of the moon's disk, or from tables in which her mean motion was calculated, and adapted to the purpose; or by some faulty and inaccurate cycle of their own, or by some other method altogether different from these, is a point upon which the most learned have disputed in every age; and which, I apprehend, can never be settled with any degree of satisfaction, from the remaining scanty and inadequate hints, which form the only materials for our judgment.

Mr. Mann, De Ann. Christ. cap. xx. 23. argues very strongly for the antiquity of the astronomical method of computation at present in use amongst the Jews, and contends that it was the method adopted so early as the times of our Saviour.

Epiphanius, Hæc. 51. cum animadv. Petavii, on the other hand, broadly asserts that the Jews, in our Saviour's time, followed the calculations of a faulty and inaccurate lunar cycle, by means of which they anticipated, in the year of his crucifixion, the proper period for the celebration of the passover by two days. Petavius defends this opinion; and he and Kepler have both, with much labour, endeavoured to draw out a set of tables upon the principles which Epiphanius has laid down; but there is so much obscurity, and even contradiction, in the passage in which that father treats upon the subject, that it would be quite impossible to say whether they are right or wrong in their conclusions.

The rabbinical doctors (and Maimonides in particular) have referred to a third method, and stated that the ancient Jews reckoned the beginning of their months from the phasis of the moon, and that their present mode of calculation was not introduced until after the final dispersion of the nation. Before that period, they assert, that there were in Judæa several *συνέδρια*, or committees (as we should term them), under the general superintendance, and, as it were, branches of a central committee fixed at Jerusalem. The members of this committee were in possession of certain tables, containing calculations of the motions of the moon, which being inspected, it was thence determined when the new moon ought and would most probably appear. They sent out some approved and steady persons to observe whether the moon did appear at the time at which they expected her appearance, or not. If these persons beheld the phasis on the night after the twenty-ninth of the current month, they immediately proclaimed the new moon; thus determining what would otherwise have been the thirtieth day of the current month, to be the first of the succeeding one. If the watchers did not return with intelligence of the observation of the phasis before the night after the thirtieth day of the current month, they fixed the commencement of the succeeding month on the following day, making the current month consist of thirty days. In other words, they determined the current month to consist of twenty-nine or thirty days, according as their watchers did, or did not return with intelligence of having seen the new moon before the conclusion of the thirtieth day.

After the central committee had thus fixed the day of the new moon, messengers were sent to the several cities within the distance of a ten days' journey from the metropolis, to announce the fact. The council at Jerusalem, however, did not settle for themselves, and their own practice, whether the intercalary month should consist of twenty-nine or thirty days, until the conclusion of that month and the appearance of the new moon of the succeeding month Nisan had pointed out which number of days it ought to consist of. Hence it is evident that there might, and would sometimes be, a difference between the members of the Jerusalem council and the rest of the Jews, in their mode of reckoning the first day of the month Nisan. If the council announced to the nation at large an intercalary month of twenty-nine days only, and afterwards found out that they were wrong in their calculations, and that it ought to have consisted of thirty days, it is evident that in that year the persons composing and adhering to the practice of the council, would differ from the rest of the Jews in counting the first, and therefore the fifteenth day of Nisan. What was the fifteenth of Nisan to the one, would be the sixteenth to the other; and perhaps some circumstance of this nature, at present unknown to us, may have occasioned the difference, if there really was any difference, amongst the Jews, as to the day of the celebration of the passover in the year of our Lord's crucifixion. Perhaps from this very cause we may explain why, as is supposed by many, our Saviour and his disciples, and the generality of the Jews, sacrificed the paschal lamb on the evening of the Thursday, and the Scribes and Pharisees, and others, not until that of the Friday in Passion week; in other words, why our Lord considered the Friday, and others the Saturday, as the fifteenth day of Nisan; but, without insisting further upon this, it is plain that the proclamation of the time of the new moon's appearance did not always determine the Jews in fixing the first day of the month, and more especially that it did not always do so with regard to Nisan. This is sufficient to shew, that we are still in such a degree of ignorance with regard to the method of calculating the Jewish

Jerusalem.

And he took the cup, and gave thanks, and said, Take Luke xxii. 17. this, and divide it among yourselves :

months and years, as to prevent our deciding with absolute certainty upon the day on which the passover took place in the year of our blessed Saviour's crucifixion.

The learned Cudworth, in his admirable treatise on the Jewish passover, has proved, from the Talmud, Mishna, and some of the most reputable of the Jewish Rabbins, that the ancient Jews, about our Saviour's time, often solemnized as well the passovers as the other feasts, upon the *ferias* next before and after the sabbaths; and that the Jews in ancient times reckoned the new moons not according to astronomical exactness, but according to the *φάσις*, or moon's appearance; and, as this appearance might happen a day later than the real time, consequently there might be a whole day of difference in the time of celebrating one of these feasts, which depended on a particular day of the month; the days of the month being counted from the *φάσις*, or appearance of the new moon. As he describes the manner of doing this, both from the Babylonish Talmud, and from Maimonides, I shall give an extract from this part of his work, that my readers may have the whole argument before them.

"In the great, or outer court, there was a house called Beth Yazek, where the senate sat all the 30th day of every month, to receive the witnesses of the moon's appearance, and to examine them. If there came approved witnesses on the 30th day, who could state they had seen the new moon, the chief man of the senate stood up, and cried בקרי, *mekuddash*, "it is sanctified;" and the people, standing by, caught the word from him, and cried *mekuddash! mekuddash!* But if, when the consistory had sat all the day, and there come no approved witnesses of the phasis, or appearance of the new moon, then they made an intercalation of one day in the former month, and decreed the following one and thirtieth day to be the calends. But if after the fourth or fifth day, or even before the end of the month, respectable witnesses came from far, and testified they had seen the new moon, in its due time, the senate were bound to alter the beginning of the month, and reckon it a day sooner, viz. from the thirtieth day.

"As the senate were very unwilling to be at the trouble of a second consecration, when they had even fixed on a wrong day, and therefore received very reluctantly the testimony of such witnesses as those last mentioned, they afterwards made a statute to this effect—That whatsoever time the senate should conclude on for the calends of the month, though it were certain they were in the wrong, yet all were bound to order their feasts according to it. This, Dr. Cudworth supposes, actually took place in the time of our Lord, and "as it is not likely that our Lord would submit to this perversion of the original custom, and that following the true *φάσις*, or appearance of the new moon, confirmed by sufficient witnesses, he and his disciples ate the passover on that day; but the Jews, following the pertinacious decree of the Sanhedrim, did not eat it till the day following." Dr. Cudworth further shews from Epiphanius, that there was contention, *θόρυβος*, a tumult, among the Jews about the passover, that very year. Hence, it is likely that the real paschal day observed by our Lord, his disciples, and many other pious Jews, who adopted the true *φάσις*, phasis, was only the preparation or antecedent evening to others, who acted on the decree of the Sanhedrim. Besides, it is worthy of notice, that not only the Karaites, who do not acknowledge the authority of the Sanhedrim, but also the Rabbins themselves, grant, that where the case is doubtful, the passover should be celebrated with the same ceremonies, two days together; and it was always doubtful when the appearance of the new moon could not be fully ascertained."

In corroboration of this opinion, Bishop Pearce supposes, that it was lawful for the Jews to eat the paschal lamb at any time, between the evening of Thursday, and that of Friday; and that this permission was necessary, because of the immense number of lambs which were to be killed for that purpose, as in one year there were no fewer than 256,500 lambs offered. See Josephus, War, b. vii. c. ix. sect. 3. In Matt. xxvi. 17. it is said, "Now the first day of the feast of unleavened bread (*τῆ δὲ πρώτῃ τῶν ἀζύμων*) the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" As the feast of unleavened bread did not begin till the day after the passover, the fifteenth day of the month (Lev. xxiii. 5, 6. Num. xxviii. 16, 17.) this could not have been properly the first day of that feast: but as the Jews began to eat unleavened bread on the fourteenth day, (Exod. xii. 18.) this day was often termed the first of unleavened bread. Now it appears that the Evangelists use it in this sense, and call even the paschal day by this name. See Mark xiv. 12. Luke xxii. 7.

Mr. Benson's profound and sagacious reasoning on the time of our Lord's crucifixion, can only be appreciated by those who are acquainted with the difficulties of this subject, and have followed his argument through all its ramifications. It is to be regretted, that the learned men who have endeavoured to decide this point, have not sufficiently examined the data, which enabled Mr. Benson to come to his very satisfactory conclusions. That the reader may perceive the discrepancies to which I allude, I here subjoin from Bowyer the various decisions of former chronologers.

Luke xxii. 18. For I say unto you, I will not drink of the fruit of <sup>Jerusalem.</sup> the vine, until the kingdom of God shall come.

MATT. xxvi. part of ver. 20.

20 Now—he sat down with the twelve.

§ 31. *Christ again reproves the Ambition of his Disciples.*

LUKE xxii. 24—28. JOHN xiii. 2—17.

John xiii. 2.

And supper being ended [come],

Luke xxii. 24. there was also a strife among them, which of them should be accounted the greatest.

— 25. ° And he said unto them, The kings of the Gentiles <sup>e Matt. xx. 25.</sup> exercise lordship over them; and they that exercise authority upon them are called benefactors.

— 26. But ye *shall not be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

— 27. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

John xiii. 2. The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

"It has been computed," he observes, "that from the twentieth to the fortieth year of Christ, the only passover full moon which fell on a Friday, was April 3, A.D. 33, in the year of the Julian Period 4746. And yet Mr. Mann, in support of his hypothesis, computes it to have been so likewise March 22, A.D. 26, Julian Period 4739. Differences there will be, while some calculate by astronomical full moons, others by cycles; and while we know not whether the Jews kept the true or the mean full moons; or what cycle they followed. That which prevailed in the time of Epiphanius, Dodwell observes, De Cyclis, p. 429, was different from the Calippic, the Hippolytan, and from what the Jews now follow; from which last, however, Scaliger and Mr. Mann compute. And even if we knew the cycle, what certainty could we expect, when Maimonides, and other writers, tell us, that in a backward season they occasionally intercalated a month, that the harvest might be ripe enough to have the first fruits of it offered on the second day of the passover (a)?"

"Sir Isaac Newton, in his Observations on the Prophecies, &c., p. 163, mentions another Jewish rule for calculating the time of the passover. To avoid the inconveniencies of two sabbaths together, which prevented burying their dead, and making ready fresh meat, &c. they postponed their month a day, as often as the third of the month Nisan was Sunday, Wednesday, or Friday; and this rule they called אדו Adu, by the letters א, ד, ו, signifying the 1st, 4th, and 6th days of the week, which days we call Sunday, Wednesday, and Friday.

"Postponing therefore (a day in) the passover months above, the 14th day of the month Nisan, (which, A.D. 31, fell on Tuesday, March 27,) will fall on Wednesday, March 28.

"In A.D. 32, (which fell on Sunday, April 13,) will fall on Monday, April 14.

"A.D. 33, (which fell on Friday, April 3,) will fall on Friday, April 3, likewise.

"In A.D. 34, (which fell on Wednesday, March 24, or rather, for the avoiding the equinox, which fell on the same day, and for having a fitter time for the harvest, on Thursday, April 22,) will fall on Friday, April 23.

"In A.D. 36, (which fell on Tuesday, April 12,) will fall on Wednesday, April 13.

"In A.D. 36, (which fell on Saturday, March 31,) will fall likewise on the same day."

Here the 33rd and 34th are both years on which the passover fell on a Friday; and Sir Isaac Newton determines for the 34th, two years after 32, when the passover fell very late.

I shall subjoin the several computations of the paschal full moons, by Roger Bacon, in his Opus Magnum, p. 131. Jos. Scaliger and Nic. Mann, De veris annis D. N. Jesu Christi, &c. p. 239,

(a) Vide Dr. A. Clarke on the Eucharist, second edit. 1814, p. 9—15. Benson's Chronology of the Life of Christ p. 222, &c.—Bowyer's Critical Conjectures.—Clarke's Commentary on the passages in St. Matthew, in which the account of the last passover is given.—Cudworth's Treatise, printed at the end of the Intellectual System.—Jackson's Chronology, vol. ii. p. 19.



Jerusalem Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; John xiii. 3.

He riseth from supper, and laid aside his garments; and took a towel, and girded himself. — 4.

After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded<sup>25</sup>. — 5.

\* Gr. *he*. Then cometh he to Simon Peter: and \* Peter said unto him, Lord, dost thou wash my feet? — 6.

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. — 7.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. — 8.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. — 9.

R. Dodwell, De Cyclis, p. 848. Mr. Ferguson in his Astronomy, Sir Isaac Newton on the Prophecies, and Lamy in his Harmony, by which the reader will judge with what variety they have all been certain.

Julian Period.	A.D.	ROGER BACON.		MANN AND SCAL.		DODWELL.		FERGUSON.		SIR ISAAC NEWTON.		LAMY.				
		Month.	Day of Week.	Month	Day of Week.	Month.	Day of Week	Month	Day of Week.	Month.	Day of Week.	Month.	Day	Ho.	Mat.	
4739	26	March 21.	5	March 22.	6	April 20.	7	April 20.	7							
4740	27	April 9.	5	April 9.	4	April 9.	4	April 10.	5							
4741	28	March 29.	2	March 29.	2	March 28.	1	March 30.	3			March 29.	6	8	Mat.	
4742	29	April 17.	1	April 16.	7	April 16.	7	April 17.	5			April 17.	6			
4743	30	April 6.	4	April 5.	4	April 12.	4	April 6.	4			April 6.	10	55	Vesp.	
4744	31	March 27.	3	March 26.	2	March 26.	2	March 27.	3	March 28.	4	March 27.	2	10		
4745	32	April 13.	2	April 14.	2	April 12.	7	April 15.	3	April 14.	2	April 14.	12		Mat	
4746	33	April 3.	4	April 3.	6	April 4.	7	April 3.	4	April 3.	6	April 3.	5	50	Vesp.	
4747	34	March 23.	4	March 22.	2	March 24.	4	April 22.	5	April 23.	6	March 23. p. ob.	⊙	18 F.		
4748	35	April 11.	2	April 11.	2	April 23.	4	April 11.	2	April 13.	4	April 11.	11	10	Mat.	
4749	36											March 30.	5	48	Vesp.	
4750	37											April 18.	2	38		
4751	38											April 8.	5	58	Mat.	

To which might be added the calculations of Bedford and Hales.

<sup>26</sup> It is not certain where this section ought to be inserted. Michaelis and Newcome place the washing of the disciples' feet after the preparation of the Passover, and the promise of Judas to betray Christ: Pilkington and Lightfoot, before those events. Michaelis represents the washing as taking place before the feast of the Passover. The rest of the harmonizers principally arrange it at the supper at Bethany.

- John xiii. 10. Jesus saith to him, He that is washed needeth not Jerusalem. save to wash *his* feet, but is clean every whit: and ye are clean, but not all.
- 11. For he knew who should betray him: therefore said he, Ye are not all clean.
- 12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
- 13. Ye call me Master and Lord: and ye say well; for *so* I am.
- 14. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.
- 15. For I have given you an example, that ye should do as I have done to you.
- 16. <sup>f</sup> Verily, verily, I say unto you, The servant is not f Matt x. 24. Ch. xv. 20. greater than his lord; neither he that is sent greater than he that sent him.

§ 32. *Christ sitting at the Passover, and continuing the Conversation, speaks of his Betrayer.*

MATT. xxvi. 21—26. MARK xiv. 18—22. LUKE xxii. 21, 22, 23.  
JOHN xiii. 17—31.

- John xiii. 17. If ye know these things, happy are ye if ye do them.
- 18. I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, <sup>g</sup> He that eateth g Ps. xli. 9. bread with me hath lifted up his heel against me.
- 19. \* Now I tell you before it come, that, when it is come \* Or, From henceforth. to pass, ye may believe that I am *he*.
- 20. <sup>h</sup> Verily, verily, I say unto you, He that receiveth h Matt x. 40. whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
- 21. When Jesus had thus said, he was troubled in spirit.
- Mark xiv. 18. And as they sat, and did eat, Jesus
- John xiii. 21. testified, and said, Verily, verily, I say unto you, That one of you,
- Mark xiv. 18. which eateth with me,
- John xiii. 21. shall betray me.
- Luke xxii. 21. But, behold, the hand of him that betrayeth me is with me on the table.
- 23. And they began to enquire among themselves, which of them it was that should do this thing.
- Mark xiv. 19. And they began to be
- Matt. xxvi. 22. exceeding sorrowful; and began every one of them to say unto him,
- Mark xiv. 19. one by one,
- Matt. xxvi. 22. Lord, is it I?
- Mark xiv. 19. and another *said*, Is it I?

Jerusalem. And he answered and said unto them, *It is one of the* Mark xiv. 20.  
twelve, that dippeth with me in the dish.

i Ps. xli. 9. <sup>1</sup> He that dippeth *his* hand with me in the dish, the Matt. xxvi.  
same shall betray me. 23.

The Son of man indeed goeth, Mark xiv. 21.

as it was determined, Luke xxii. 22.

(and) as it is written of him: but woe to that man Mark xiv. 21.

by whom the Son of man is betrayed!

it had been good for that man if he had not been Matt. xxvi.  
born <sup>26</sup>. 24.

Then the disciples looked one on another, doubting John xiii. 22.  
of whom he spake.

Now there was leaning on Jesus' bosom one of his ——— 23.  
disciples, whom Jesus loved.

Simon Peter therefore beckoned to him, that he ——— 24.  
should ask who it should be of whom he spake.

He then lying on Jesus' breast saith unto him, Lord, ——— 25.  
who is it?

\* Or, morsel. Jesus answered, He it is, to whom I shall give a \*sop, ——— 26.  
when I have dipped *it*. And when he had dipped the  
sop, he gave *it* to Judas Iscariot, *the son* of Simon.

And after the sop, Satan entered into him. ——— 27.

Then Judas, which betrayed him, answered and said, Matt. xxvi.  
Master, is it I? He said unto him, Thou hast said <sup>27</sup>. 25.

Then said Jesus unto him, That thou doest, do quickly. John xiii. 27.

Now no man at the table knew for what intent he ——— 28.  
spake this unto him.

For some *of them* thought, because Judas had the ——— 29.  
bag, that Jesus had said unto him, Buy *those things* that  
we have need of against the feast; or, that he should  
give something to the poor.

He then having received the sop went immediately ——— 30.  
out: and it was night.

MATT. xxvi. ver. 21. and part of ver. 22, 23, 24.

21 And as they did eat, he said, Verily I say unto you, That one of you shall betray  
me. 22 And they were— 23 And he answered and said— 24 The Son of man  
goeth as it is written of him: but woe unto that man by whom the Son of man is  
betrayed!—

MARK xiv. part of ver. 18, 19, 21.

18 —said, Verily I say unto you, One of you—shall betray me. 19 —sorrowful,

<sup>26</sup> This also is a Hebrew phrase. Among the instances collected by Schoetgen, is a sentiment which ought to be deeply engraven on the memory and the conscience of all who can appreciate the privilege of possessing and studying the Scriptures. Quicunque scit Legem, et non facit illam happy are ye if ye do them." Schemoth Rabba, sect. 40. fol. 135. l. 9. apud Schoetgen, Hor. Heb. vol. i. p. 225.

<sup>27</sup> This was the most solemn manner of expressing an affirmative. Berachoth Hier. citante Wagensiel ad Sota, p. 1001. Zipporenses quærebant, numquid R. Judas mortuus esset? Filius Kaphræ respondit, אמרן אמריתן, "vos dixistis." Schoetgen, Hor. Heb. vol. i. p. 225.

and to say unto him—*Is it I?*— 21 —good were it for that man, if he had never Jerusalem been born.

LUKE xxii. part of ver. 22.

22 And truly the Son of man goeth—but woe unto that man by whom he is betrayed!

§ 33. *Judas goes out to betray Christ, who predicts Peter's Denial of him, and the Danger of the rest of the Apostles.*

LUKE xxii. 28—39. JOHN xiii. 31, to the end.

- John xiii. 31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
- 32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
- 33. Little children, yet a little while I am with you. Ye shall seek me: <sup>k</sup>and as I said unto the Jews, Whither I <sup>k</sup>Ch. vii. 34. go, ye cannot come; so now I say to you.
- 34. <sup>l</sup>A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. <sup>l</sup> Lev. xix. 18. ch. xv. 17. Eph. v. 2. <sup>l</sup> John iv. 21.
- 35. By this shall all *men* know that ye are my disciples, if ye have love one to another.
- Luke xxii. 28. Ye are they which have continued with me in my temptations.
- 29. And I appoint unto you a kingdom, as my Father hath appointed unto me;
- 30. That ye may eat and drink at my table in my kingdom, <sup>m</sup>and sit on thrones judging the twelve tribes of Israel. <sup>m</sup> Matt. xix. 28.
- 31. And the Lord said, Simon, Simon, behold, <sup>n</sup>Satan hath desired *to have* you, that he may sift *you* as wheat: <sup>n</sup> 1 Pet. v. 8.
- 32. But I have prayed for thee, that thy faith fail not: and when thou art converted<sup>o</sup>, strengthen thy brethren.
- 33. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.
- 34. <sup>o</sup> And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. <sup>o</sup> Matt. xxvi. 34.
- 35. <sup>p</sup> And he said unto them, When I sent you without <sup>p</sup> Matt. x. 9. purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.
- 36. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.
- 37. For I say unto you, that this that is written must yet be accomplished in me, <sup>q</sup> And he was reckoned among <sup>q</sup> Isa. liii. 12. the transgressors: for the things concerning me have an end.

<sup>o</sup> "When thou art converted;" when thou hast recovered from that fall which I foresee.

Jerusalem.

And they said, Lord, behold, here *are* two swords. Luke xxii. 38.  
And he said unto them, It is enough<sup>29</sup>.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

Peter said unto him, Lord, why cannot I follow thee ——— 37.  
I will lay down my life for th

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. ——— 38.

### § 34. Christ institutes the Eucharist<sup>30</sup>.

s 1 Cor. xi. 23,  
24, 25.

\* Many Greek  
copies have,  
gave thanks:  
see Mark vi.  
41.

MATT. XXVI. 26—30. MARK XIV. 22—26. LUKE XXII. 19, 20.

And as they were eating, <sup>s</sup> Jesus took bread, and \* blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. Matt. xxvi. 26.

<sup>29</sup> This part of Christ's address to his disciples has been much misunderstood. From ver. 35, our Lord's intention may be supposed to be, to remind them that all their wants had been hitherto supplied. But now, as he was about to be removed, he forewarns that it would be hereafter necessary for them to act for themselves, and to provide against danger and difficulty. The disciples interpreted this literally, as appears from ver. 38, when our Lord slightly censures their misapprehension, by "it is enough," and so closes the conversation. He was about to enter the scene at Gethsemane, and had not time then to listen to, or correct their erroneous inferences, *ἰκανόν ἐστι*, absurdum est, quod profertis; desinite tam anilia profari. *ἰκανόν ἐστι*, eadem eat cum *יָכַן*, sufficit tibi, quæ a Judeis adhibetur, quoties ab altero absurdum quid profertur, qui tacere debebat, &c. &c.—See Lightfoot and Schoetgen, vol. i. p. 313.

### <sup>30</sup> ON THE INSTITUTION OF THE EUCHARIST.

A few hours only before his death, our blessed Saviour instituted the holy Eucharist. He knew that the long and progressive series of prophecies, visions, types, and figures, which had predicted his incarnation and sufferings, were now on the point of being accomplished. He knew that the Mosaic dispensation was on the point of being completed, with all its typical ceremonies and observances. A new and spiritual kingdom was to be engrafted on it, with other rites and other sacraments. The holy of holies was soon to be thrown open; and man, sinful man, through the atoning blood of a Redeemer, was to be permitted to hold there the highest communion with his Maker, in commemoration of the exceeding great love and all-sufficient sacrifice of his holy Son. That we may endeavour to arrive at a clearer comprehension of this great mystery, and those holy memorials, which our Lord instituted "for the continual remembrance of his death," it will be advisable to refer to the Jewish feasts in the Levitical law, which evidently prefigure the great sacrifice of Christ, which was to be offered as an atonement for the sins of man. In pursuance of this plan, we will consider the nature of the Jewish feast, and the analogy which the Christian feast of the Lord's Supper, in which we eat and drink the body and blood of Christ, bears to the ancient rite among the Jews of feasting upon things sacrificed, and eating of those things that were offered up to God. The Jewish sacrifices are generally divided in the following manner:

First, Such as were *wholly* offered up to God, and burnt upon the altar; these were the holocausts, or burnt offerings. Secondly, Such as were not only offered up to God upon the altar, but of which the priests also had a part to eat; and which were again subdivided in the sin offerings, and the trespass offerings. Thirdly, Such as were not only offered up to God, and a portion bestowed on the priests also, but of which the owners themselves had a share likewise: these were called *שלמים*, or peace offerings, which contained in them, as the Jewish doctors speak, *חלק לשם*, חלק רבוה יחלק לבעל, "a portion for God, and the priests, and the owners also."

The first of these, perhaps, to signify some especial mystery concerning Christ, were *wholly* offered up to God, and burnt upon the altar; yet when they were not *קרבנות ייבוי*, "offerings for the whole congregation," but for any particular person, there were always peace-offerings regularly annexed to them, that the owners, at the same time when they offered a sacrifice to God, might feast upon that sacrifice.

The second of these were not eaten by the owners, but by the priests; to show that the owners, being for the present in a state of guilt, for which they now made atonement, being not worthy, the priests, acting as their mediators to God, and as their proxies, did eat of the sacrifice for them.

Luke xxii. 19. which is given for you: this do in remembrance of me. Jerusalem.  
—20. Likewise also

Thirdly, in the peace offerings; because such as brought them had no uncleanness upon them, (Levit. vii. 20.) and so were perfectly reconciled to God, and in covenant with Him; therefore they were in their own persons to eat of those sacrifices, which they had offered unto God as a federal rite between God and them. These sacrifices were considered to bring peace to the altar, to the priests, and to the owners; as they each separately partook of them. Throughout Scripture we find that the eating of the sacrifice was a due and proper appendix unto all sacrifices; and that it is mentioned continually as a rite belonging to sacrifices in general; see Exod. xxxiv. 15. Numb. xxv. 2. Psalm cvi. 28. Exod. xxxii. 6. 1 Sam. ix. 13. and xvi. 2—11. with many others. Profane writers likewise frequently mention this custom, as being always observed by the Heathen in their sacrifices. Homer alludes to it. Plato, in his second book de Legibus, calls these feasts *Ἐσπρά μερὰ θεῶν*, feasts after divine worship offered up to the gods. Plutarch also reports of Catiline and his conspirators, *ὅτε καταθύσαντες ἄνθρωπον, ἐπέσταντο τῶν σαρκῶν*, that sacrificing a man, they did all eat somewhat of the flesh; using this religious rite as a bond to confirm them together in their treachery. From the universal prevalence of this rite, then, we have every reason to consider it as having been, from the very earliest period, divinely appointed, and originally a part of the primæval religion; typifying the atoning sacrifice of the future Messiah, who expressly declares, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," John vi. 51—56. "Christ, our Passover, is sacrificed for us; therefore let us keep the feast, (that is, the paschal feast, upon this sacrificed Christ,) with the unleavened bread of sincerity and truth," 1 Cor. v. 7, 8. Wherefore I conclude that the LORD'S SUPPER is a feast upon a sacrifice, or Epulum ex Oblatis, in the same manner as the Jewish feasts upon sacrifices under the law, and the feasts upon ἘΙΔΩΛΟΘΥΤΑ, (things offered to idols) among the Heathens. And this I think will be proved by a reference to the tenth chapter 1 Cor. from the 13th to the 22nd verses, where St. Paul supposes these three are parallels, and that a perfect analogy exists between them, or else the whole strength of his argument falls.

Again, under the law, the eating of the feasts upon God's sacrifices, was considered as a federal rite between God and those that offered them, in the same way as the ancient Hebrews and other Eastern nations ratified and sealed every covenant by eating and drinking together; and, among them, it was accounted a most heinous offence to be guilty of the breach of covenant thus confirmed. Salt, as the natural appendix of all feasts, was always put upon every sacrifice, and was regarded as a symbol of friendship and kindness; from whence the ancients called it *Amicitie Symbolum*. And from this custom the proverbial expression among the Greeks originated—*Ἄλας καὶ γράπεζα*, "salt and the table;" and among whom the violation of a covenant of salt was considered as the violation of the most sacred league of friendship. Several passages of Scripture are illustrated by the application of this custom, Lev. ii. 13. Num. xviii. 19. 2 Chron. xiii. 5. Further, when God delivered the Israelites from the bondage of Egypt, He manifested Himself in a peculiar manner among them: and while they sojourned in tents in the wilderness, He commanded a tent, or tabernacle, to be built, that He might sojourn with them also. But when the Jews took possession of their land, and built them houses, God would have a fixed dwelling place; and his moveable tabernacle was turned into a standing temple. And, to make the analogy more complete, it was furnished with things suitable to a dwelling place—a table, with a candlestick: the former always furnished with bread, having dishes, spoons, bowls, and covers, belonging to it; and the candlestick having its lamps continually burning. There was also a continual fire kept in the house of God upon the altar. And, to carry the resemblance still further, meat and drink were brought into the house of God; for besides the flesh of the beasts offered up in sacrifice, which were partly consumed on the altar, and partly eaten by the priests, as a portion of God's family, and so to be maintained by Him, there was a mincrah, or meat offering, and a libamen, or drink offering, which were always joined to the daily sacrifice.

The sacrifices, then, being God's feasts, they that did partake of them must be considered as his convivæ, and in a manner to eat and to drink with Him. That sacrifices were thus regarded as a federal rite in Scripture, is proved in Levit. ii. 13. in Num. xviii. 19. and 2 Chron. xiii. 5. where it is called "the salt of the covenant," and "a covenant of salt," to signify that as men ratified their covenants by eating and drinking, to which salt was a necessary appendix, so in the same way God, by these sacrifices and feasts upon them, did ratify and confirm his covenant with those that were partakers of them; who, as it were, might be considered as eating and drinking with Him—God's portion of the covenant being visibly consumed by his holy fire on the altar, which was always kept burning there.—See Levit. ix. 24. 2 Chron. vii. 1. Fire likewise, the symbol of the Lord's presence, fell frequently on the victims offered to the Lord, as a visible demonstration of his acceptance of his portion, and of his entering into covenant with the offerers.—See Gen. iv. 4. xv. 17. Judges xiii. 19, 20, &c.

Jerusalem. he took  
the cup after supper,

Mark xiv. 23.

Luke xxii. 20.

As we have now shown that the sacrifices of the Levitical law, with the feasts upon those sacrifices, were regarded as federal rites between God and men, in like manner the Lord's Supper, under the Gospel dispensation, which we have already proved to be *Epulum Sacrificale* (a feast upon a sacrifice,) must also be considered as *Epulum Fœderale*, a federal feast of reconciliation and amity between God and men, by which we are taken into a sacred covenant, and an inviolable league of friendship with Him. In comparing this account, of the ancient mode of celebrating the Jewish feasts with the institution of the Holy Sacrament given by the inspired writers, it is to be remarked, that when Christ instituted the eucharistical feast, He said, "This is my blood of the New Testament"—"This cup is the New Testament in my blood;" that is, not only the seal of the old covenant, but the sanction of the new covenant. The confirmation of the new covenant was by a cup of wine; because under the New Testament there is no further shedding of blood, Heb. xii. 26. x. 18. Again, our Lord says of the cup, "This cup is the New Testament in my blood;" in the same way as the cup of blood in the Levitical law (Exod. xxiv. 6.) was the Old Testament in my blood. There all the articles of that covenant being read over, Moses took half of the blood and put it in basons, and sprinkled all the people with it, and said, "This is the blood of the covenant which God hath made with you;" and thus that old covenant or testimony was established. In like manner Christ, being about to bring in another and more perfect dispensation, having published all the articles of the new covenant, confirms it by the breaking of bread, saying, "This is my body in the New Testament, or covenant, in the same sense as the paschal lamb has been hitherto my body in the old dispensation: Eat ye all of it." He then takes the cup, saying, "This is my cup in the new covenant, in the same sense as the blood of bulls and goats has been my cup in the old covenant: Drink ye all of it; having your hearts sprinkled from an evil conscience," Heb. x. 22.

The legal sacrifices were but types and shadows of the true Christian sacrifice; and were, therefore, with their feasts, constantly renewed and repeated: but now that Christ, as a lamb without blemish, and without spot, fore-ordained before the foundation of the world, (1 Pet. i. 20.) has been sacrificed for us, there remain no more typical sacrifices, but only the feasts upon the One Great Sacrifice, which are still, and ever will be, symbolically continued in the Lord's Supper. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," John vi. 5, 6.

There are still many other resembling circumstances between the Jewish Passover and the Christian Eucharist. The Passover was of divine appointment, and so is the Eucharist. The Passover was a sacrament, and so is the Eucharist. The Passover prefigured the death of Christ before it was accomplished—the Eucharist represents, or figures out, the death now past. As he who in the Jewish law did not keep the Passover, bore his own sin, and was to be cut off from Israel, Exod. xii. 15. Num. ix. 13. so he also who neglects the Holy Eucharist in the Christian dispensation, renounces all interest and benefit in the atonement and sacrifice of Christ, and shall also bear his own sin. As the Passover was to continue as long as the Jewish law was in force, so the Eucharist is to continue till Christ shall come to judge the world. The same forms and expressions were likewise observed in both institutions.

In the paschal supper the master of the house took bread, and gave thanks to God; so did Christ. It was customary for him afterwards to break it, either before or after the benediction, and to distribute it to his family, as it does not appear they were permitted to take it themselves. That these forms were observed by our Lord is evident. In the same manner at the paschal feast, the master was accustomed to take a cup of wine, pronouncing a blessing over it; so likewise did Christ. In both cases the blood was a token or sign of the covenant entered into between God and man, which was at once ratified by pouring out the blood of the lamb, and by feeding on the flesh of the sacrifice. "If ye know these things, happy are ye if ye do them."

It is far beyond the limits of a note to enter into the various interpretations of Scripture given by the Socinian and Papist, in defence of their peculiar errors. As the doctrine of transubstantiation, however, the principal error of the latter, is founded on the words, "This is my body," I would wish to direct the attention of my readers to the true scriptural signification of this passage, which the Romanist interprets literally, and the Protestant figuratively.

To find out the meaning of any passage in Scripture, our only safe plan is, to make the Scripture its own interpreter, that is, to examine in what sense similar modes of expression, with that under discussion, are used in the sacred writings. In the present instance we must recollect our Lord spoke a dialect of the same language in which the Old Testament was written. If we discover therefore parallel expressions in the Old Testament to that which is now used by our Lord, we are warranted, by all the rules of criticism, to interpret the latter in the same manner as we interpret the former. Both are to be literally, or both figuratively interpreted.

The Hebrew, Syro-Chaldaic, and Aramaic dialects have, generally speaking, no word which

Mark xiv. 23. and when he had given thanks, he gave it to them,  
 Matt. xxvi.  
 27. saying, Drink ye all of it;

Jerusalem.

expresses, "to denote," "to signify," "to represent." The inspired writers of the New Testament, following the idiom of the Hebrew language, although they wrote in Greek, abounded with expressions derived from the language of their country. Even in our own language, although we have terms enough to fill up the ellipsis, the same form, or idiom of speech, is common. Suppose a man, on entering into a museum, enriched with the remains of ancient Greek sculpture, has his eyes attracted by a number of curious busts, and on inquiring what they are, he learns, that this is Socrates, that Plato, a third Homer; others, Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cæsar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he sees are not the identical persons of those ancient philosophers, poets, orators, historians, and emperors, but only representations of their persons in sculpture; between which and the originals there is as essential a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble. Innumerable instances are found in Scripture where this manner of speaking is observed. In Gen. xlv. 26, 27. it is said, "The seven kine *are* (i. e. represent) seven years." "This *is* (i. e. represents) the bread of affliction." "The ten horns *are* (i. e. signify) ten kings," Dan. vii. 24. "They drank of the spiritual rock which followed them, and that rock *was* (i. e. represented) Christ," 1 Cor. x. 4. In Rev. i. 20. "The seven stars *are* (i. e. represent) the angels of the seven churches; and the seven candlesticks *are* (i. e. represent) the seven churches." In Matt. xiii. 38, 39. "The field *is* (i. e. represents) the world: the good seed *are* (i. e. represent or signify) the children of the kingdom: the tares *are* (i. e. signify) the children of the wicked one," &c. In John vii. 36. we find τίς ἔστιν οὗτος ὁ λόγος; "What *is* this saying?" (that is, its signification.) In John x. 16. "They understood not what things they *were*," τίνα ἦν, (that is, their signification.) Acts x. 17. "Τί ἂν εἶη τὸ ὄραμα, What this vision might *be*;" properly rendered by our translators, "What this vision should mean." Gal. iv. 24. "For these *are* the two covenants," αὐταὶ γὰρ εἶσιν αἱ δύο διαθήκαι, these signify the two covenants. Luke xv. 26. "He asked (τί εἶη ταῦτα) what these things meant." And very many others might be quoted to the same purpose. These passages appear to be so evidently parallel with that before us, that we conclude they are to be interpreted in the same manner, and that our Lord therefore intended, when He took the bread, to say, "this bread represents, or signifies, my body;" and consequently that the conclusion of the Romanist, who supposes that the bread is changed into the real body, and the wine into the blood, of Christ, is founded on error. To give an idea of the many dogmas that necessarily attend the doctrine of transubstantiation, I transcribe the eighth lesson of the "Catechism for the Use of all the Churches in the French Empire," published in 1806, with the bull of the Pope, and the mandamus of the Archbishop of Paris: which is exactly a counterpart to all that have been published from time immemorial, in the popish churches.

Q. What is the sacrament of the Eucharist?

A. The Eucharist is a sacrament which contains really and substantially the body, blood, soul, and divinity of our Lord Jesus Christ, under the forms and appearance of bread and wine.

Q. What is at first on the altar, and in the chalice? Is it not bread and wine?

A. Yes: and it continues to be bread and wine till the priest pronounces the words of consecration.

Q. What influence have these words?

A. The bread is changed into the body, and the wine is changed into the blood of our Lord.

Q. Does nothing of the bread and wine remain?

A. Nothing of them remains, except the forms.

Q. What do you call the forms of the bread and wine?

A. That which appears to our senses, as colour, figure, and taste.

Q. Is there nothing under the form of blood except the body of our Lord?

A. Besides his body, there is his blood, his soul, and his divinity; because all these are inseparable.

Q. And under the form of wine?

A. Jesus Christ is there as entire as under the form of the bread.

Q. When the form of the bread and wine are divided, is Jesus Christ divided?

A. No: Jesus Christ remains entire under each part of the form divided.

Q. Say, in a word, what Jesus Christ gives us under each form.

A. All that he is, that is, perfect God and perfect man.

Q. Does Jesus Christ leave heaven to come into the Eucharist?

A. No: he always continues at the right hand of God, his Father, till He shall come at the end of the world, with great glory, to judge the living and the dead.



Jerusalem. and they all drank of it. Mark xiv. 23.  
 And he said unto them, This is my blood of the new ——— 24.  
 testament, which is shed for many.

This cup is the new testament in my blood, which is Luke xxii. 20.  
 shed for you :  
 for many for the remission of sins. Matt. xxvi.

Verily I say unto you, I will drink no more 28.  
 henceforth of this fruit of the vine, until that day when I Mark xiv. 25.  
 drink it new with you in my Father's kingdom<sup>31</sup>; Matt. xxvi.  
 in the kingdom of God. 29.  
Mark xiv. 25.

MATT. xxvi. ver. 27. and part of ver. 28, 29.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all  
 of it; 28 For this is my blood of the new testament, which is shed— 29 But I say  
 unto you, I will not drink—

MARK xiv. ver. 22. and part of ver. 23. 25.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to

Q. Then how can He be present at the altar ?

A. By the Almighty power of God.

Q. Then it is not man that works this miracle ?

A. No : it is Jesus Christ, whose word is employed in the sacrament.

Q. Then it is Jesus Christ who consecrates ?

A. It is Jesus Christ who consecrates ; the priest is only his minister.

Q. Must we worship the body and blood of Jesus Christ in the Eucharist ?

A. Yes, undoubtedly ; for this body and this blood are inseparably united to his divinity.

The Priest, in giving the consecrated wafer to the Communicant, says, "Behold the Lamb of  
 God! Behold Him who taketh away the sin of the world!" Then he and the communicant  
 repeat thrice, "Lord, I am not worthy thou shouldest enter my roof; speak, therefore, but the  
 word, and my soul shall be healed," the communicant striking his breast in token of his unworthi-  
 ness. Then, says the Directory, having the towel raised above your breast, your eyes modestly  
 closed, your head likewise raised up, and your mouth conveniently open, receive the holy sacrament  
 on your tongue, resting on your under lip; then close your mouth, and say in your heart, "Amen,  
 I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life."—Ordinary  
 of the Mass, p. 33. May God grant that such absurd superstitions may never again become a part  
 of the religion of England!

This note has been principally collected from Dr. Cudworth's learned Treatise on the Lord's  
 Supper, at the end of the Intellectual System, 4to. vol. ii. See also Dr Adam Clarke's Discourse  
 on the Holy Eucharist; and Lightfoot on the Divine Origin of Sacrifice, and on the typical mean-  
 ing of the Passover; the Abridgment of the learned Witsius's Remarks, in Horne's Critical Introduc-  
 tion, 1st. edit. vol. 1. p. 150—154.

<sup>31</sup> Various interpretations are given to this passage: some commentators suppose it was accom-  
 plished when Christ ate and drank with his disciples after his resurrection, Acts i. 4. x. 41. John  
 xxi. 13. Luke xxiv. 30. 43. others that the word *kingdom* here signifies the Gospel-state. The  
 most probable signification seems to be, that He will no longer commemorate this, or any other  
 deliverance, till He celebrates together with his Apostles the great day of redemption in the future  
 world. The expression drinking wine indicates feasting, under which the future happiness is often  
 represented in Scripture.—Isa. xxii. 13. xxiv. 9. Matt. viii. 11. xxii. 4.

The wine is called *new*, figuratively expressing those unknown heavenly festivals prepared for  
 man in his state of immortality. The kingdom of the Father here seems particularly to refer to the  
 future state after the final judgment; for then, and not till then, is the kingdom delivered up to the  
 Father, 1 Cor. xv. 24. and in no part of the New Testament is Christ's kingdom between his  
 resurrection and ascension, called the kingdom of his Father.

'Απ' ἀπρι, or better, ἀπραπρι, omnino, I will not at all drink of the fruit of the vine, &c. &c.  
 Aristophan. Plut. act. ii. scene 2.

them, and said, Take, eat: this is my body. 23 And—the cup— 25 —of the fruit Jerusalem of the vine, until that day that I drink it new—

LUKE xxii. part of ver. 19, 20.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body— 20 —saying—

§ 35. *Christ exhorts the Apostles, and consoles them on his approaching Death.*

JOHN xiv.

1 Let not your heart be troubled: ye believe in God, believe  
 2 also in me. In my Father's house are many mansions: if *it*  
*were not so*, I would have told you. I go to prepare a place for  
 3 you. And if I go and prepare a place for you, I will come  
 again, and receive you unto myself; that where I am, *there* ye  
 4 may be also. And whither I go ye know, and the way ye  
 5 know. Thomas saith unto him, Lord, we know not whither  
 6 thou goest; and how can we know the way? Jesus saith unto  
 him, I am the way, the truth, and the life: no man cometh  
 7 unto the Father, but by me. If ye had known me, ye should  
 have known my Father also: and from henceforth ye know him,  
 8 and have seen him. Philip saith unto him, Lord, shew us the  
 9 Father, and it sufficeth us. Jesus saith unto him, Have I been  
 so long time with you, and yet hast thou not known me, Philip?  
 He that hath seen me hath seen the Father; and how sayest  
 10 thou *then*, Shew us the Father? Believest thou not that I am  
 in the Father, and the Father in me? the words that I speak  
 unto you I speak not of myself: but the Father that dwelleth  
 11 in me, he doeth the works. Believe me that I *am* in the Father,  
 and the Father in me: or else believe me for the very works'  
 12 sake. Verily, verily, I say unto you, He that believeth on me,  
 the works that I do shall he do also; and greater *works* than  
 13 these shall he do; because I go unto my Father. † And what- t Matt. vii. 7.  
 soever ye shall ask in my name, that will I do, that the Father  
 14 may be glorified in the Son. If ye shall ask any thing in my  
 name, I will do *it*.  
 15, 16 If ye love me, keep my commandments. And I will pray  
 the Father, and he shall give you another Comforter, that he  
 17 may abide with you for ever; *even* the Spirit of truth; whom  
 the world cannot receive, because it seeth him not, neither know-  
 eth him: but ye know him; for he dwelleth with you, and  
 18 shall be in you. I will not leave you \* comfortless: I will \* Or, orphans.  
 19 come to you. Yet a little while, and the world seeth me no  
 20 more; but ye see me: because I live, ye shall live also. At  
 that day ye shall know that I *am* in my Father, and ye in me,  
 21 and I in you. He that hath my commandments, and keepeth  
 them, he it is that loveth me: and he that loveth me shall be  
 loved of my Father, and I will love him, and will manifest my-  
 22 self to him. Judas saith unto him, not Iscariot, Lord, how is  
 it that thou wilt manifest thyself unto us, and not unto the

Jerusalem. world? Jesus answered and said unto him, If a man love me, 23 he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that 24 loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things 25 have I spoken unto you, being *yet* present with you. But the 26 Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the 27 world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, 28 I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to 29 pass, that, when it is come to pass, ye might believe. Here— 30 after I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may 31 know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence<sup>32</sup>.

§ 36. *Christ goes with his Disciples to the Mount of Olives.*

MATT. xxvi. 30. MARK xiv. 26. LUKE xxii. 39.

\* Or, *psalm*. And when they had sung an \* hymn, Mark xiv. 26. he came out, and went, as he was wont, to the mount of Luke xxii. 39. Olives; and his disciples also followed him.

MATT. xxvi. ver. 30.

30 And when they had sung an hymn, they went out into the mount of Olives.

MARK xiv. part of ver. 26.

26 —they went out into the mount of Olives.

LUKE xxii. part of ver. 39.

39 And—

§ 37. *Christ declares Himself to be the True Vine.*

JOHN xv. 1—9.

I am the true vine, and my Father is the husbandman. 1  
 u Matt. xv. 13. u Every branch in me that beareth not fruit he taketh away: 2  
 and every *branch* that beareth fruit, he purgeth it, that it may  
 x Ch. xiii. 10. bring forth more fruit. \* Now ye are clean through the word 3  
 which I have spoken unto you. Abide in me, and I in you. 4  
 As the branch cannot bear fruit of itself, except it abide in the  
 vine; no more can ye, except ye abide in me. I am the vine, 5  
 ye *are* the branches: he that abideth in me, and I in him, the  
 same bringeth forth much fruit: for \* without me ye can do  
 nothing. If a man abide not in me, he is cast forth as a branch, 6

\* Or, *severed from me*, Acts iv. 12.

<sup>32</sup> From the expression, "Arise, let us go hence," it may be inferred that our Saviour now left the room, and went to the Mount of Olives, when the conversation and exhortations related in the following sections were continued.

and is withered; and men gather them, and cast *them* into Jerusalem.  
 7 the fire, and they are burned. If ye abide in me, and my  
 words abide in you, ye shall ask what ye will, and it shall be  
 8 done unto you. Herein is my Father glorified, that ye bear  
 much fruit; so shall ye be my disciples.

§ 38. *Christ exhorts his Apostles to mutual Love, and to prepare for Persecution.*

JOHN XV. 9, to the end; xvi. 1—5.

9 As the Father hath loved me, so have I loved you: continue  
 10 ye in my love. If ye keep my commandments, ye shall abide  
 in my love; even as I have kept my Father's commandments,  
 11 and abide in his love. These things have I spoken unto you,  
 that my joy might remain in you, and *that* your joy might be  
 12 full. <sup>v</sup> This is my commandment, That ye love one another, y Ch. xiii. 34.  
 1 Thess. iv. 9.  
 1 John iii. 11.  
 13 as I have loved you. Greater love hath no man than this, that  
 14 a man lay down his life for his friends. Ye are my friends, if  
 15 ye do whatsoever I command you. Henceforth I call you not  
 servants; for the servant knoweth not what his lord doeth: but  
 I have called you friends; for all things that I have heard of my  
 16 Father I have made known unto you. Ye have not chosen me,  
 but I have chosen you, and <sup>z</sup> ordained you, that ye should go z Matt. xxviii.  
 19.  
 and bring forth fruit, and *that* your fruit should remain: that  
 whatsoever ye shall ask of the Father in my name, he may give  
 17 it you. These things I command you, that ye love one another.  
 18 If the world hate you, ye know that it hated me before *it hated*  
 19 you. If ye were of the world, the world would love his own:  
 but because ye are not of the world, but I have chosen you out  
 20 of the world, therefore the world hateth you. Remember the  
 word that I said unto you, <sup>a</sup> The servant is not greater than his  
 lord. If they have persecuted me, they will also persecute you;  
 21 if they have kept my saying, they will keep your's also. But all  
 these things will they do unto you for my name's sake, because  
 22 they know not him that sent me. If I had not come and spoken  
 unto them, they had not had sin: but now they have no <sup>\*</sup> *cloak* \* Or, excuse.  
 23, 24 for their sin. He that hateth me hateth my Father also. If  
 I had not done among them the works which none other man  
 did, they had not had sin: but now have they both seen and  
 25 hated both me and my Father. But *this cometh to pass*, that  
 the word might be fulfilled that is written in their law, <sup>b</sup> They b Ps. xxxv. 19.  
 c Luke xxiv.  
 49. ch. xiv.  
 17, 26.  
 26 hated me without a cause. <sup>c</sup> But when the Comforter is come,  
 whom I will send unto you from the Father, *even* the Spirit of  
 truth, which proceedeth from the Father, he shall testify of me:  
 27 and ye also shall bear witness, because ye have been with me  
 1 from the beginning. These things have I spoken unto you,  
 2 that ye should not be offended. They shall put you out of the  
 synagogues: yea, the time cometh, that whosoever killeth you  
 3 will think that he doeth God service. And these things will

Jerusalem. they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

§ 39. *Christ promises the Gifts of the Holy Spirit.*

JOHN xvi. 5, to the end.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will \* reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew *it* unto you. 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. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me no-  
 thing. <sup>d</sup> Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto

\* Or, convince.

d Mat. vii. 7.

you in \*proverbs : but the time cometh, when I shall no more Jerusalem.  
 speak unto you in \*proverbs, but I shall shew you plainly of \*Or, para-  
 26 the Father. At that day ye shall ask in my name : and I say blis.  
 27 not unto you, that I will pray the Father for you : for the  
 Father himself loveth you, because ye have loved me, and have  
 28 believed that I came out from God. I came forth from the Father,  
 and am come into the world : again, I leave the world, and go  
 29 to the Father. His disciples said unto him, Lo, now speakest  
 30 thou plainly, and speakest no † proverb. Now are we sure that † Or, parable.  
 thou knowest all things, and needest not that any man should  
 ask thee : by this we believe that thou camest forth from God.  
 31, 32 Jesus answered them, Do ye now believe? <sup>e</sup> Behold, the e Matt. xxvi.  
 hour cometh, yea, is now come, that ye shall be scattered, 31.  
 every man to ‡ his own, and shall leave me alone : and yet I ‡ Or, his own  
 33 am not alone, because the Father is with me. These things I home.  
 have 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.

§ 40. *Christ intercedes for all his Followers.*

JOHN xvii.

1 These words spake Jesus, and lifted up his eyes to heaven,  
 and said, Father, the hour is come ; glorify thy Son, that thy Son  
 2 also may glorify thee : <sup>f</sup> as thou hast given him power over all f Matt. xxviii.  
 flesh, that he should give eternal life to as many as thou hast 18.  
 3 given him. And this is life eternal, that they might know thee  
 4 the only true God, and Jesus Christ, whom thou hast sent. I  
 have glorified thee on the earth ; I have finished the work  
 5 which thou gavest me to do. And now, O Father, glorify thou  
 me with thine own self, with the glory which I had with thee  
 6 before the world was. I have manifested thy name unto the  
 men which thou gavest me out of the world : thine they were,  
 7 and thou gavest them me ; and they have kept thy word. Now  
 they have known that all things whatsoever thou hast given me  
 8 are of thee. For I have given unto them—the words which thou  
 gavest me : and they have received *them*, <sup>g</sup> and have known surely g Ch. xvi. 27.  
 that I came out from thee, and they have believed that thou  
 9 didst send me. I pray for them : I pray not for the world, but  
 10 for them which thou hast given me ; for they are thine. And  
 all mine are thine, and thine are mine ; and I am glorified in  
 11 them. And now I am no more in the world, but these are in  
 the world, and I come to thee. Holy Father, keep through  
 thine own name those whom thou hast given me, that they may  
 12 be one, as we *are*. While I was with them in the world, I  
 kept them in thy name : those that thou gavest me I have kept,  
 and none of them is lost, but the son of perdition ; <sup>h</sup> that the h Ps. cix. 8.  
 13 Scripture might be fulfilled. And now come I to thee ; and  
 these things I speak in the world, that they might have my joy

Jerusalem. fulfilled in themselves. I have given them thy word; and the 14 world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take 15 them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the 16 world. Sanctify them through thy truth: thy word is truth. 17 As thou hast sent me into the world, even so have I also sent 18 them into the world. And for their sakes I sanctify myself, 19 that they also might be \* sanctified through the truth. Neither 20 pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, 21 Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. And 22 the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, 23 that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. <sup>i</sup> Father, I will that they also, whom thou hast given 24 me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not 25 known thee: but I have known thee, and these have known that thou hast sent me: and I have declared unto them thy 26 name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

\* Or, truly sanctified.

<sup>i</sup> Ch. xii. 26.

§ 41. *Christ again predicts Peter's denial of Him.*

MATT. xxvi. 31—36, MARK xiv. 27—32.

<sup>k</sup> John xvi. 32. Then saith Jesus unto them, <sup>k</sup> All ye shall be offended <sup>Matt. xxvi. 31.</sup> because of me this night: for it is written, <sup>l</sup> I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

<sup>m</sup> Mark xvi. 7. But after I am risen again, <sup>m</sup> I will go before you ——— 32. into Galilee.

Peter answered and said unto him, Though all *men* ——— 33. shall be offended because of thee, yet will I never be offended.

And Jesus saith unto him, Verily I say unto thee, <sup>Mark xiv. 30.</sup> That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

<sup>John xiii. 38.</sup> Jesus said unto him, <sup>n</sup> Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Peter  
spake the more vehemently, [and] ——— 35.  
said unto him, Though I should die with thee, yet will <sup>Mark xiv. 31.</sup>  
I not deny thee <sup>Matt. xxvi. 35.</sup>  
in any wise,

Likewise also said all the disciples. <sup>Mark xiv. 31.</sup>  
<sup>Matt. xxvi. 35.</sup>

MARK xiv. ver. 27, 28, 29. and part of ver. 31.

Jerusalem.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. 28 But after that I am risen, I will go before you into Galilee. 29 But Peter said unto him, Although all shall be offended, yet *will* not I. 31 But he—If I should die with thee, I will not deny thee—Likewise also said they all.

§ 42. *Christ goes into the Garden of Gethsemane—His Agony there.*

MATT. XXVI. 36—47. MARK XIV. 32—43. LUKE XXII. 40—47.

JOHN XVIII. 1, 2.

John xviii. 1. When Jesus had spoken these words, he went forth with his disciples

Matt. xxvi. 36. into a place called Gethsemane <sup>33</sup>,

John xviii. 1. over the brook Cedron, where was a garden, into the which he entered, and his disciples.

——— 2. And Judas also—knew the place, for Jesus ofttimes resorted thither with his disciples;

Matt. xxvi. 36. and saith unto the disciples, Sit ye here, while I go and pray yonder.

Mark xiv. 33. And he taketh with him Peter, and James, and John, the two sons of Zebedee,

Matt. xxvi. 37. Luke xxii. 40. ° And when he was at the place,

Matt. xxvi. 37. [he] began to be sorrowful,

o Matt. xxvi. 41.

Mark xiv. 33. and began to be sore amazed, and to be very heavy <sup>34</sup>;

<sup>33</sup> The scene of the first temptation was in the garden of Eden; there Adam fell, and brought sin into the world. To complete the parallel, the second Adam, in the garden of Gethsemane, submitted to his last and fearful temptations, when all the powers of darkness were let loose against him (Luke xxii. 53); and, by a perfect obedience, revoked our sentence of condemnation. In the temptation in the wilderness, we read that the devil departed from him only for a season. In this hour of agony he renews his assault with better hopes of success; and our Saviour, as soon as he enters the garden, appears conscious of his power, although not visible to mortal eye: He said to the disciples, "Sit ye here, while I go and pray yonder; pray ye also not to enter into temptation." After the temptation in the wilderness, we read that an angel ministered to him; and now, in this hour of despondency and suffering, there appeared an angel, strengthening him.

<sup>34</sup> "If we consider (says an eminent divine) the circumstances of Christ's agony in the garden, it is evident it was the effect of some more powerful cause than merely a natural fear of his ensuing agonies and death; for he bore his death far better than his agony. He had no sooner entered on the scene of his trial, but 'he began to be sorrowful,' to 'be sore amazed,' to 'be very heavy,' which words, according to their original signification, declare him to have been suddenly oppressed with a mighty dejection of spirits, which, arising from some fearful spectacle or imagination, overwhelmed his soul with an unknown and inexpressible anguish. They intimate, that at this dark hour, he was assaulted by devils, who exercised all their power and malice, to tempt him to renounce his merciful design. If we consider the warning our Saviour gave his disciples, when they entered the garden with him, (Luke xxii. 40), of the extraordinary danger they were in of falling into temptation, it seems very probable that he expected, and found there an extraordinary concourse of tempters, or evil spirits; for he repeats the same admonition when he finds his disciples asleep, saying, 'Watch and pray, that ye enter not into temptation.' (Matt. xxvi. 41.) And since his sufferings in his agony are described with more painful circumstances than his sufferings on the cross, we have just reason to conclude they were inflicted on him by more malignant, and more powerful executioners; and, consequently, that he endured the torments of men only on the cross, but of devils in the garden. His body was crucified on the cross; his mind in the garden. As Adam had offended in both, so Christ suffered in both.

"The unaccountable drowsiness, which seized the disciples at this period, may also have been produced by the agency of infernal spirits, for the purpose of having our Saviour alone during their conflict with him, thereby hoping to gain a greater advantage over him. St. Luke imputes this drowsiness to sorrow; but it is not probable that *mere sorrow alone* should *necessitate* three men to



Jerusalem.

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me ;

[and] pray that ye enter not into temptation.

And he went forward a little,

and he was withdrawn from them about a stone's cast, and kneeled down,

and fell on his face, and prayed,

and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

And he said, Abba, Father,

O my Father, if it be possible, let this cup pass from me :

all things are possible unto thee ;

if thou be \* willing, remove this cup from me : nevertheless not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening him.

Mat  
38.

Luke xxii.40.

Mark xiv. 35.

Luke xxii.41.

Matt. xxvi.  
39.

Mark xiv. 35.

——— 36.

Matt. xxvi.  
39.

Mark xiv. 36.

Luke xxi.42.

——— 43.

\* Gr. *willing to remove.*

fall asleep together, under the most awakening circumstances. Why did it not as well *force* them to fall asleep afterwards, when their Lord was apprehended, condemned, and crucified? At which time they were doubtless more sorrowful than they were at Gethsemane. May it not then be possible that some secret influence was added to the causes assigned by the Evangelist, and that our Saviour, experiencing in himself the power and malice of Satan and his emissaries, admonished his disciples, who were much less capable of resisting, to be upon their guard, lest they in their turn they should be tempted also (a).” Christ, as we have already shewn, (note, p. 63), began his incarnate life as the second Adam, in the very spot to which the disobedience of the first Adam had driven him. In a typical point of view, we may now consider the second Adam as having redeemed, by his perfect innocence and obedience, the possession of that garden from which the first Adam had been expelled; and here again the devil (for he had only departed from him for a season) assailed him with all his powers of darkness, torturing his suffering and afflicted spirit with the most dreadful phantoms and apprehensions; and endeavouring, by every art of malice and invention, to divert him from his glorious purpose of laying down his life for the world. The expression “My soul is exceeding sorrowful, even unto death,” *περίλυπός ἐστὼν ἡ ψυχὴ μου*, may infer, his soul had been struggling under some mortal pang, “and the pains of hell had got hold upon it.” God permitted him to be assailed with the utmost force of temptation to which his assumed nature could be exposed. “For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.” Some consider that the infernal spirit suggested the most agonizing and wicked delusions, such as it is not lawful for man to utter; nor possible, without satanic agency, for man to conceive. Calvin believes that the wrath of God was so poured out upon him, that the atonement could only be completed by his undergoing that agony which, in the future world, is prepared for the impenitent.

In my own opinion, the parallel between the first and second Adam, which, we find from the Holy Scriptures, has been so minutely and remarkably observed, here closes. The second Adam, from the wilderness into which the first Adam fell, traced back step by step, by a most divine life, the condemnation of the first Adam, till he arrived again at the scene of his disobedience, where, as the substituted victim, He submitted to that spiritual suffering and death, which had been pronounced against the first man. He submitted the offending nature to the tree of the cross, reconciled justice with mercy, and restored to the human race, through the influence of his Spirit, the capability of regaining that spiritual state of blessedness and glory in which the first Adam had been originally created.

By Christ's death, He hath destroyed him that hath the power of death, that is, the devil, (Heb. ii. 14.) And hence the Apostle tells us, that unsubdued by infernal attacks and temptations, He swallowed up death in victory. He despoiled principalities and powers, and made open shew of them, triumphing over them. Satan, as lightning, falls from heaven: his kingdom is taken away from him; and man, believing man, is ransomed from his malignant power, and by the intercession of the Mediator, and the influence of the Holy Spirit, is restored again to the favour of his God.

(a) Scott's Christian Life, pp. 449, 450.

Luke xxii.44. And being in an agony he prayed more earnestly: Jerusalem and his sweat was as it were great drops of blood falling down to the ground.

— 45. And when he rose up from prayer,  
Matt. xxvi. 40. he cometh unto the disciples, and findeth them sleeping for sorrow;

— 46. and said unto them, Why sleep ye?  
Mark xiv. 37. and saith unto Peter, Simon, sleepest thou?  
Matt. xxvi. 40. What, could ye not watch with me one hour?

Mark xiv. 38. Watch ye,  
Luke xxii.46. rise and pray,  
Matt. xxvi. 41. that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

— 42. And he went away again the second time, and prayed,  
Mark xiv. 39. and spake the same words,  
Matt. xxvi. 42. saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Mark xiv. 40. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

Matt. xxvi. 44. And he left them, and went away again, and prayed the third time, saying the same words.

— 45. Then cometh he to his disciples,  
Mark xiv. 41. And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

— 42. Rise up, let us go; lo, he that betrayeth me is at hand.

MATT. xxvi. part of ver. 36, 37, 39, 40, 41. ver. 43. part of ver. 45. and ver. 46.

36 Then cometh Jesus with them— 37 And he took with him Peter and—and—and very heavy. 39 And he went a little farther—saying—nevertheless not as I will, but as thou wilt. 40 And—asleep, and saith unto Peter— 41 Watch and pray— 43 And he came and found them asleep again: for their eyes were heavy. 45 —and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray me.

MARK xiv. ver. 32, 34. part of ver. 36, 37, 38, 39.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. 34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. 36 —take away this cup from me: nevertheless not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping—couldst not thou watch one hour? 38 —and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. 39 And again he went away, and prayed—

LUKE xxii. part of ver. 40, 41, 42, 45, 46.

40 —he said unto them— 41 —and prayed, 42 Saying, Father— 45 —and was come to his disciples, he found them— 46 —lest ye enter into temptation.

JOHN xviii. part of ver. 2.

2 —which betrayed him—

Jerusalem. § 43. *Christ is betrayed and apprehended—The Resistance of Peter.*

MATT. xxvi. 47—57. MARK xiv. 43—51. LUKE xxii. 47—54.

JOHN xviii. 3—12.

And immediately, while he yet spake, cometh Judas, Mark xiv. 43. one of the twelve,

p Matt. xxvi 47. then, having received a band of men and officers from John xviii. 3. the Chief Priests and Pharisees, cometh thither with lanterns, and torches, and weapons :

and with him a great multitude with swords and staves, Mark xiv. 43. from the Chief Priests, and the Scribes, and the elders of the people.

Now he that betrayed him  
had given them a token, saying, Whomsoever I shall  
kiss, that same is he ; take him,  
hold him fast,  
and lead him away safely.

Matt. xxvi.  
47.

———— 48.

Mark xiv. 44.

Matt. xxvi.  
48.

Mark xiv. 44.

———— 45.

And as soon as he was come,  
[he] went before them, and drew near unto Jesus to  
kiss him.

Luke xxii. 47.

And forthwith he came to Jesus, and said, Hail,  
Master ; and kissed him.

Matt. xxvi.  
49.

And Jesus said unto him, Friend, wherefore art thou  
come ?

Judas, betrayest thou the Son of man with a kiss? Luke xxii. 48.

Jesus therefore, knowing all things that should come  
upon him, went forth, and said unto them, Whom seek  
ye ?

John xviii. 4.

They answered him, Jesus of Nazareth. Jesus saith  
unto them, I am he. And Judas also, which betrayed  
him, stood with them.

———— 5.

As soon then as he had said unto them, I am he,  
they went backward, and fell to the ground<sup>35</sup>.

———— 6.

Then asked he them again, Whom seek ye ? And  
they said, Jesus of Nazareth.

———— 7.

Jesus answered, I have told you that I am he : if  
therefore ye seek me, let these go their way :

———— 8.

That the saying might be fulfilled, which he spake,  
Of them which thou gavest me have I lost none.

———— 9.

q Ch. xvii. 12. Then came they, and laid hands on Jesus, and took  
him.

Matt. xxvi.  
50.

<sup>35</sup> The whole of this transaction shews that our Lord had perfect power over his enemies, if he had chosen to exert it. (Matt. xxvi. 54.) By a look, the guards who attempted to seize him, were smitten to the ground. When Peter afterwards struck the servant of the High Priest, and smote off his ear, the Roman soldiers, who were never resisted with impunity, would doubtless have revenged themselves on the disciples, if they had not been supernaturally protected.—He had power to lay down his life, and to take it again : but he completed the mysterious sacrifice, and man was saved, and the Scripture fulfilled.

- Luke xxii.49. When they which were about him saw what would <sup>Jerusalem.</sup> follow, they said unto him, Lord, shall we smite with the sword?
- Matt. xxvi. 51. And, behold, one of them which were with Jesus,  
John xviii.10. Simon Peter, having a sword,  
Matt. xxvi. 51. stretched out *his* hand, and drew his sword, and struck a servant of the High Priest's, and smote off his ear,  
John xviii.10. and cut off his right ear. The servant's name was Malchus.
- Luke xxii.51. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.
- John xviii.11. Then said Jesus unto Peter,  
Matt. xxvi. 52. Put up again thy sword into his place: <sup>r</sup> for all they <sup>r Gen. ix. 6. Rev. xiii. 10.</sup> that take the sword shall perish with the sword.
- 53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?
- 54. But how then shall the Scriptures be fulfilled, <sup>s</sup> that <sup>s Isa. liiii. 7, &c.</sup> thus it must be?
- John xviii.11. the cup which my Father hath given me, shall I not drink it?
- Matt. xxvi. 55. In that same hour  
Mark xiv. 48. Jesus answered and said  
Luke xxii.52. unto the Chief Priests, and captains of the temple, and to the multitudes,  
Matt. xxvi. 55. and the elders, which were come to him,  
Luke xxii.52. and the elders, which were come to him,  
Matt. xxvi. 55. Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me,  
Luke xxii.53. ye stretched forth no hands against me :  
Mark xiv. 49. but the Scriptures must be fulfilled ;  
Luke xxii.53. but this is your hour, and the power of darkness.  
Matt. xxvi.56. But all this was done, that the Scriptures of the prophets might be fulfilled. Then <sup>t</sup> all the disciples forsook <sup>t Lam. iv. 20.</sup> him, and fled.

MATT. xxvi. part of ver. 47, 48. 52. 55.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders— 48 — gave them a sign, saying, Whomsoever I shall kiss, that same is he :— 52 Then said Jesus unto him— 55 —said Jesus—

MARK xiv. part of ver. 44, 45. ver. 46, 47. part of ver. 48, 49, and ver. 50.

And he that betrayed him— 45 —he goeth straightway to him, and saith, Master, master ; and kissed him. 46 And they laid their hands on him, and took him. 47 And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? 49 I was daily with you in the temple teaching, and ye took me not.— 50 And they all forsook him, and fled.

LUKE xxvi. part of ver. 47, 48. ver. 50. part of ver. 52, 53.

47 And while he yet spake, behold a multitude, and he that was called Judas,

Jerusalem. one of the twelve— 48 But Jesus said unto him— 50 And one of them smote the servant of the High Priest, and cut off his right ear. 52 Then Jesus said—Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple—

JOHN xviii. part of ver. 3, 10, 11.

3 Judas— 10 —Then—drew it, and smote the High Priest's servant— 11 —Put up thy sword into the sheath—

## PART VII.

### *From the Apprehension of Christ to the Crucifixion.*

#### § 1. *Christ is taken to Annas, and to the Palace of Caiaphas.*

MATT. xxvi. 57. MARK xiv. 51, 52, 53. LUKE xxii. 54.

JOHN xviii. 12, 13, 14.

THEN the band and the captain and officers of the John xviii. 12.  
Jews took Jesus, and bound him,

And led him away to Annas<sup>1</sup> first; for he was father— 13.  
in-law to Caiaphas, which was the High Priest that  
same year\*.

\* *And Annas  
schl Christ  
bound unto  
Caiaphas the  
High Priest,  
ver. 24.  
a Ch. xi. 50.*

<sup>a</sup> Now Caiaphas was he, which gave counsel to the — 14.  
Jews, that it was expedient that one man should die for  
the people.

And there followed him a certain young man, having Mark xiv. 51.  
a linen cloth cast about *his* naked *body*; and the young  
men laid hold on him:

And he left the linen cloth, and fled from them — 52  
naked.

And they that had laid hold on Jesus, Matt. xxvi.  
57.

Then they took him, and led *him*, Luke xxii. 54.

led *him* away to Caiaphas the High Priest, Matt. xxvi.  
57.

and brought him into the High Priest's house: Luke xxii. 54.

and with him were assembled all the Chief Priests, and Mark xiv. 53.

the elders, and the Scribes.

And Peter followed afar off. Luke xxii. 54.

MATT. xxvi. part of ver. 57.

57 —where the Scribes and the elders were assembled.

MARK xiv. part of ver. 53.

53 And they led Jesus away to the High Priest—

<sup>1</sup> The Annas here mentioned is called by Josephus, Ananus. He had been deposed from the Pontifical office by the Roman power; but his influence on that account had been rather increased, than lessened, among his countrymen. Under these circumstances, however, he could not with prudence openly interfere; but, from the passage before us, we may infer the great authority he still possessed; and it is more than probable that he privately suggested every measure that had been already devised against our Lord; and that on the present occasion he still continued to direct by his counsel and advice.—See John xviii. 24. Although Annas was deprived of the office of high priest, the Jews still acknowledged him as such, as we find from Acts iv. 6, where he is so called. His influence was so great, that he saw five of his own sons successively in possession of the high priesthood; and several also of his sons-in-law, among whom was Caiaphas.

§ 2. *Peter and John follow their Master.*

Jerusalem.

MATT. XXVI. 58. MARK XIV. 54. LUKE XXII. 55. JOHN XVIII. 15, 16.

John xviii. 15. And Simon Peter followed Jesus,  
Matt. xxvi. 58. afar off, unto the High Priest's palace,  
John xviii. 15. and so did another disciple: that disciple was known  
unto the High Priest, and went in with Jesus into the  
palace of the High Priest.

— 16. But Peter stood at the door without. Then went out  
that other disciple, which was known unto the High  
Priest, and spake unto her that kept the door, and  
brought in Peter.

Luke xxii. 55. <sup>b</sup> And when they had kindled a fire in the midst of <sup>b</sup> Matt. xxvi. 69.  
the hall, and were set down together, Peter sat down  
among them,

Mark xiv. 54. the servants, and warmed himself at the fire ;  
Matt. xxvi. 58. and sat with the servants, to see the end.

MATT. xxvi. part of ver. 58.

58 But Peter followed him—and went in—

MARK XIV. part of ver. 54.

54 And Peter followed him afar off, even into the palace of the High Priest, and  
he sat with—

§ 3. *Christ is first examined, and condemned in the House of the High Priest.*

MATT. XXVI. 59—67. MARK XIV. 55—65. JOHN XVIII. 19—25.

John xviii. 19. The High Priest then asked Jesus of his disciples,  
and of his doctrine.

— 20. Jesus answered him, I spake openly to the world ; I  
ever taught in the synagogue, and in the temple, whither  
the Jews always resort ; and in secret have I said no-  
thing.

— 21. Why askest thou me? ask them which heard me,  
what I have said unto them : behold, they know what I  
said.

— 22. And when he had thus spoken, one of the officers  
which stood by struck Jesus \* with the palm of his hand, <sup>c</sup> Or, with a  
rod.  
saying, Answerest thou the High Priest ?

— 23. Jesus answered him, If I have spoken evil, bear wit-  
ness of the evil ; but if well, why smitest thou me ?

— 24. <sup>c</sup> Now Annas had sent him bound unto Caiaphas the <sup>c</sup> Matt. xxvi. 57.  
High Priest.

Matt. xxvi. 59. Now the Chief Priests, and elders, and all the council,  
sought false witness against Jesus, to put him to death ;

— 60. But found none : yea, though many false witnesses  
came, yet found they none :

Mark xiv. 56. for many bare false witness against him, but their wit-  
ness agreed not together.

Matt. xxvi. 60. At the last came two false witnesses,

Jerusalem.	and bare false witness against him, saying, this <i>fellow</i> said,	Mark xiv. 57. Matt. xxvi. 61.
	We heard him say,	Mark xiv 58.
d John ii. 19.	<sup>d</sup> I am able to destroy the temple of God, and to build it in three days.	Matt. xxvi. 61.
	I will destroy this temple that is made with hands, and within three days I will build another made without hands.	Mark xiv. 58.
	But neither so did their witness agree together.	———— 59.
	And the High Priest arose,	Matt. xxvi. 62.
	And stood up in the midst, and asked Jesus, and said unto him, Answerest thou nothing? what <i>is it</i> <i>which</i> these witness against thee?	Mark xiv. 60. Matt. xxvi. 62.
	But Jesus held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?	———— 63. Mark xiv. 61.
	I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.	Matt. xxvi. 63.
	Jesus saith unto him, Thou hast said :	———— 64.
	I am :	Mark xiv. 62.
e Ch. xvi. 27. Rom. xiv. 10. 1 Thess. iv. 16.	nevertheless I say unto you, <sup>e</sup> Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven <sup>2</sup> .	Matt. xxvi. 64.
	Then the High Priest rent his clothes <sup>3</sup> , saying, He hath spoken blasphemy <sup>4</sup> ; what further need have we of witnesses? behold, now ye have heard his blasphemy.	———— 65.

<sup>2</sup> This passage of Daniel, to which our Lord refers, was always considered by the Jews as a description of the Messiah. Our Saviour, therefore, now in his lowest state of humiliation and depression, asserted his claims as the Messiah, who should appear again in the clouds of heaven, as the judge of the world.—Sohar Genes. fol. 85. col. 338, &c. Dan. vii. 13. דָּא מַלְכָא מְשִׁיחָא  
“This is the king Messiah.” Schoetgen, Hor. Heb. vol. i. p. 233.

<sup>3</sup> This was only done by the High Priest in cases of blasphemy.

<sup>4</sup> Christ was first arraigned before the High Priest, then before the whole Sanhedrim, (Mark xv. 1.) before both of whom he was accused of blasphemy, and on this charge was by both condemned, Matt. xxvi. 65, 66. He was next taken before the Roman Governor, as guilty of sedition, and acquitted, John xviii. 38. xix. 4, &c. When the Jews therefore saw this, they were compelled to acknowledge the real grounds of their prosecution; “We have a law, and by our law he ought to die, because he made himself the Son of God.” But, finding that this charge also was disregarded by Pilate, who was still inclined to acquit him, (for blasphemy against the God of the Jews was not considered by the Romans to be a crime,) they, in despair, make a personal attack upon Pilate himself, and threaten, if he does not comply with their demands that he be crucified, to accuse him to Tiberius, (whose suspicious and jealous nature was generally known,) of remissness in duty, and negligence in the suppression of sedition and rebellion. Intimidated and overcome by this menace, he yields to their importunate solicitations, and condemns a man, whom he publicly acknowledges to be innocent, to the ignominious death of a common malefactor, that he may screen himself from the malice of his accusers.

Some objectors to Christianity have argued, that the Jews could not have believed in the reality of the miracles of our Saviour, or they would not have delivered him up to the Roman Governor. They deem it scarcely possible that a whole nation would cry out for the crucifixion and scourging of a man, who gave sight to the blind, healed the sick, and raised the dead to life. It is implied in this objection, that the contemporaries of Christ discredited his miracles, because he was rejected and crucified; whereas the Jews of every age have contended, that miracles afford no proof of the

Matt. xxvi.  
66.

What think ye? They answered and said, He is guilty of death. Jerusalem.

Mark xiv. 64. And they all condemned him to be guilty of death.

MATT. xxvi. part of ver. 61. 63.

61 And said— 63 — And the High Priest answered and said unto him—

MARK xiv. ver. 55. part of ver. 57, 60, 61. and ver. 62, 63, 64.

55 And the Chief Priests and all the council sought for witness against Jesus to put him to death; and found none. 57 And there arose certain— 60 the High Priest—saying, Answerest thou nothing? what *is it which* these witness against thee? 61 But he held his peace— 62 And Jesus said—and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the High Priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye?—

§ 4. *Twelve at Night—Christ is struck, and insulted by the Soldiers* <sup>5</sup>.

MATT. XXVI. 67, 68. MARK XIV. 65. LUKE XXII. 63, 64, 65.

Luke xxii. 63. And the men that held Jesus mocked him, and smote *him*:

Mark xiv. 65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

divine mission of a prophet, who teaches false doctrines, such as they suppose Jesus to have taught; and consequently, according to their notions, he might have been persecuted and crucified by their ancestors, while the *reality* of his miracles was fully admitted. They even go so far as to assert, that in their law against false prophets, Deut. xiii. (a) the clause in ver. 6, was framed for the individual case of Jesus Christ, and that it points to him in particular. "This is Jesus," say they, "who denied his father, saying that he had a mother, but not a father; that he was the Son of God, and that he himself was also God." Maimonides may be supposed to give the general opinion of the Jews, when he affirms that the miracles of a prophet, who recommends the worship of other gods, are no criteria of the truth of his pretensions. "Because the testimony of the understanding, which proves the falsity of his professions, is of more weight than that of the eyes which see his miracles (b)."

The Jews saw and acknowledged the miracles of Christ, but imputed them to the agency of evil spirits, (Matt. xii. 24. Luke xi. 15.) permitted by God to try the firmness of their faith, and the constancy of their obedience to the Mosaic law, Deut. xiii. 3: on the other hand, they heard him assert his own divine nature—the latter they considered as blasphemous; and the supposed impiety and impossibility of this claim, in their opinion, overturned the weaker evidence of undisputed miracles wrought in its support: they weighed what to them appeared opposite evidences, and the preponderance of that side on which their prejudiced opinions had placed the greater weight, accounts for the persevering conduct of the Sanhedrim, and the persecuting infidelity of the people (c).

Bishop Blomfield has justly observed, that the sum of the offence given by our Lord to the chief priests, was, his laying claim to the title of the Messiah: a title to which they did not imagine that any mere human being, as Jesus seemed to be, could have any right. Could he but have convinced the leading Jews of the justice of these pretensions, they would not have objected to his assumption of divine attributes. The fact is, that for any man to profess himself to be the Messiah, was considered as an offence against their law, inasmuch as by so doing he made himself the Son of God. "We have a law, and by our law he ought to die, because he made himself the Son of God." This remark fully answers that objection to the divinity of Christ proposed by Dr. Priestley, who maintains the position that the Jews did not expect their Messiah to be a divine personage; which point is inconsiderately allowed by Mr. Wilson, in his answer to this great advocate of Unitarianism (d).

<sup>5</sup> This section is arranged in its present order on the plan of Pilkington.

(a) See Fagius on Chald. Paraph. Deut. xiii. in the Critici Sacri, and on Deut. xviii. 15. vol. ii. p. 87, and 123. (b) Maimonides Præf. in Misnam, p. 3. ed. Surenhusii ap. Wilson. (c) See on the subject of this note, Wilson's Method of explaining the New Testament, first and second chapters. (d) See Bishop Blomfield's Dissertation on the Knowledge of a Redeemer before the Advent, p. 115; and Wilson ut supra.



Jerusalem.

• Or, rods.

Then did they spit in his face, and buffeted him; Matt. xxvi. 67.  
and others smote *him* with the \* palms of their hands.

And when they had blindfolded him, they struck him Luke xxii. 64.  
on the face, and asked him, saying, Prophecy, who is it  
that smote thee?

Prophecy unto us, thou Christ, Who is he that smote thee? Matt. xxvi. 68.

And many other things blasphemously spake they Luke xxii. 65.  
against him.

MATT. xxvi. part of ver. 68.

68 —saying—

§ 5. *Peter's first Denial of Christ, at the Fire, in the Hall of the High Priest*¹.

MATT. xxvi. 69, 70. MARK xiv. 66, 67, 68. LUKE xxii. 56, 57.

JOHN xviii. 17, 18. and 25, 26, 27.

Now Peter sat without in the palace:

Matt. xxvi. 69.

And as Peter was beneath in the palace, there cometh Mark xiv. 66.  
one of the maids of the High Priest:

(the damsel that kept the door) unto Peter,  
[and] beheld him as he sat by the fire,

John xviii. 17.

Luke xxii. 56.

And when she saw Peter warming himself, she looked Mark xiv. 67.  
upon him,

earnestly looked upon him, and said, This man was also Luke xxii. 56.  
with him.

Art not thou also *one* of this man's disciples? He saith, John xviii. 17.

I am not.

And [she] said, And thou also wast with Jesus of Naza- Mark xiv. 67.  
reth,

⁶ St. Matthew, in recording the accounts of the sufferings of our Lord, has omitted to mention that the soldiers and servants blindfolded him: yet he relates the indignity which immediately followed that insult, "Prophecy unto us who is he that smote thee." These words, according to Markland, have an immediate reference to the preceding action. When Christ was blindfolded, they ask him in derision, and according to the custom of a well known game, if he can now tell by his prophetic spirit who it was that struck him. There is a burlesque sarcasm in the word *προφήτευσεν*, which signifies "to prophesy," or "to guess," or "tell." Another sarcasm is implied in the word *Χριστέ*, both being intended as sneers at Jesus being accounted a prophet, which could not have been so strongly expressed if the word *λέξον* had been used instead of *προφήτευσον*, as if they had said, "O thou Messiah, thou great prophet, tell us by thy prophetic spirit who it is that struck thee."—Vide *relim. Observ.* to Bowyer's Conjectures, p. 36.

⁷ Archbishop Newcome has placed the three denials of St. Peter immediately after the apprehension of our Lord: Pilkington, after he had been beaten and insulted by the servants and soldiers. Not only do the arguments of the latter writer appear to me to be most satisfactory, but there seems to be internal evidence that Pilkington is most correct. The courage that made Peter recover first from the general consternation that had seized upon all the disciples, would not forsake him without a cause, merely because he had entered into the palace. He probably expected a different result to the examination, and imagined that our Lord would have miraculously delivered himself from the power of his enemies: and he therefore willingly waited among the servants "to see the end." But when he saw, equally to his surprise and horror, for the first time, that our Lord was thus grievously treated, his confidence began to waver, and his faith to fail. At this moment the servant who kept the door, and had left her charge to approach to the fire, knew him by the blaze of the fire (as Dr. Townson ingeniously translates the word *φῶς*, Luke xxii. 56), and challenged him as the disciple of the despised Nazarene.

I cannot account for Archbishop Newcome's silence, in his notes to the Harmony, respecting Pilkington's order of the denial of Peter. He frequently refers to Pilkington.

Matt. xxvi.

of Galilee.

Jerusalem.

69.

Luke xxii.57.

And he denied him,

Matt. xxvi.

before *them* all, saying, I know not what thou sayest.

70.

Luke xxli. 57.

Woman, I know him not.

Mark xiv. 68.

I know not, neither understand I what thou sayest.

John xviii.18.

And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

— 25. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

— 26. One of the servants of the High Priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

— 27. Peter then denied again.

Mark xiv. 68. And he went out into the porch; and the cock crew;

John xviii.27. and immediately the cock crew<sup>8</sup>.

<sup>8</sup> The Jewish doctors distinguished the cock crowing into the first, second, and third. The first was called, קריאת חב"ר—the second בשישנה—when he repeats it. The third בששלוש—when he does it the third time, as in Mark xiii. 35. Luke xii. 38. This custom was observed also by Heathen nations. According to St. John xiii. 38. St. Luke xxii. 34. and St. Matthew xxvi. 34. Our Saviour predicts “the cock shall not crow,” that is, shall not have finished his crowing, “before thou deny me thrice.” Lightfoot (a) reconciles the words of these three evangelists with those of St. Mark, by suggesting, that as the hour approached when the event was to take place, our Saviour specifies more particularly the time, and says, Mark xiv. 72. “Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.” Pilkington supposes, that the words, “the cock shall not crow before thou shalt thrice deny that thou knowest me,” should be taken literally, signifying that the cock should not crow *at all* before thou shalt thrice deny me; and he concludes, there is a double signification attached to these separate predictions, and a double accomplishment of them. He argues, according to St. John's Gospel, that these words were primarily fulfilled by St. Peter, when he was admitted into the palace. The *first* denial was made to the damsel who kept the door, and had permitted him to enter. It is very natural to imagine that a clamour would be raised against Peter, upon her accusation; as the people would conclude that the damsel who kept the door, and let him in, must have good reason for her suspicion: and accordingly St. John tells us, that the servants who were warming themselves at the fire with Peter, again questioned him about this matter, and that he denied being a disciple of Christ the second time. Immediately upon, or soon after this, Malchus's kinsman recollected seeing Peter in the garden with Jesus, and charged him therewith; but Peter denied it a third time. And St. John observes, that upon this immediately the cock crew. And thus it appears how those words of our Saviour were verified, “Before the cock crow (at all) thou shalt deny me thrice.”

St. John, having thus shewn the accomplishment of these words of our Lord, takes no notice of any other of Peter's denials, but of these three only, which were made at the fire; whereas the other Evangelists take notice of denials made after these; and so shew us the propriety of that other expression, “Before the cock crow twice, thou shalt deny me thrice.” They consider the several particular denials at the fire made at the same time, and in the same place, only as one general denial: and so St. Mark tells us, that, after Peter had denied at the fire, and was gone out into the porch, the cock crew the first time; and this appears to be the same crowing which St. John speaks of, as immediately succeeding Peter's three several denials of his Master there.

The second general denial was made in the porch. This evidently appears from the accounts both of St. Matthew and St. Mark. And, from what is related, we must conclude, that the denial there was not single, but that many then charged him together (as they had done before, and as we may easily imagine they would do, in such a riotous assembly), and that he again there denied to them all. For St. Luke tells us, that a man charged him, and said, “Thou art one of them;” and he replied, and said, “Man, I am not.” St. Mark, that he denied what a maid was insinuating,

(a) Vide Lightfoot, on John xiii. 38. Works, vol. ii. folio edit. Dr. Bright's.

Jerusalem.

MATT. xxvi. part of ver. 69, 70.

69 —and a damsel came unto him, saying, Thou also wast with Jesus— 70 But he denied—

MARK xiv. part of ver. 68.

68 But he denied, saying—

LUKE xxii. part of ver. 56, 57.

56 But a certain maid—and— 57 —saying—

JOHN xviii. part of ver. 17, 26.

17 Then saith— 25 And Simon Peter stood and warmed himself—

§ 6. *After Midnight—Peter's second Denial of Christ, at the Porch of the Palace of the High Priest.*

MATT. xxvi. 71, 72. MARK xiv. 69. part of ver. 70. LUKE xxii. 58.

And when he was gone out into the Porch, after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

Matt. xxvi.

71.

Luke xxii. 58.

[And] another *maid* saw him, and began to say to them that stood by, This *fellow* was also with Jesus of Nazareth. This is *one* of them.

Matt. xxvi.

71.

Mark xiv. 69.

Matt. xxvi.

71.

Mark xiv. 69.

Matt. xxvi.

72.

And again he denied with an oath, I do not know the man.

MATT. xxvi. part of ver. 71.

71 —and said unto them that were there—

MARK xiv. part of ver. 69, 70.

69 And a maid saw him again— 70 And he denied it again—

§ 7. *Friday, the Day of the Crucifixion—The time about three in the Morning. Peter's third Denial of Christ, in the Room where Christ was awaiting among the Soldiers till the Dawn of Day.*

MATT. xxvi. 73, to the end. MARK xiv. 70, to the end. LUKE xxii. 59—62.

And about the space of one hour after another confi- Luke xxii. 59.

“that he was one of them:” and St. Matthew, that “he denied with an oath, I do not know the man,” upon a maid’s affirming that he was with Jesus of Nazareth.

The place of the third general denial is not specified, any farther than that it was in the same room or court where Jesus was, who “turned and looked upon Peter.” The time of it is said by St. Mark, to have been a little after the second (*μετὰ μικρόν*). St. Matthew makes use of the same expression; and St. Luke particularly mentions, that it was “about the space of one hour after.” This also appears to have been a general accusation, and so must have been a general denial; for though St. Luke only mentions one man’s charging Peter at this time, yet St. Matthew and St. Mark tell us, that they that stood by charged him with being a Galilean, and a disciple of Christ, and that in such a pressing manner, that “he began to curse and to swear he did not know the man.” And upon this St. Mark tells us, that “the cock crew a second time:” before which Peter had denied “Christ at three several times, and in three several places;” and so had remarkably fulfilled the second signification of the prediction, “Before the cock crow twice, thou shalt deny me thrice.”

If it shall appear that there is nothing forced or misrepresented in the relation of this matter, then it must be allowed that the evangelical accounts are so far from being contradictory or inconsistent, that they greatly illustrate each other, and shew the true meaning, and the full accomplishment, of what our Saviour foretold with respect to this event (b).

(b) Pilkington, Notes to the Evangelical History, p. 55.

Luke xxii. 59. dently affirmed, saying, Of a truth this *fellow* also was Jerusalem.  
with him: for he is a Galilæan °.

——— 60. And Peter said, Man, I know not what thou sayest.

Mark xiv. 70. And they that stood by said again to Peter,

Matt. xxvi. Surely thou also art *one* of them,

75. for thou art a Galilæan: and thy speech agreeth *thereto*,

Mark xiv. 70. for thy speech bewrayeth thee.

Matt. xxvi. 73. Then began he to curse and to swear, *saying*, I know not the man;

Mark xiv. 71. I know not this man of whom ye speak.

Luke xxii. 60. And immediately while he yet spake, the cock crew;

Mark xiv. 72. the second time the cock crew.

Luke xxii. 61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he had said unto him, Before the cock crow, thou shalt deny me thrice.

Mark xiv. 72. Before the cock crow twice, thou shalt deny me thrice.

And \*when he thought thereon, he wept;

Matt. xxvi. 75. he went out, and wept bitterly.

\* Or, he wept abundantly, or, he began to weep.

MATT xxvi. part of ver. 73, 74, 75.

73 And after a while came unto *him* they that stood by, and said to Peter— 74 — And immediately the cock crew— 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice.—

MARK xiv. part of ver. 70, 71, 72.

70 —And a little after—Surely thou art *one* of them— 71 But he began to curse and to swear— 72 —And Peter called to mind the word that Jesus said unto him—

### § 8. Christ is taken before the Sanhedrim, and condemned.

MATT. xxvii. 1. MARK xv. part of ver. 1. LUKE xxii. 66. to the end.

Mark xv. 1. And straightway in the morning,

Luke xxii. 66. as soon as it was day,

Mark xv. 1. the Chief Priests held a consultation with the elders

Matt. xxvii. 1. of the people,

Mark xv. 1. and the Scribes, and the whole council,

Matt. xxvii. 1. [and] took counsel against Jesus to put him to death.

Luke xxii. 66. And they led him into their council, saying,

——— 67. Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe.

° Pfeiffer, in the last treatise of his *Dubia Vexata*, endeavours to prove that the common dialect, both of Galilee and Judæa, was not Hebrew, but Syro-Chaldaic, or Aramaic, mixed with Greek, and that they differed only in accent and pronunciation. The learned men, of both countries, understood and conversed in pure Hebrew. The Galilæan dialect consisted in a corrupt and confused pronunciation of the Syro-Chaldaic, and this dialect was the vernacular language of the apostle.

Schoetgen (a), among others, mentions, Berescith Rabba, sect. xxvi. fol. 26. 3. בגיליא צמחין לרביא מ'מ' in Galilæa serpentem, qui alias רביא dicitur, vocant מ'מ' ut pro ה usurpat מ.

Horne and Pfeiffer, as well as the two last mentioned authorities, have collected similar instances.

(a) Schoetgen, vol. i. p. 225.

Jerusalem.

And if I also ask *you*, ye will not answer me, nor let *me* go. Luke xxii. 68.

Hereafter shall the Son of man sit on the right hand — 69.  
of the power of God.

g Mark xiv.  
62.

Then said they all, Art thou then the Son of God? — 70.  
And he said unto them, <sup>g</sup> Ye say that I am.

And they said, What need we any further witnesses? — 71.  
for we ourselves have heard of his own mouth.

MATT. xxvii. part of ver. 1.

f John xviii.  
28.

1 When the morning was come, <sup>f</sup> all the Chief Priests and elders—

LUKE xxii. part of ver. 66.

66 And the elders of the people, and the Chief Priests, and the Scribes, came together—

### § 9. Judas declares the Innocence of Christ <sup>10</sup>.

MATT. xxvii. 3—11.

i Acts i. 18.

Then Judas, which had betrayed him, when he saw that he 3  
was condemned, repented himself, and brought again the thirty  
pieces of silver to the Chief Priests and elders, Saying, I have 4  
sinned, in that I have betrayed the innocent blood. And they  
said, What *is that* to us? see thou *to that*. And he cast down 5  
the pieces of silver in the temple, <sup>i</sup> and departed, and went and  
hanged himself <sup>11</sup>. And the Chief Priests took the silver pieces, 6  
and said, It is not lawful for to put them into the treasury, be-  
cause it is the price of blood. And they took counsel, and 7  
bought with them the potter's field, to bury strangers in. Where- 8  
fore that field was called, <sup>k</sup> The field of blood, unto this day.

k Acts i. 19.

Then was fulfilled that which was spoken by Jeremy the pro- 9  
phet <sup>12</sup>, saying, <sup>1</sup> And they took the thirty pieces of silver, the

1 Zech. xi. 12,  
13.

<sup>10</sup> I am induced to place this section here, because it does not appear that the Sanhedrim returned to their council chamber in the temple after our Lord had been condemned by Pilate, and we must therefore refer the repentance of Judas to his condemnation by the Sanhedrim in the temple.

<sup>11</sup> The account of the death of Judas is attended with some difficulty. The manner in which Weston reconciles St. Matthew and St. Luke, seems to be the most preferable. St. Matthew says, ἀπήγγαρο, "he hanged himself," and St. Luke that he πρηνής γενόμενος, "falling headlong," as we have translated it (Acts i. 18.), "burst asunder in the midst, and his bowels gushed out." Some suppose Judas to have fallen on his face after hanging, by the breaking of the rope. Others, that he was choked with grief, and burst asunder. Weston renders the passage, Matt. xxvii. 5. "he strangled himself, and the rope falling, he fell headlong, and his bowels gushed out." This solution appears to be more satisfactory than any other. See Weston apud Bowyer's Critical Conjectures, p. 128, 129. See also the references in Archbishop Newcome's note, and the commentators.

<sup>12</sup> The words quoted here are not in the prophet Jeremiah, but in Zech. xi. 13. But St. Jerome says, that a Hebrew, of the sect of the Nazarenes, shewed him this prophecy in a Hebrew apocryphal copy of Jeremiah; but probably they were inserted there, only to countenance the quotation here. One of Colbert's, a MS. of the eleventh century, has Ζαχαρίου, Zechariah; so has the later Syriac in the margin, and a copy of the Arabic, quoted by Bengel. In a very elegant and correct MS. of the Vulgate, in the possession of Dr. A. Clarke, written in the fourteenth century, Zachariam is in the margin, and Jeremiam is in the text; but the former is written by a later hand. Jeremiam is wanting in two MSS. the Syriac, later Persic, two of the Itala, and in some other Latin copies. It is very likely that the original reading was διὰ τοῦ προφήτου, and the name of no prophet mentioned. This is the more likely, as Matthew often omits the name of the prophet in his quotations. See chap. i. 22. ii. 5. 15. xiii. 35. xxi. 4. Bengel approves of the omission.

price of him that was valued, \* whom they of the children of Jerusalem. 10 Israel did value; and gave them for the potter's field, as the Lord appointed me. \* Or, whom they bought of the children of Israel.

§ 10. *Christ is accused before Pilate, and is by him also declared to be Innocent.*

MATT. xxvii. 2. and 11—15. MARK xv. part of ver. 1—6. LUKE xxiii. 1—5. JOHN xviii. 28—39.

Luke xxiii. 1. And the whole multitude of them arose,

Mark xv. 1. and bound Jesus,

Matt. xxvii. 2. And when they had bound him, they led him away

John xviii. 28. from Caiaphas unto \* the hall of judgment :

\* Or, Pilate's house, Matt. xxvii. 27.

Matt. xxvii. 2. and delivered him to Pontius Pilate the governor ;

John xviii. 28. and it was early ; <sup>m</sup> and they themselves went not into the judgment-hall, lest they should be defiled ; but that they might eat the Passover. m Acts x. 28.

—— 29. Pilate then went out unto them, and said, What accusation bring ye against this man ?

—— 30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

—— 31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death :

—— 32. <sup>n</sup> That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die <sup>13</sup>. n Matt xx. 19.

"It was an ancient custom among the Jews," says Lightfoot, "to divide the Old Testament into three parts; the first, beginning with the law, is called the Law; the second, beginning with the Psalms, was called the Psalms; the third, beginning with the prophet in question, was called Jeremiah: thus, then, the writings of Zechariah and the other prophets being included in that division that began with Jeremiah, all quotations from it would go under the name of this prophet." If this be admitted, it solves the difficulty at once. Lightfoot quotes Bava Bathra, and Rabbi David Kimchi's preface to the prophet Jeremiah, as his authorities: and insists that the word Jeremiah is perfectly correct, as standing at the head of that division from which the Evangelist quoted, and which gave its denomination to all the rest (a).

<sup>13</sup> ON THE QUESTION, "WHETHER THE JEWS, AT THE TIME OF CHRIST, HAD THE POWER OF INFLICTING CAPITAL PUNISHMENT."

Much discussion has taken place on the question, whether the Jews, in the time of our Lord, retained the power of life and death. Lightfoot, Dr. Lardner, Doddridge, &c. have strenuously defended the negative;—Biscoe is the principal author, of late date, who has adopted the affirmative.

Two kinds of arguments have been used, to prove that the Jews were deprived of the power of inflicting capital punishments:—one taken from the Roman laws, or the nature of the Roman government; the other from certain passages in the New Testament.

The judge, according to the Roman laws, exerted in criminal affairs the Imperium merum; in civil causes, Imperium mixtum. Proconsuls and presidents of provinces, as Pilate was, possessed both these powers. They were the representatives of, and next to, the emperor, in their respective provinces.

(a) Vide Dr. A. Clarke's Comment. in loc., Lightfoot's Harmony, Pitman's 8vo. edit. vol. ii. p. 157, 158, and the note on the Prophecies of Zechariah, in the second volume of the Arrangement of the Old Testament.

Jerusalem.

And they began to accuse him, saying, We found Luke xxiii. 2. this fellow perverting the nation, and forbidding to give

The arguments by which the position is defended, that the Jews had not the power of life and death at this time, are thus proposed, and answered by Biscoe (a) :

1. There was a Roman law, which states, that the municipal magistrate cannot do those things which have more of imperium than of jurisdiction ; the municipal magistrates not having it in their power to enforce their orders.

*Ans.* It cannot be proved that this law existed at the time in question ; and even if it had, there is sufficient ground for concluding it was confined to the *municipes*, who were Roman citizens, and therefore to be tried and punished by magistrates of the first rank ; and that it did not extend to the provincials, who were less regarded, and left more under the power of their own magistrates.

2. The power of inflicting capital punishments could not be exercised by any magistrate, unless it were given him by some special law or constitution ; therefore this power could not be transferable to magistrates who held a delegated jurisdiction.

*Ans.* Nothing is more certain than that many cities, and some whole countries, had obtained from the people and emperors of Rome, the privilege of being governed by their own laws, and by their own magistrates, in a greater or less degree. The Carthaginians, after the second Punic war, had the power of executing their own laws, even in capital punishments ; and many other instances might be enumerated. Why may we not, then, suppose that the people of Judæa were equally favoured ? It may indeed be shewn, from many things recorded in history, that the Romans were more peculiarly disposed to be favourable to the Jews.

3. According to the civil law of Rome, the presidents *alone* possessed the *Merum Imperium*, or the power of sitting in judgment on, and executing criminals, in those provinces over which they were placed.

*Ans.* This is taking for granted the thing that is questioned. It is acknowledged that the Jewish magistrates had the power of inflicting lesser punishments ; but how could this be, if the cognizance of all criminal causes was *solely* in the president, and not the least part of this power could be delegated ? The Jewish magistrates must have received their power to execute these minor punishments either by some special law, or, which is more probable (as there is no record of such law in their favour), they, like other nations, were allowed the privilege of their own laws.

We now proceed to the arguments from the New Testament.

1. The most plausible of all is, that saying of the Jews to Pilate, " It is not lawful for us to put any man to death" (John xviii. 31.) : which is represented as an ample acknowledgment from the Jews themselves, that they had not at that time the power of inflicting capital punishments.

*Ans.* The context proves that these words do not imply that the Romans had deprived them of the liberty of judging men by their own law, but shew, on the contrary, that they had the option of trying Jesus themselves, or of giving him up to the Roman governor. For Pilate had only a moment before said, " Take ye him, and judge him according to your law." Their answer is evidently a refusal of the Governor's offer ; and if we interpret the words in any other way, we are naturally brought to the conclusion, that Pilate, when he said, " Judge him according to your law," spoke in mere mockery, and intended to remind them of their subjection, which is not probable, as he was then called upon to act in his official capacity. Something more therefore must be understood than what is expressed ; and nothing I think can be so reasonably supplied to make the sense complete, as that which regards the time in which the conversation took place, namely, the first day of the passover week, and the preparation for the sabbath—" It is not lawful for us to put any man to death during *this holy festival*." In the same manner it was not lawful for them to go into the judgment-hall (John xviii. 28.). Pilate, who had been long governor, must have been well acquainted with their customs, and must have perfectly comprehended their meaning. St. Augustine, Cyril, and several other ancient fathers, put the same construction on these words, which agrees exactly with the rule laid down in the Talmud. The Mishna says expressly that capital causes, in which the criminal was condemned, were always to be finished after the trial began, for which reason these trials were never to begin the day before the Sabbath, or the day before a festival ; neither is it probable that the Jews, who were forbidden to do any servile work on the Sabbath, would put a criminal to death at this holy season, in honour of which a prisoner was wont to be released to them. If, in answer to this, it be affirmed, that some prisoners were reserved to the time of their great feasts, that the exemption might be the more public ; it is true that three or four instances of this kind are recorded ; but it does not seem probable that even these executions took place on their principal festivals, which were as strictly observed as their Sabbaths ; but on their Moed Katon, or lesser holidays—between the first and last days of their great feasts, which by divine appointment were kept with the greatest solemnity.

(a) Biscoe on the Acts, vol. i. p. 116.

Luke xxiii. 2. tribute to Cæsar, saying that he himself is Christ, a Jerusalem King.

The day on which our Lord was put to death was the first day of the Passover week, and the 15th day of the month. It was unlawful for them to try him on the 14th, or to put him to death on the 15th (Levit. xxiii. 6, 7.), and the next day was the Sabbath: therefore the Jews must have reserved him in custody for some days, before they could have executed him, according to their own laws. But such delay would have been dangerous in the extreme, as they feared the people might attempt a rescue (Luke xxii. 2. Matt. xxvi. 5.). They therefore used every argument, even to threatening, with Pilate, to procure his condemnation. An additional evidence in favour of this side of the question, is given us in the words of St. John, xviii. 32. who, when the Jews reject the offer of Pilate, saying, "It is not lawful for us to put any man to death," adds, "that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die." If we do not consider the subject in this point of view, the prediction of our Lord (John xviii. 32, 33.) which foretels the manner of his death, ceases to be a prophecy; for if the Jews no longer retained the power of inflicting capital punishments, there could not be much difficulty in specifying the particular death of a criminal according to the Roman laws.

2. Pilate says to our Lord, "Knowest thou not that I have power to crucify thee, and power to release thee?" which words are said expressly to declare, that Pilate was the supreme and only judge who was invested with the power of pronouncing sentence of absolution or condemnation.

*Ans.* It is granted, that Pilate was Judge and Governor of Syria, in this and every other case, within the province of Judæa; but this does not prove that he was the *only* judge: nor does it from hence follow that the Jews had not the privilege of trying and executing their own criminals.

3. Again, the Jews say to Christ, "Moses in the law commanded that such should be stoned: but how sayest thou?" It is added, "This they said, tempting him, that they might have to accuse him;" which is interpreted thus: "If he had determined, the woman taken in adultery should be stoned, according to the Mosaic law, they designed to accuse him to the Roman Governor; because, if the Jews were prohibited from the use of their own laws, this act might have been considered as seditious: if, on the contrary, he had decided that she ought not to be stoned, they would have accused him of derogating from the law of Moses, and have thereby lessened his influence among the people."

*Ans.* This is taking for granted the point to be proved, without one word being said in its confirmation. It is probable the only snare here laid, was to obtain from our Saviour something in derogation of the law of Moses. He had so often preached the doctrine of forgiveness to the greatest extent (Mark v. 38.), that the Pharisees might have hoped he would have committed himself, by deciding against the execution of the Mosaic penalties in this instance; and thereby have furnished them with matter of accusation against him, both before the Jewish magistrates and the people; and, if necessary, before Pilate also.

Many more arguments are adduced by Biscoe in support of his opinion. "It cannot be denied (he says), that in the Acts of the Apostles there is one very plain instance in the case of the proto-martyr Stephen, of the council's sitting and hearing witnesses (Acts vi. 12. to the end), and that his execution was performed according to the law of Moses. Compare Deut. xviii. 5, 6, 7, with Acts vii. 58, 59. He is cast out of the city, and the witnesses throw the first stone. Some, even here, bring in the objection, that there is no relation of any sentence pronounced; but surely an historian seldom enters into detail of a trial; he confines himself to the most remarkable circumstances. Common ceremonies are omitted, as being too generally known to be mentioned. And these particulars of St. Stephen's trial would never have been recorded, had it not been for his noble speech, and to shew us the frame of mind of the Apostle Paul at that time. If indeed the Jews did not possess the power of putting Stephen to death, if he should be found guilty, for what purpose did they meet together? If they did; the thing contended for is granted; and it is of little import whether the sentence was actually passed or not."

Again, it is related that Peter and the other Apostles were brought before the council (Acts v. 27.), who, it is expressly said, "took counsel to slay them" (Acts v. 33.), and would doubtless have put their design into execution, had they not been dissuaded from it by Gamaliel. Is it probable that St. Luke, who mentions all these proceedings, should not have once intimated that they exceeded their power in so doing, if the Romans had prohibited them from exercising their own punishments? But, on the contrary, we find the High Priest and the elders asserting their authority in open court, in the presence of the Roman Governor himself, who was seated as a judge, without any reproof on his part. Tertullus declares to Felix, in the case of St. Paul, whom "we took and would have judged according to our law." (Acts xxiv. 6.) If the exercise of their law had been taken from them, what possible construction could have been put upon such a declaration, but open rebellion against the Roman state? and could any magistrate have suffered it to pass unnoticed? St. Paul



Jerusalem. Then Pilate entered into the judgment-hall again, John xviii.33. and called Jesus,

himself acknowledges the power of the Jewish council (Acts xxiii. 3.), and it is evident from the accusation that his was a capital cause. It may be further observed, in support of this opinion, that the four Evangelists are unanimous that the Jews attempted to prosecute our Saviour for the capital crime of Sabbath-breaking, that they might put him to death, Matt. xii. 10. Luke vi. 7. John v. 9, 10. 16.; and Mark, chap. iii. 2. says, "They watched him whether he would heal on the Sabbath-day, that they might accuse him;" but evidently not before the Roman Governor, for it would have been difficult to have convinced him that the performance of a wonderful and beneficent action on the Sabbath-day was worthy of death. Who then can doubt that our Saviour was to be prosecuted before the Jewish council, who took counsel how they might destroy him? (Matt. xii. 14.) and he only avoided the impending danger by removing from thence to the sea of Galilee (Mark iii. 7. and John vi. 1). "For after these things Jesus would not walk in Jewry, because the Jews sought to kill him," John vii. 1.

If the Jews had not sought to take away the life of Christ by judicial proceedings, why should he avoid Judæa, and all places subject to their jurisdiction? Had they meditated his destruction by a private hand, or by making interest with the Roman Governor to execute him, he might have been as secure from these dangers by withdrawing into some of the remoter parts of Judæa, as by removing into Galilee. But it was well known to the people of Jerusalem that the Sanhedrim were lying in wait for him; and that he was under prosecution for capital crimes. When he appeared at the feast of tabernacles, they said, "Is not this he whom they seek to kill? Do the rulers know indeed that this is the very Christ?" John vii. 25, 26, 27. And afterwards we find several bystanders wished to apprehend him, but did not, because his hour was not yet come (John vii. 30.). They seem to have been restrained by some supernatural influence. From the obvious construction of these passages, we have reason to infer that the Jewish magistrates executed their own laws in capital cases.

After the resurrection of Lazarus, we read, the Chief Priests and Pharisees gathered a council, and determined to put our Saviour to death (John xi. 47. 53.). And a short time afterwards we are told, the Chief Priests consulted how they might put Lazarus also to death (John xii. 10). But what gives additional weight to this argument, is the fear of the people, so frequently expressed. Matthew (xxi. 46.) says, "When the Chief Priests and Pharisees sought to lay hands on him, they feared the multitude;" also (Matt. xxvi. 4, 5.) Mark xi. 18. also relates, that the Scribes and Chief Priests sought how they might destroy him; "for they feared him, because all the people were astonished at his doctrine;" and again, "they sought to lay hold on him, but feared the people" (Mark xii. 12). See also Luke xix. 47, 48. xx. 19. and xxii. 2. If the Jews had meditated the destruction of our Saviour by any private hand, or in any extra-judicial manner, or if they had intended to use their influence with the Governor, to prevail upon him to pronounce a sentence of condemnation,—if sufficient evidence was wanting to establish his crime, why had the Chief Priests and Pharisees so much reason to fear the people? The instigators and actors in these cases might perhaps have had some reason to fear; but to suppose that the whole body of Jewish magistrates should be so affected, when the discovery was so improbable, seems wholly incredible. Who could force the assassin to acknowledge his guilt, when the magistrates of course would not? It must, therefore, be an act of the great council of the Jewish nation, and not any secret means of destruction, which is referred to, in those places of the Gospels, where this general fear is expressed; for we read, the Chief Priests, the Scribes, and the elders, were afraid of the people. They were afraid to put Jesus to death, in the same manner, and for the same reason, that Herod was afraid to put John the Baptist to death, "they feared the multitude." (Matt. xiv. 5.) And this fear, finally, induced them to lay snares for him in his discourses, that they might draw from him something contrary to the Roman state, and make him obnoxious to the Roman Governor (Luke xx. 19, 20.). And when our Saviour was at last unexpectedly delivered into their hands, their precipitate and unusual conduct shewed the greatness of their alarm. Our Lord was seized, examined, and convicted, by the High Priest and Sanhedrim in one night.

They would have executed him by their own laws, had it not been the day of the Passover, when "it was not lawful for them to put any man to death:" and they feared a tumult among the people too much, to detain him in prison till they could exercise this power. They therefore lost no time in delivering him up to Pilate, well knowing, that, by this step, all responsibility was taken from them: and, in case of any disturbance, the assistance of all the military force of the province would be called out. They accuse him to Pilate, not only of blasphemy, but sedition; and he at last is so intimidated, that, contrary to his conscience, he is compelled, as Cæsar's representative and friend, to take cognizance of the offence, and put Christ to death, after the Roman custom; and thus our Lord's prediction was fulfilled.

Matt. xxvii.  
11.

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? Jerusalem.

The Talmudists mention many instances, proving that the power of inflicting capital punishments was retained by the Jews: the Gemara expressly asserts that the four capital punishments inflicted by the Jewish council or magistracy, were in use during the forty years before the destruction of Jerusalem; though, according to the Talmudists, they were much interrupted. But even this was owing, as Josephus has shewn, to the corruption and mal-administration of the Roman Governors; who were induced by bribes, or the share of plunder, to use their influence to protect criminals from those punishments denounced against them by the Jewish laws. Even Felix himself employed robbers to murder Jonathan, the High Priest, for having reproved him for injustice; and after this time murders were not only frequent, but committed with impunity. The corruption of this Governor is hinted at, Acts xxiv. 26. Josephus also asserts, that Albinus dismissed all malefactors for money; and that Gessius Florus was sharer with such in their unlawful gains.

Josephus never alludes to the supposed loss of their power by the Jews; on the contrary, he observes, that the Sadducees are cruel above all the Jews in matters of judicature (b), and at that time they had been fifty years under the Roman power.

Josephus asserts also, that in cases of dispute concerning the Mosaic laws and institutions, the power of inflicting capital punishment was left to the High Priest (c).

In speaking of the Essenes, Josephus expressly affirms, "that if any one speaks evil of any of their legislators, he is punished with death" (d).

Such is a brief abstract of the reasoning of Mr. Biscoe on this subject; which appears satisfactorily to refute the principal arguments of Lardner on the other side of the question.

Lightfoot, in his Talmudical Exercitations, after a long discussion on the question, whether the Jews at this time retained the power of life and death, remarks, that it is the received opinion, that the Romans divested the council of their authority, and took away from them the power of inflicting capital punishments. And this argument is defended from that tradition of the Talmudists, which says, that the great council removed from the room Gazith, where alone they could pass a sentence of death, forty years before the destruction of Jerusalem; from which it is inferred, that the power of judging in cases of life and death could not proceed, because the lesser councils were not permitted to sit on capital judgments, unless the great council was in its proper place, and capable of receiving appeals; the room Gazith being near the Divine Presence, half of it within, and half of it without the holy place. In answer to this assertion it is observed, "But if this indeed be true, 1st, What do then those words of our Saviour mean, 'They will deliver you up to the councils?' 2d, How did they put Stephen to death? 3d, Why was Paul so much afraid to commit himself to the council, that he chose rather to appeal to Cæsar?"

"The Talmudists excellently well clear the matter, and the reason was this, כִּי־ן רָחוּ רֹבְשֵׁי לִיח, כי־ן רָחוּ רֹבְשֵׁי לִיח because they saw murderers so much increase, that they could not judge them: they said, therefore, 'It is fit that we should remove from place to place, that so we may avoid the guilt of not judging righteously in the room Gazith,' which engaged them to do so. The number and boldness of thieves and murderers were so great, and the authority of the council so weak, that they neither could nor dared put them to death."

And again it is said, in another Talmudical tradition, "Since the time that homicides multiplied, the beheading the heifer ceased, Sotah. fol. 47. 1; so in the case of adultery: and since the time that adultery so openly advanced under the second temple, they left off trying the adulteress by the bitter water, &c. Maimon. in Sotah. chap. iii. So that we see the liberty of judging in capital matters was no more taken from the Jews by the Romans, than the beheading of the heifer, or the trial of the suspected wife by the bitter waters was taken away from them, which no one will affirm."

"The slothfulness of the council destroyed its own authority; the law slept while wickedness was in the height of its revels; and primitive justice was so out of countenance, that as to uncertain murders they made no search, and against certain ones they framed no judgment. The Sanhedrim, from mere inactivity, or a foolish tenderness towards an Israelite, as a seed of Abraham, so far neglected to punish bloodshed, and other crimes, that wickedness grew so untractable, that the authority of the council trembled for fear of it, and dared not kill the killers. In this sense that saying must be understood, 'It is not lawful for us to put any man to death;' for it is evident, when they make this assertion, they do not deal fairly with Pilate; for their authority of judging had not been taken from them by the Romans, but lost by themselves, and despised by the people. Under these circumstances it was only exercised when there was no danger to be apprehended.

(b) Ὅτι περὶ εἰς περὶ τὰς κρίσεις, ὅμοιοι, παρὰ πάντα τοὺς Ἰουδαίους.—P. 896. b. 37. (c) Joseph. Antiq. xiv. 10. 2. Bell. Jud. l. vi. 2. 4. (d) Κἂν βλασφημήσῃ τις εἰς τοῦτον, καλύσσειται θανάτῳ.—De Bell. Jud. l. 1. 2. c. 8. sect. ix.

Jerusalem. Jesus answered him, Sayest thou this thing of thyself, John xviii.34.  
or did others tell it thee of me?

Pilate answered, Am I a Jew? Thine own nation — 35.  
and the Chief Priests have delivered thee unto me:  
what hast thou done?

Jesus answered, My kingdom is not of this world: if — 36.  
my kingdom were of this world, then would my servants  
fight, that I should not be delivered to the Jews: but  
now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then? — 37.

Jesus answered,  
[and] said unto him,

Mark xv. 2.

Thou sayest that I am king. To this end was I born, John xviii.37.  
and for this cause came I into the world, that I should  
bear witness unto the truth. Every one that is of the  
truth heareth my voice.

Pilate saith unto him, What is truth? And when he — 38.  
had said this, he went out again to the Jews, and saith  
unto

the Chief Priests and to the people, I find no fault in Luke xxiii. 4.  
this man,

I find in him no fault at all.

John xvii.38.

They were happy enough to use it when they had the opportunity of judging, persecuting, and torturing poor men and Christians; and they would certainly have condemned our Saviour to death had they not feared the people, and if Providence had not otherwise determined it."

Lightfoot mentions many other circumstances which took place after Judæa had long been subject to the Roman yoke, which clearly affirm the opinion, that the authority of the council in capital matters was not taken away by the Romans; and he agrees with Biscoe in supposing that, it was gradually, from various causes, relinquished by the Jews themselves, and that it imperceptibly lapsed into the hands of the Romans (e).

The Romans were always the ruling power wherever their conquests extended. They varied in the privileges they granted, but uniformly retained in their own hands the influence of the sword. The consequence would naturally be, that on all important occasions, nothing could be done without their sanction or connivance. The Municipia and some provinces were certainly allowed nominally to be governed by their own laws and customs: but this very permission seems to have introduced such irregularities into the government, that they petitioned to have the anomalous privilege removed, and to become at once subject to the Roman laws. The reason evidently was, that the power of the sword, the influence of the Roman name, and their unavoidable interference in the government of their native magistrates, had greatly interrupted, and oftentimes suspended, the practice of their national laws: and such, as it appears to me, was the situation of Judæa, at the time of our Lord's condemnation. The power of life and death had not been formally abrogated by the Romans; but the grant which secured to the Jews their own rights and privileges, had been gradually set aside by the influence of the Roman authority, which had in some measure superseded the Jewish magistracy (f).

(e) Hebrew, and Talmud. Exercit. vol. ii. p. 248, 249.

(f) See Bowyer's Critical Conf. p. 318; Doddridge; Rosenmüller; the discussion of Lardner, in his Credibility, &c. &c. Lightfoot, in his Talmudical Exercitations upon the Acts, observes, on the occasion of the Sanhedrim granting letters to Paul, to go to Damascus, that the power of life and death was not yet taken from the Sanhedrim. Selden is of opinion, that the power of the Sanhedrim to punish capitally was only much interrupted and disused at the time of the crucifixion. Krebsius, quoted by Rosenmüller, is of opinion, that the power of inflicting capital punishments, in cases of offences against religion, was left to the Jews; but in civil offences it was taken away—in criminibus autem aliis, e. g. seditiosis, tumultus, perduellionis, et ad læsam majestatem Cesaris pertinentibus, illud jus illi non fuisse concessum. Kuinoel has adopted also this conclusion of Biscoe—Mihî perplacet Augustini et Chrysostomi ratio, etiam Semlero probata, qua Judæorum verba v. 31. ad diem referuntur hoc sensu; "nobis non licet quenquam supplicio afficere ob religionem deli fecti;" erat enim παρασκευῆ τοῦ πάσχα, xix. 14—42. quam eandem ob causam, neque prætorium ingressi erant; coll. v. 28.—Kuinoel in Joan. 19. 31.

Mark xv. 3. And the Chief Priests accused him of many things : Jerusalem.  
but

Matt. xxvii. 12. when he was accused of the Chief Priests and elders, he answered nothing.

—— 13. Then said Pilate unto him, Hearest thou not how many things they witness against thee ?

—— 14. And he answered him to never a word.

Mark xv. 4. And Pilate asked him again, saying, Answerest thou nothing ? Behold how many things they witness against thee.

—— 5. But Jesus yet answered nothing :  
Matt. xxvii. 14. insomuch that the governor marvelled greatly.

MATT. xxvii. part of ver. 2. and 11.

2 —and delivered him to Pontius Pilate the governor. 11 —And Jesus said unto him, Thou sayest.

MARK xv. part of ver. 1, 2, 3, 5.

1 —and carried *him* away, and delivered *him* to Pilate. 2 And Pilate asked him, Art thou the King of the Jews ? And he answering—Thou sayest it. 3 —he answered nothing. 5 —so that Pilate marvelled.

LUKE xxiii. part of ver. 1. ver. 3. and part of ver. 4.

1 —and led him unto Pilate. 3 And Pilate asked him, saying, Art thou the King of the Jews ? And he answered him and said, Thou sayest it. 4 Then said Pilate to—

JOHN xviii. part of ver. 28. 33. 38.

28 Then led they Jesus— 33 —and said unto him, Art thou the King of the Jews ? 38 —them—

§ 11. *Christ is sent by Pilate to Herod.*

LUKE xxiii. 5—13.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee  
6 to this place. When Pilate heard of Galilee, he asked whether  
7 the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself  
8 also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad : for he was desirous to see him of a long  
9 season, because he had heard many things of him ; and he hoped to have seen some miracle done by him. Then he questioned with him in many words ; but he answered him  
10 nothing. And the Chief Priests and Scribes stood and vehemently  
11 accused him. And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous  
12 robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together : for before they were at enmity between themselves<sup>14</sup>.

<sup>14</sup> Some time before this reconciliation, Pilate had dedicated some shields of gold to Tiberius, and placed them in the palace of Herodium. The Jews, under the sanction of Herod, petitioned Pilate for their removal, but in vain. They determined therefore to appeal to Tiberius, and for this purpose sent a deputation to the emperor, at the head of which were the four sons of Herod. This act seems to have been the cause of their difference, as it was regarded by the Jews and by Herod as a violation of their religion : and Herod was not reconciled to Pilate till the Roman Governor,

Jerusalem. § 12. *Christ is brought back again to Pilate, who again declares Him innocent, and endeavours to persuade the People to ask Barabbas.*

MATT. xxvii. 15—21. MARK xv. 6—12. LUKE xxiii. 13—20.

JOHN xviii. 39.

o Matt xxvii.  
23.

¶ And Pilate, when he had called together the Chief Luke xxiii. 13.  
Priests and the rulers and the people,

Said unto them, Ye have brought this man unto me, ——— 14.  
as one that perverteth the people : and, behold, I, hav-  
ing examined *him* before you, have found no fault in  
this man touching those things whereof ye accuse him :

No, nor yet Herod : for I sent you to him ; and, lo, ——— 15.  
nothing worthy of death is done unto him.

I will therefore chastise him, and release *him*. ——— 16.

p Luke xxiii.  
17.

¶ Now at *that* feast the governor was wont to release Matt. xxvii. 15.  
unto the people<sup>15</sup> a prisoner, whom they would ;  
one prisoner, whomsoever they desired.

And they had then a notable prisoner, called Bar- Mark xv. 6.  
Matt. xxvii. 16.  
rabbas,  
*which lay* bound with them that had made insurrection Mark xv. 7.  
with him, who had committed murder in the insurrec-  
tion.

And the multitude crying aloud began to desire *him* ——— 8.  
*to do* as he had ever done unto them.

(For of necessity he must release one unto them at Luke xxiii. 17.  
the feast.)

Therefore when they were gathered together, Pilate Matt. xxvii. 17.  
said unto them,  
ye have a custom, that I should release unto you one at John xviii. 39.  
the Passover :

Whom will ye that I release unto you ? Barabbas, or Matt. xxvii. 17.  
Jesus which is called Christ ?

will ye therefore that I release unto you the King of John xviii. 39.  
the Jews ?

For he knew that the Chief Priests had delivered him Mark xv. 10.  
for envy.

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desirous not to assist the Jews in the condemnation of our Lord, acknowledged the power of Herod, by sending to his tribunal at Jerusalem the holy Jesus.

Dr. Townson justly observes, that it is probable both Pilate and Herod occupied different parts of the palace called Herodium, which some time before had been built by Herod the Great. It consisted of two distinct spacious buildings, one of which was named Cæsareum, and the other Agrippæum : it stood near the temple (a).

<sup>15</sup> Hottinger has written a treatise on this passage, “ De ritu dimittendi reum in festo Paschatis ;” which is bound up in the thirteenth volume of the Critici Sacri. He opposes the opinion of Whitby, that a prisoner was released only at the feast of the Passover. He considers the custom (quoting Grotius and Ger. Vossius) as contrary to the stern inflexibility of the Mosaic institutions ; “ Erat siquidem divina per Mosen lata lex χωρίς οίκτημών, sine omni misericordia, Heb. x. 28. Nec siquæm homini data ignoscendi potestas, non Regi, non Synedrio, non populo.” Sect. x. and xx.

This deviation from their established law is a proof how much the Levitical institutions had been relaxed from their appointed rigour and severity. The origin of this emancipation is unknown.

(a) Philo leg. ad Caium, vol. ii. p. 589. ed. Mangey ap. Townson.—See also Hales' Analysis, vol. ii. part ii.

- Matt. xxvii.  
19. When he was set down on the judgment seat, his wife Jerusalem.  
sent unto him, saying, Have thou nothing to do with  
that just man: for I have suffered many things this day  
in a dream because of him.
- 20. <sup>q</sup> But the Chief Priests and elders persuaded the John xviii.  
40.  
Acts iii. 14.  
multitude that they should ask Barabbas, and destroy  
Jesus.
- Luke xxiii.  
18. And they cried out all at once, saying, Away with  
this *man*, and release unto us Barabbas:
- 19. (Who for a certain sedition made in the city, and for  
murder, was cast into prison.)

MATT. xxvii. ver. 18.

18 For he knew that for envy they had delivered him.

MARK xv. part of ver 6, 7. and ver. 9. 11.

6 Now at *that* feast he released unto them—And there was one named Barabbas—  
9 But Pilate answered them, saying, Will ye that I release unto you the King of the  
Jews? 11 But the Chief Priests moved the people, that he should rather release Bar-  
abbas unto them.

§ 13. *Pilate three times endeavours again to release Christ.*

MATT. xxvii. 21, 22, 23. MARK XV. 12, 13, 14. LUKE xxiii. 20—24.

JOHN xviii. 40.

- Luke xxiii.  
20. the governor,  
Matt. xxvii.  
21. therefore, willing to release Jesus,  
Lukexxiii.20. answered,  
Matt. xxvii.  
21. [and] spake again to them,  
Lukexxiii.20. and said unto them, Whether of the twain will ye that I  
Matt. xxvii.  
21. release unto you? They said, Barabbas.
- John xviii.40. <sup>r</sup> Then cried they all again, saying, Not this man, but r Acts iii. 14.  
Barabbas<sup>16</sup>. Now Barabbas was a robber.
- Mark xv. 12. And Pilate answered and said again unto them, What  
will ye then that I shall do  
with Jesus which is called Christ?  
Matt. xxvii.  
22. unto *him* whom ye call the King of the Jews?  
Mark xv. 12. And they cried out again, Crucify him;  
—— 13. And they cried out again, Crucify him;  
Matt. xxvii.  
22. *they* all say unto him,  
Lukexxiii.21. Crucify *him*. Crucify him.  
Matt. xxvii.  
21. Let him be crucified.
- Mark xv. 14. Then Pilate said unto them,  
Lukexxiii.22. the third time, Why, what evil hath he done? I have  
found no cause of death in him: I will therefore chas-  
tise him, and let *him* go.

<sup>16</sup> It is very probable that the chief priests and elders who "persuaded the multitude that they should ask Barabbas, and destroy Jesus" (Matt. xxvii. 20), had placed their own creatures and dependents as near as they might legally approach (John xviii. 28) the door of the judgment-hall, that they might obtain the release of Barabbas, and secure the destruction of Jesus; for immediately after, they clamorously demanded the crucifixion of Christ; so anxious were the chief priests for the immediate condemnation of our Lord, and so fearful lest his innocence should protect him from their malice.

Jerusalem. And they cried out the more exceedingly, Crucify him. Mark xv. 14.

And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed. Lukexxiii.23.

MATT. xxvii. part of ver. 22, 23.

22 Pilate saith unto them, What shall I do then— 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

MARK xv. part of ver. 14.

14 —Why, what evil hath he done?

LUKE xxiii. part of ver. 21, 22.

21 But they cried, saying— 22 —and he said unto them—

§ 14. *The Jews imprecate the Punishment of Christ's Death upon themselves.*

MATT. xxvii. 24, 25.

When Pilate saw that he could prevail nothing, but that a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children<sup>17</sup>.

§ 15. *Pilate releases Barabbas, and delivers Christ to be crucified.*

MATT xxvii. 26—31. MARK XV. 15—20. LUKE xxiii. 24, 25.

JOHN xix. 1—part of ver. 16.

And so Pilate, willing to content the people, gave sentence that it should be as they required.

Mark xv. 15.

And he released unto them him that for sedition and murder was cast into prison, whom they had desired.

Lukexxiii.24.

— 25.

Then Pilate therefore took Jesus, and scourged him; and when he had scourged him, he delivered Jesus to their will, to be crucified<sup>18</sup>.

John xix. 1.

Mark xv. 15.

Lukexxiii.25.

Matt. xxvii. 26.

<sup>17</sup> The guilt of condemning our Lord must almost entirely rest upon the unhappy nation whom he had designed to save (John xix. 11). Pilate made five successive efforts to deliver Jesus from their inveterate hatred, and was induced at last, unwillingly to yield him up, from the apprehension of his own personal safety. He was afraid, that, if he did not comply with the violent and clamorous importunities of the Jewish rulers, there would be a commotion among the people, who were seditiously inclined, and were assembled at this time in great numbers, from all parts of Judæa, for the celebration of the Passover. In all probability Pilate was not provided with sufficient force to ensure perfect tranquillity on these great festivals: their very solemnity would be considered as the best guarantee for the observance of propriety and good conduct.

<sup>18</sup> ON MARK xv. 25. AND JOHN xix. 14—16.

This is one of those passages in which the Evangelists are supposed to be inconsistent. St. Mark says, chap. xv. 25. "It was the third hour, and they crucified him:" St. John tells us, "It was about the sixth hour; and Pilate delivered him to be crucified," John xix. 14—16. Various modes have been adopted to reconcile these apparent differences. One, and that the most usual, and at all times the most objectionable, is the supposition of a false reading. It is urged, that as, in ancient times, all numbers were written in manuscripts, not at length, but with numeral letters, it was easy for I, three, to be taken for G, six. Of this opinion are Griesbach, in his elaborate edition of the New Testament, Semler, Rosenmüller, Doddridge, Whitby, Bengel, Cocceius, Beza, Erasmus, and by far the greater part of the most eminent critics. Besides the Codex Bezae, and the Codex Ste-

Matt. xxvii.

\* Then the soldiers of the governor took Jesus,

Jerusalem.

27.

† John xix. 1.

Mark xv. 16. and led him away

phani (of the eighth century), there are four other manuscripts, which read *τρῆν*, the third, in John xix. 14. as well as the Alexandrian Chronicle, which professes to cite accurate manuscripts—even the autography of St. John himself. Such also is the opinion of Severus Antiochenus, Ammonius, and some others, cited by Theophylact on the passage; to whom must be added Nonnus, a Greek poet of Panopolis, in Egypt, who flourished in the fifth century, and wrote a poetical paraphrase on the Gospel of St. John, and who also found *τρῆν* in the manuscript used by him (a).

Others have supposed, that the Evangelists have adopted different methods of calculation. Notwithstanding the authorities above adduced, they observe that none of the ancient translators read "the third hour" in John: they therefore solve the difficulty (imperfectly it must be confessed) by considering the day as divided into four parts, answering to the four watches of the night. These coincided with the hours of three, six, nine, or twelve; or, in our way of reckoning, nine, twelve, three, and six, which also suited the solemn times of sacrifice and prayer in the temple. In cases, they argue, in which the Jews did not think it of consequence to ascertain the time with great accuracy, they did not regard the intermediate hours, but only those more noted divisions which happened to come nearest the time of the event spoken of. Adopting this method of reconciliation, Dr. Campbell remarks, that Mark says, "it was the third hour," from which we have reason to conclude that the third hour was past. John says, "It was about the sixth hour," from which he thinks it probable that the sixth hour was not yet come. On this supposition, though the Evangelists may, by a fastidious reader, be accused of want of precision in regard to dates, they will not, by any judicious and candid critic, be charged with falsehood or misrepresentation. Who would accuse two modern historians of contradicting each other, because, in relating an event which had happened between ten and eleven in the forenoon, one had said it was past nine o'clock; the other that it was drawing towards noon (b)?

There is, however, in fact, no real difference between the Evangelists: and this is fully shewn by the admirable reasoning both of Dr. Townson and Pilkington. If we review the whole of the transaction which took place at the crucifixion, and endeavour to assign their respective periods to each, it will be found that St. John calculated his time by the Roman or Asiatic method, from midnight to mid-day, and from mid-day to mid-night. If we allow the sixth hour, mentioned by St. John, to mean the sixth hour in the morning, it will suit the place in which it stands admirably well, which the third hour would not.

The night was divided into twelve hours, or four equal watches. Of the latter division we have several traces in the Gospel. St. Mark thus enumerates them: *ὄψέ, ἡ μεσονυκτίου, ἡ ἀλεκτοροφωνίας, ἡ πρωῆ*, Mark xiii. 25; and the cock crowing was from twelve to three, and the last from three to six.

The six o'clock of St. John was the end of the *πρωῆ*. Let us examine the division of time from the beginning of the *ἀλεκτοροφωνία* (cock-crowing), to the end of the (*πρωῆ*) last watch. The apprehension in the garden appears to have been made about ten o'clock on Thursday night, and Jesus was then led away to Annas. About eleven he was sent to Caiaphas. About midnight Peter denied him the first time, at the first cock-crowing. Soon after midnight he was condemned by the High Priest, &c. after that he was abused by the officers and servants, and Peter denied him a second time. About three in the morning, i. e. at the second cock-crowing, Peter denied him the third time. About four, "as soon as it was day," the Sanhedrim met; and in a little time they again condemned him. About five, "when it was early," they led him away to Pilate; and "about the sixth (Roman) hour," i. e. between six and nine o'clock in the morning (for when mention is made of a Roman watch hour, viz. the third, sixth, ninth, or twelfth, it often includes the whole space of time contained in that watch), Pilate gave the final sentence against Jesus: and, in consequence thereof, they led Jesus away, and crucified him "at the third (Jewish) hour," i. e. about nine o'clock in the morning, or between that time and the commencement of the next watch.

The events that happened between his being first taken before Pilate, and his final condemnation by the Roman governor, would occupy about two hours and a half; many things favoured, and many demanded expedition.

If Caiaphas did not send to Herod and Pilate when our Lord was first brought prisoner to his house, he would probably dispatch messengers to them as soon as he was condemned in the council. To the former, to request he would watch over his Galilean subjects, lest they should make a disturbance in favour of Jesus; and to Pilate (who gave the soldiers to assist in the apprehension of Christ), to acquaint him with their intention of bringing the prisoner before him. As this was the time of the passover, when a great concourse of a mutinous nation was assembled at Jerusalem and its adjoining villages, it was the duty of Pilate and Herod to exert the utmost vigilance, even without the occurrence of any unusual event. The rulers of Judæa might, perhaps, at this time

(a) Vide Horne's Introdect.

(b) Campbell, on John xix. 14.



Jerusalem.  
\* Or, the go-  
vernor's house.

into the \* common-hall,  
called Prætorium; and they call together the whole  
band

Matt. xxvii.  
27.  
Mark xv. 16.

have been alarmed at the intelligence of the acclamations of the people, some days before. It cannot therefore excite surprise, that on such an occasion as this, Pilate, and quickly after him Herod, was early up, and ready to receive the Jewish rulers as soon as they appeared. The first time they continued but a little while with Pilate; for when he was told that Jesus belonged to Herod's jurisdiction, he forthwith sent our Saviour to him. Herod and Pilate came but seldom to Jerusalem, and on these occasions they were, in all probability, accommodated in the Herodian palace, which was very extensive, and consisted of two spacious and distinct buildings. Josephus in consequence calls it not a palace, but palaces. This superb edifice, as well as the tower Antonia, which was a palace and tower together, stood near the temple, and communicated with it. Little time therefore being lost in removing from place to place (the High Priest being also lodged near the temple), the first examination before Pilate, and the interview with Herod, might come within such compass, as that our Lord might be remanded to Pilate by five in the morning, at which time it was broad day-light.

There was a great eagerness for a speedy determination on one side, and a necessity for it on the other. The Jewish rulers, jealous of delay, and of a variable multitude, pressed on while circumstances favoured. Pilate well knew the seditious spirit of the nation, restless under a foreign yoke, and rendered confident by their great increase of numbers in consequence of the passover. He twice interrogated Jesus in the Prætorium, with the sound of their outcry, as it were, in his ears: and found it requisite to determine speedily whether he would appease them by compliance, or repel them by force, which on the present occasion would not have been expedient. This brings us, then, either to the sixth hour in the morning, or to the sixth hour of mid-day. But the latter construction corresponds neither with the other Evangelists, nor upon the whole with St. John himself, John xviii. 28. the detail of whose narrative conveys no idea of so much time.

We come to the same conclusion by a calculation of the time mentioned by the other Evangelists. The hour of crucifixion is given by St. Mark, chap. xv. 25. whose testimony is confirmed by those of St. Matthew and St. Luke. It was the third hour, or nine in the morning. Let us consider, first, from this given hour, by a retrograde calculation, what time the procession from the Prætorium to Mount Calvary, and the act of crucifying our Lord, probably occupied; secondly, before this procession began, what time he was detained in the Prætorium after Pilate had delivered him to be crucified; and, thirdly, how long the sentence of death was delayed after Pilate sat down on the tribunal.

1. Although Mount Calvary was near to the city, the procession must have been slow. Christ was weakened by his agony in the garden, and by the pain and loss of blood he sustained from the cruel scourging, and from the insulting mockery of the soldiers. It was usual for the people to ill treat the criminals who went to crucifixion. He himself carried his cross to the gate of the city, and although it was there laid on Simon the Cyrenian, he had still farther to go, and an eminence to ascend. To this procession, and the necessary preparations for the crucifixion, we cannot allot less than an hour, and this brings us to eight in the morning.

2. Before he was led forth, the two robbers were to be condemned; for in cases where no appeal lay to the emperor, or Roman Senate, the examination for atrocious offences was little more than nominal; and the speedy sentence of the judge was followed by the immediate punishment of the criminal.

Probably, while our Saviour's trial was pending, these malefactors were brought from the prison to the hall, where the soldiers kept guard, that they might be in readiness. In this place, perhaps, the penitent thief might have witnessed the deportment of Jesus, while he was scourged and insulted by the Roman soldiers; and might have conceived that sense of his meekness, holiness, and majesty, which prepared him for the grace of a perfect confession of faith, upon the cross. To the time employed in the trying, condemning, and scourging of these men, (according to the Roman law,) may we not reckon another full hour? In the meanwhile Christ was guarded by the soldiers; into whose hands therefore he was delivered at seven, or rather earlier.

3. When Pilate had taken his seat on the tribunal, to pronounce sentence of death on Christ, he was interrupted by the message of his wife; still hesitating—he again expostulated with the Jews, and declared the innocence of Jesus—and, when he could prevail nothing, he washed his hands before the multitude, and then decreed his condemnation. These various particulars might altogether occupy about another hour, and they bring us again to the same point—within half an hour of six. Here then the computations meet, whether we reckon on from the Proi, or back from the third hour: by either account, Pilate "sat down in the judgment seat" between six and seven in the morning.

The conjectures of Grotius, adopted by Dr. Randolph, and other learned men, is very ingenious,

Matt. xxvii.  
27.  
Matt. xxvii.  
28.

of soldiers.

Jerusalem.

And they stripped him, and they put on him a scarlet robe<sup>19</sup>,

John xix. 2.

a purple robe.

Matt. xxvii.  
29.

And when they had platted a crown of thorns<sup>20</sup>, they put it upon his head, and a reed in his right hand: and they bowed the knee before him,

Mark xv. 19.

[and] worshipped him,

Matt. xxvii.  
29.

and mocked him, saying, Hail, King of the Jews!

John xix. 3.

and they smote him with their hands.

Matt. xxvii.  
30.

And they spit upon him, and took the reed, and smote him on the head.

John xix. 4.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

—— 5

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

—— 6.

When the Chief Priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

—— 7.

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

—— 8.

When Pilate therefore heard that saying, he was the more afraid;

but is unsupported by authorities. The Jews, he observes, divided the day into four quarters, as they did the night; each consisting of three hours; and, whatever was done within the space of one of these quarters, might be reckoned to the hour at which the quarter began, or at which it ended. The second quarter began at the third hour, about which time it was supposed our Lord was condemned, and it ended at twelve; about which time he was crucified. St. John mentions the time of his condemnation, St. Mark of his crucifixion. St. John distinguishes the beginning of the second quarter of the day by its latest term, the sixth hour; and St. Mark the conclusion of it, by its earliest term, the third hour. But this hypothesis appears much too forced to be tenable.

<sup>19</sup> There is no greater difference between the meaning of the words *κοκκίνην* and *πορφύρεον*, than there is if one English reader should say a red robe, and another a reddish robe; or than if one French author should use the word *rouge*, and another *rougeatre*.—Pilkington, notes to section 442.

<sup>20</sup> Thorns were the first produce of the earth after the fall of man, and they were worn by the Lord, as a part of his punishment. They were the first fruits of the curse, and were appropriately placed on the head of the sacred victim.

Bishop Pearce and Michaelis are of opinion that the crown of thorns was not intended to be an instrument of punishment or torture to his head, but rather to render our Lord an object of ridicule; for which cause they also put a reed in his hand, by way of sceptre, and bowed their knees, pretending to do him homage; and that the crown was not probably of thorns, in our sense of the word. Mark xv. 17. and John xix. 5. term it *στέφανον ἀκανθίνον*, which might be translated an "acanthine crown," or wreath formed out of the branches of the herb acanthus, or bear's foot. This is a prickly plant, though not like thorny ones, in the common meaning of that word.

Some are of opinion that the plant was similar to that which we call holly: they say that it was selected on account of its resemblance to laurel, with which conquerors were crowned; and they think that the opinion has given rise to the name; holly, quasi *holy*, in reference to the use made of it on this occasion.

Jerusalem. And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer <sup>21</sup>. JOHN XIX. 9.

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 10.

Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 11.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. 12.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 13.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 14.

But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar. 15.

t Matt. xxvii. 31. Then delivered he him therefore unto them to be crucified. 16.

MATT. xxvii. part of ver. 26, 27.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him*— 27 —and gathered unto him the whole band.

MARK XV. part of ver. 15, 16. ver. 17, 18, and part of ver. 19.

15 —released Barabbas unto them—delivered Jesus—to be crucified. 16 —the soldiers—into the hall— 17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, 18 And began to salute him, Hail, King of the Jews! 19 And they smote him on the head with a reed, and did spit upon him—bowing *their* knees—

JOHN XIX. ver. 2. and part of ver. 3.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews!—

§ 16. *Christ is led away from the Judgment-Hall of Pilate to Mount Calvary.*

MATT. xxvii. 31, 32. MARK XV. 20, 21. LUKE xxiii. 26—33. JOHN XIX. part of ver. 16. and ver. 17.

And they took Jesus, and led *him* away.

JOHN XIX. 16.

<sup>21</sup> Our Lord would not reveal his dignity to Pilate, because he would not have believed him, and because, as a judge, Pilate was only concerned with his innocence: neither had the time come, for an appeal to the Gentiles.

- Matt. xxvii. 31.      **And after that they had mocked him,** Jerusalem.  
 Mark xv. 20. **they took off the purple from him, and put his own clothes on him, and led him out to crucify him.**
- John xix. 17. **And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.**
- Lukexxiii. 26.      **And as they led him away,**  
 Matt. xxvii. 32.      **as they came out, they found a man of Cyrene, Simon by name :**
- Lukexxiii. 26.      **they laid hold upon one Simon, a Cyrenian <sup>22</sup>,**  
 Mark xv. 21.      **who passed by, coming out of the country, the father of Alexander and Rufus <sup>22</sup>,**  
 Matt. xxvii. 32.      **him they compelled to bear his cross.**  
 Lukexxiii. 26.      **and on him they laid the cross, that he might bear it after Jesus.**
- 27.      **And there followed him a great company of people, and of women, which also bewailed and lamented him.**
- 28.      **But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.**
- 29.      **For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.**
- 30.      <sup>u</sup> **Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.** <sup>u</sup> Isa. ii. 19.  
Hos. x. 8.  
Rev. vi. 16.
- 31.      <sup>x</sup> **For if they do these things in a green tree, what shall be done in the dry?** <sup>x</sup> 1 Pet. iv. 17.
- 32.      <sup>y</sup> **And there were also two other, malefactors, led with him to be put to death.** <sup>y</sup> Matt. xxvii. 38.

MATT. xxvii. part of ver. 31, 32.

31 —they took the robe off from him, and put his own raiment on him, and led him away to crucify him. 32 And—

MARK xv. part of ver. 20, 21.

20 And when they had mocked him— 21 <sup>z</sup> And they compel one Simon, a Cyrenian <sup>z</sup> Matt. xxvii. 32. —to bear his cross—

LUKE xxiii. part of ver. 26.

26 —coming out of the country.

<sup>22</sup> By comparing these two passages we obtain one of those innumerable minor, yet important proofs of the authenticity of the Scriptures, which demonstrate the impossibility of their being forgeries. St. Luke, who wrote for the Gentiles of Asia, merely mentions the name and country of Simon, who was probably known to the early Christians by character. St. Mark, however, who addressed himself at the dictation of St. Peter (by whose name therefore this Gospel might more properly be called) to the converts at Rome, adds, that Simon was the father of Alexander and Rufus, the latter of whom being a well known member of the Roman Church, inquiries might be made by the people, of Rufus himself, respecting the circumstances of the crucifixion, which he in all probability would have received from his father. Rufus is saluted by St. Paul in his Epistle to the Romans (ch. xvi. 13.) which was written many years after the Gospel of St. Mark.

Jerusalem.

§ 17. *Christ arrives at Mount Calvary, and is crucified.*

MATT. xxvii. 33, 34, 37, 38. MARK xv. 22, 23, 26, 27, 28. LUKE  
xxiii. 33, 38. JOHN xix. 18—23.

a John xix. 17.

<sup>a</sup> And when they were come to a place called Golgo-<sup>Matt. xxvii.</sup>  
tha, that is to say, a place of a skull,

They gave him vinegar to drink mingled with gall: ——— 34.  
and when he had tasted *thereof*, he would not drink.

And they gave him to drink wine mingled with myrrh: Mark xv. 23.  
but he received it not<sup>23</sup>.

## 23 ON MATTHEW XXVII. 34. AND MARK XV. 23.

The Jews always gave wine with myrrh in it, to stupefy and intoxicate the criminal. The custom originated in the precept, (Prov. xxxi. 6.) "Give strong drink unto him that is ready to perish, i. e. "to him who is condemned to death." It would appear from the preceding narrative, that three potions were certainly offered to our Lord, two when He arrived at Golgotha, (Matt. xxvii. 34. and Mark xv. 23.) and the third after He had been for some time on the cross. The first draught, vinegar mingled with gall, was most probably offered to Him in malice, and derision of his sufferings; our Lord refusing to drink of it, the intoxicating draught, which was usual on such occasions, was then presented; but He declined tasting of either, and drank only of the third, the vinegar, or *posca*, the common drink of the Roman soldiers; and which was placed in a vessel near the cross, for their accommodation.

He was faint and exhausted in body; and though his powers of mind were the same, He required that his humanity should receive the refreshment proffered to Him by the bystander.

Although, as we have seen, there appears no difficulty or discrepancy in the accounts of St. Matthew and St. Mark, Michaelis does not hesitate to assert, that there exists a manifest contradiction. He has consequently endeavoured, by conjecture, to reconcile the supposed difference, and has had the singular misfortune to be refuted by himself; by his editor Bishop Marsh, who has substituted an equally untenable conjecture; and, lastly, by the critic of both, Archbishop Laurence. After comparing the two accounts of St. Matthew and St. Mark, Michaelis decides that St. Mark has given the correct history, and that St. Matthew's Gospel, which was originally written in Hebrew, was inaccurately translated into Greek. He supposes that the words used in the Hebrew Gospel of St. Matthew, were such as agreed with the account given by St. Mark, and at the same time were capable of the construction which was put on them by St. Matthew's Greek translator. Suppose St. Matthew wrote *במרירא חליא*, which signifies "sweet wine with bitters," or "sweet wine and myrrh," as we find it in Mark; and Matthew's translator overlooked the *yod* ך in *חליא*; he took it for *חלא*, which signifies "vinegar;" and "bitter," he translated by *χολη*, as it is often rendered in the Septuagint. Nay, St. Matthew, he proceeds, may have written *חלא*, and have still meant to express "sweet wine;" if so, the difference only consisted in the points; for the same word, which, when pronounced "hala," signifies "sweet," denotes as soon as it is pronounced "hala," "vinegar." The translator of St. Matthew's Gospel misunderstood the words of the original, but St. Mark has given the true account.

In this criticism, Michaelis may be considered as having refuted himself; for he tells us, (p. 151), that as the Hebrew original of St. Matthew is lost, a comparison can never be instituted between that and the Greek version: and this comparison ALONE can decide the question, if there is any variation between them. It must be observed in answer, it is not possible to ascertain certainly whether St. Matthew wrote in Hebrew or not.

Bishop Marsh has remarked, that the proposed Chaldee reading of Michaelis cannot possibly have given rise to the expression in St. Mark's text: neither is the construction of *חליא* correct. Having pointed out the weakness of the other parts of Michaelis's criticism, the learned Bishop has proposed a similar elucidation upon the same principle of conjecture. He supposes that the original Chaldee text was *חמרא חליא במוריא*; and that *חמרא*, which means wine, was confused with *חמא*, vinegar; and likewise *מוריא*, myrrh, with *מרירא*, gall. In refutation of these hypotheses, Archbishop Laurence observes: "This strange confusion of words, whether attributable to a transcriber or translator, is greater than seems likely to have happened." Aware of the objection, Bishop Marsh afterwards proposes another illustration, and presumes that the Chaldee text ran thus, *חמר בסים במוריא*, which may be rendered, *vinum conditum myrrhâ*. Yet he adds, that as *חמר*, when a participle, has the signification of turbidum fieri, as well as that of vinum, when a substantive: and as *בסים*, when a substantive, means acetum, as well as conditum, when a participle, upon this construction the words may be translated, *acetum turbatum felle*; still supposing, as in the preceding instance, *מרירא* to be

Luke xxiii.  
33.

And when they were come to the place which is called Jerusalem.  
Calvary, there they crucified him, and the malefactors,  
one on the right hand, and the other on the left;

John xix. 18.

and Jesus in the midst.

Mark xv. 28.

And the Scripture was fulfilled, which saith, <sup>b</sup> And he was numbered with the transgressors.

John xix. 19.

And Pilate wrote a title <sup>24</sup>,

mistaken for מרדא. "With respect however to this suggestion," says Archbishop Laurence, "may it not be fairly questioned whether בסיח in ancient Chaldee really signifies 'vinegar?' No such meaning is affixed to it in Buxtorf's Lexicon Chaldaic. et Syriac. nor in the Syrochald. Diction. annexed to the Antwerp Bible. In the elder Buxtorf's Lexicon Chaldaic. Talmudic. et Rabbinic. this sense is indeed given to it; nevertheless, not as the ancient Chaldee sense, but as one of a more recent date, as one to be found only in the Rabboth and the Jerusalem Talmud. The time of the compilation of the Rabboth has been fixed by the Jews to about the year 300 after Christ; but some Christians place it at a later period. Wolf observes, "Fatendum hoc est, pro antiquitate rei alicujus demonstrandâ non satis tuto ad Rabboth provocari posse, cum nullo argumento constet, quo tempore hæc vel illa narratio aut expositio subnata sit (a)."

The Jerusalem Talmud is said by Buxtorf to have been composed about the year 230, or, according to others, about the year 270, (Wolfii Bib. Hebræa, vol. ii. p. 683); but Lightfoot, in his Horæ Heb. in Evang. Matthæi, contends, that it was not written until the fourth century (b).

Schoetgen also, among the apparent contradictions of the New Testament, enumerates this between St. Matthew and St. Mark, with respect to the potion offered to our Lord upon the cross. St. Matthew, he observes, tells us, they gave Him vinegar, mingled with gall, *ὄξος μετὰ χολῆς μεμιγμένον*, (Matt. xxvii. 34.) St. Mark, that they gave Him — *ἔστυγον μένον οἶνον*, (Mark xv. 24.) Schoetgen would reconcile the two passages by saying, ut myrrha una cum felle dicitur admixta potui, atque vinum fuisse acidum, quod indistincte vinum, et acetum appellari solet. He then goes on to show, that the sour wine was indiscriminately named wine or vinegar; and the wine offered to our Lord might in like manner be called either wine or vinegar.

I cannot but conclude, after an attentive perusal of these and some other criticisms, that the simplest mode of interpreting the passages in question is the best, as being equally consistent and satisfactory. The first potion was probably given to our Lord in derision; the second, the stupifying draught usually administered to criminals; and the third called for from the sufferings of the moment. The hyssop mentioned by St. John in the next verse, may perhaps be considered as possibly to allude to one of the types, which were permitted to point out Christ as the typical paschal lamb. The Jews always commenced this feast by the eating of bitter herbs dipped in vinegar, which was considered as emblematical of purity: see Psalm li. 7.

It must be observed, that in Matt. xxvii. 34, instead of *ὄξος*, many MSS. read *οἶνον*. The posca, or common drink of the Roman soldiers, was known by each name: they both convey the same sense (c).

#### 24 ON THE SUPERScription ON THE CROSS.

The Christian world is deeply indebted to the accurate and learned Dr. Townson, for his ingenious criticism on the title placed by Pilate on the cross. The apparent discrepancy between the accounts of this title given by the Evangelists, had been urged as an objection against the inspiration and veracity of the sacred writers. The superscription on the cross was written in Hebrew, and Greek, and Latin; and as the Evangelists all mention the title differently, Dr. Townson conjectured that it was possible it might have slightly varied in each language. As St. Luke wrote for the Gentiles in Achaia, it is probable that he would prefer mentioning the Greek inscription. As St. Matthew addressed the Jews, it is likely therefore that he should use the Hebrew: and as St. Mark principally wrote to the Romans, he would naturally give the Latin inscription. I have observed in my Arrangement the order proposed by Dr. Townson. He remarks, the Evangelists all mention this superscription, but every one with some difference, except in the last words, *The King of the Jews*.

We may reasonably suppose St. Matthew to have recited the Hebrew:

THIS IS  
JESUS, THE KING OF THE JEWS.

(a) Bibliotheca Hebræa, vol. ii. p. 1426, art. Rabboth.

(b) Cent. Chorograph. c. 81. p. 144.

(c) See Archbishop Laurence's Sermon on Excess in Philological Speculation, p. 39, notes. Marsh's Michaelis, vol. iii. p. 158, and part ii. p. 127-8. Schoetgen, Horæ Hebraicæ, vol. i. p. 236. Adam Clarke's Commentary. Horne's Critical Introduction, 2 edit. vol. iiii. p. 115.

Jerusalem, the superscription of his accusation,  
And set up over his head his accusation written,

Mark xv. 26.  
Matt. xxvii.  
37.

And St. John the Greek :

JESUS THE NAZARENE, THE KING OF THE JEWS.

If it should be asked, why the Nazarene was omitted in the Hebrew, and we must assign a reason for Pilate's humour, perhaps we may thus account for it : He might be informed that Jesus in Hebrew denoted a Saviour (John xi. 49—51), and as it carried more appearance of such an appellative, or general term, by standing alone, he might choose, by dropping the epithet, *The Nazarene*, to leave the sense so ambiguous, that it might be thus understood :

THIS IS  
A SAVIOUR, THE KING OF THE JEWS.

Pilate, as little satisfied with the Jews as with himself, on that day, meant the inscription, which was his own, as a dishonour to the nation ; and thus set a momentous verity before them, with as much design of declaring it, as Caiaphas had of prophesying, that Jesus should die for the people, (John xi. 49—51.) The ambiguity not holding in Greek, the Nazarene might be there inserted in scorn again of the Jews, by denominating their King from a city which they held in the utmost contempt, (John i. 46.)

Let us now view the Latin. It is not assuming much to suppose, that Pilate would not concern himself with Hebrew names, nor risk an impropriety in speaking or writing them. It was thought essential to the dignity of a Roman magistrate, in the times of the Republic, not to speak but in Latin on public occasions, (Valerius Maximus, b. ii. c. ii. § 2.) of which spirit Tiberius the Emperor retained so much, that in an oration to the senate, he apologized for using a Greek word ; and once, when they were drawing up a decree, advised them to erase another that had been inserted in it. (Sueton. in Tiberi, c. 71. The two words were *monopoly* and *emblem*.) And though the magistrates in general were then become more condescending to the Greeks, they retained this point of state with regard to other nations, whose languages they esteemed barbarous, and would give themselves no trouble of acquiring. Pilate indeed, according to St. Matthew, asked at our Lord's trial, " Whom will ye that I release unto you, Barabbas, or Jesus, which is called Christ ?" And again, " What shall I do with Jesus which is called Christ ?" But I judge this to be related, as the interpreter by whom he spake delivered it, in Hebrew.—(See Wolfius on Matt. xxvii. 2.) For if the other Evangelists have given his exact words, he never pronounced the name of Jesus, but spake of Him all along by a periphrasis ; " Will ye that I release unto you The King of the Jews ?" "*What will ye then, that I shall do unto Him whom ye call The King of the Jews ?*" Thus he acted in conference with the Rulers, and then ordered a Latin inscription, without mixture of foreign words, just as St. Mark repeats it :

THE KING OF THE JEWS,

which is followed by St. Luke, only that he has brought down *This is*, from the above superscription, as having a common reference to what stood under it.

THIS IS  
THE KING OF THE JEWS.

It is very possible that a better account may be given of the three forms of the inscription ; but I think I am well founded in asserting that there were variations in it, and that the shortest was that of St. Luke, in the Latin.—Townson's Works, vol. i. p. 199.

S. Reger has published a dissertation on the title on the cross, and comes nearly to the same conclusions as Townson, who does not however refer to, nor appear to have seen, his treatise. He supposes that the inscription varied in each language, and that they might have been written on three several tablets in this manner :

ΟΥΤΟΣ  
ΕΣΤΙΝ  
Ο ΒΑΣΙ-  
ΛΕΥΣ ΤΩΝ  
ΙΟΥΔΑΙΩΝ

Luke xxiii. 36.

HIC EST  
JESUS  
REX JUDE-  
ORUM.

Matt. xxviii. 37.

יֵשׁוּעַ  
הַמָּלֶכֶת  
מֶלֶךְ  
הַיְהוּדִים

John xix. 19.

John xix. 19. and put *it* on the cross. And the writing was  
 Luke xxiii. 38. in letters of Greek,  
 John xix. 19. JESUS OF NAZARETH THE KING OF THE  
 JEWS.

Jerusalem.

Luke xxiii. 38. and Latin,  
 Mark xv. 26. THE KING OF THE JEWS.  
 Luke xxiii. 38. and Hebrew,

38. THIS IS JESUS THE KING OF THE JEWS.

Matt. xxvii. 37. This title then read many of the Jews: for the place  
 John xix. 20. where Jesus was crucified was nigh to the city: and it  
 was written in Hebrew, *and* Greek, *and* Latin.

21. Then said the Chief Priests of the Jews to Pilate,  
 Write not, 'The King of the Jews; but that he said, I  
 am King of the Jews.

22. Pilate answered, What I have written I have written.

MATT. xxvii. 38.

38 Then were there two thieves crucified with him, one on the right hand, and  
 another on the left.

MARK XV. 22. part of ver. 26 and 27.

22 And they bring him unto the place Golgotha, which is, being interpreted, The  
 place of a skull. 26 And—was written over— 27 And with him they crucify two  
 thieves; the one on his right hand, and the other on his left.

LUKE xxiii. ver. 38.

38 And a superscription also was written over him—THIS IS THE KING OF  
 THE JEWS.

JOHN XIX. part of ver. 18.

18 Where they crucified him, and two other with him, on either side one—

§ 18. *Christ prays for his Murderers.*

LUKE xxiii. part of ver. 34.

Then said Jesus, Father, forgive them; for they know not  
 what they do.

§ 19. *The Soldiers divide and cast Lots for the Raiment of Christ.*

MATT. xxvii. 35, 36. MARK XV. 24, 25. LUKE xxiii. part of ver. 34.

JOHN XIX. 23, 24.

Matt. xxvii. 35. And they crucified him <sup>25</sup>.

He mentions many opinions on the imagined difficulty—"Alii enim duos Evangelistas Matthæum et Lucam duo verba *οὐτός ἐστιν*, non ex titulo descripsisse, sed sententiæ perficiendæ gratiâ adjectisse. Alii vero Marcum et Johannem dicta verba neglexisse; præterea tres reliquos cognomen *Nazareni*; Marcum et Lucam vero Nomen proprium JESUS omisisse, quamobrem ex omnium Evangelistarum descriptionibus tres conformes formant inscriptiones, hoc modo: *יהושע מלך היהודים* וישׁוֹעַ מלך היהודים *οὐτός ἐστιν Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς Ἰουδαίων*. Hic est Jesus Nazarenus Rex Judæorum."—See the Dissertation ap. Crit. Sac. vol. xi. p. 241, &c. &c.

<sup>25</sup> ON THE NECESSITY OF THE ATONEMENT.

He hangs upon the cross, for us, and for our salvation! The Son of God dies for the restoration of man! The manifested God, who was present at the creation of this scene of his glory; who, for the sins of one generation of man, brought the deluge of waters upon the earth; He who was seen in the firmament, commanding the fire to descend upon the cities of the Plain; the dweller between the cherubim, the form which tabernacled in the moving flame, guiding his people through



Jerusalem.  
c Matt. xxvii.  
35.

° Then the soldiers, when they had crucified Jesus, John xix. 23. took his garments, and made four parts, to

the wilderness; the King of glory, the Lord of angels, the Ruler of the universe, "the man that was the fellow of Jehovah," the future Judge of the world, He hangs upon the cross and offers himself a willing sacrifice for the sins of an offending world. That this holy and mighty Being should die as a man, amidst the indignities and cruel mockings of the higher as well as of the lower ranks of his people, for the sins of those who pierced him, and of all who in ages to come should believe in this wonderful atonement, is a mystery so truly sublime, that the intellectual powers of man, while in the body, cannot fully comprehend its effects and benefits. The wonderful and holy Being, whose mysterious death we are now contemplating, is revealed to us, not merely as the Lord of mankind, but as the superior of angels. Evil spirits knew him, and fled: good spirits ministered to him. He spake of the invisible world, as of the scene of existence to which he had been accustomed, and of angels and devils as his obedient or rebellious subjects. It is evident, therefore, that the actions of our Lord, while in his state of humiliation, were the subjects of attention to an innumerable host of intellectual and spiritual creatures who, we may suppose, are all more or less interested in the heavenly sacrifice. Angels in humble submission desired to look into this great mystery; fallen spirits retained the malignity of their evil nature, saw, believed, and trembled. They fell from their high estate by their own pride and ambition, without external temptation, and they are left to the consequences of their wilful disobedience. Man, having been created of a compound nature, and liable to evil, did not, like them, fall away by his own original, innate perverseness, but by the enticements of a superior and evil spirit. For man Christ died—For man there is hope of salvation, and at this solemn moment the seal was affixed to his pardon. Now was the sentence of eternal punishment pronounced upon the evil spirits. Satan fell as lightning from heaven; and the captivity of hell was led captive. The voice of mercy confirmed the angels in their obedience, and taught them also that there was no more sacrifice for sin: and the human race were emancipated from the bondage and degradation of the Fall, and exalted to become, with the angels, the sons of God. Thus was moral order, which had been disturbed through the dominion of evil, by the sin and disobedience of the first Adam, restored to the whole universe by the triumphant sacrifice of the second Adam.

Sufficient, therefore, is revealed to us to convince us of the necessity of this great atonement, and to demonstrate to us the holy indignation of the Almighty God, against sin and sinners. We all carry about within us the sad marks of our fallen nature. The remembrance of some past sin continually arises to embitter our happiness, and to convince us that we have no power to help ourselves. Man requires some other atonement, some other intercession. His former sins cannot be cancelled by penitence or reformation (a), the only offering he has it in his power to make; "the convert and the sinner are the same individual person: and as such, must be answerable for his whole conduct. His sentiments of himself can only be a mixture of approbation and disapprobation, satisfaction and displeasure. His past sins must still, however sincerely he may have reformed, occasion self-dissatisfaction: and this will ever be the stronger the more he improves in virtue. Now, as this is agreeable to truth, there is reason to conclude, that God beholds him in the same light. Therefore man's redemption must be accomplished by other than himself. It is further evident that the blood of bulls and of goats could not take away sin; they were not of the same nature and origin as man, and therefore incapable of making an expiation for the sin he had contracted. These were only the types and figures of a more perfect sacrifice—of that holy victim who was appointed before the foundation of the world. Neither could the sacrifice of any ordinary man make satisfaction for us, because it is clear he would only suffer that punishment which his own sins had deserved; and no satisfaction can be made for others, by suffering that which justice requires for our own offences. No ordinary man could raise himself from the dead, or procure that redemption for another, which he could not obtain for himself. Neither could any ordinary man make satisfaction to the violated laws of God by a life of sinless obedience. He only who had power to lay down his life, and take it up again, could procure for man a resurrection, and deliver him from the eternal death his sins had incurred. He alone, who took upon Him human nature, that He might set us an example of human virtue, "who knew no sin," who was perfect and spotless, the Lamb of God, could satisfy the purity of divine justice, or reconcile it with his mercy, and the economy of his government. Throughout the whole system of the divine dispensations, the Father uniformly acts by the ministry of the Son, and the Son by the ministry of the Holy Ghost. Had the divine acceptance been wanting to the oblation of our Lord's body, whatsoever virtue it possessed in itself, it would have been incapable of procuring the pardon of sin, or of redeeming man from its punishment and power. Whatsoever He purchased for us, He purchased of the Father by

(a) Balguy, as quoted by Archbishop Magee, p. 94. vol. i

- John xix. 23 every soldier a part; and also *his* coat: now the coat  
 was without seam, \* woven from the top throughout. Jerusalem.  
\* Or,  
wrought.
- 24. They said therefore among themselves, Let us not  
 rend it, but cast lots for it, whose it shall be.
- Luke xxiii. And they parted his raiment, and cast lots:  
 34. that the Scripture might be fulfilled,  
 John xix. 24. which was spoken by the prophet,  
 Matt. xxvii. which saith, <sup>d</sup> They parted my raiment among them, and <sup>d</sup> Psal. xxxii  
18.  
 35. which saith, <sup>d</sup> They parted my raiment among them, and <sup>d</sup>  
 John xix. 24. for my vesture they did cast lots. These things there-  
 fore the soldiers did.
- Mark xv. 25. And it was the third hour, and they crucified him.  
 Matt. xxvii. And sitting down they watched him there.  
 36.

compact, or agreement (*h*); and He is now exalted to the right hand of God, to make there his mysterious intercession for the sins of his people.

As the second Adam, the blessed Lord took our humanity; He restored it to its original dignity and innocence, and then made a sacrifice of it upon the cross, as a vicarious atonement for the sins of the first, and through Him of all mankind. He was nailed to the accursed tree, the emblem of Adam's transgression, and was crowned with a crown of thorns, the first fruits of his disobedience. The religion which He died to establish was of an internal, spiritual nature. It was a life of holiness and self-sacrifice. It required the crucifixion of the whole animal and inferior nature; and that the motives, and even the thoughts of the heart, should be brought into subjection. It required a new birth, a new life, of which baptism is the beautiful emblem, teaching us, that as infants are washed immediately on their natural birth, so must the children of God, with Christ, be born again through the grave and death of sin, into the spiritual kingdom, by water, and the Spirit. If during the progress of life the animal is allowed to triumph over the spiritual man, then the sin of the first Adam still cleaves to us, and the sacrifice of the second Adam pleads for us in vain. The animal life perishes with the body; the accountable life exists through eternity. If the natural man be spiritualised by the subjugation of the flesh, he becomes pure and holy, the companion of angels; but if he be polluted and degraded by his contagion, he then defiles himself, loses the divine properties of his first being, and is fitted only for association with devils and evil spirits. To this fearful condition was man reduced by the fall of the first Adam. To revoke this curse, Christ, the second Adam, became our atonement, by the sacrifice of the whole of the offending, but, in Him, sinless nature, upon the tree of the cross: demonstrating to all the world, that the sacrifice of self is the way of salvation, and the most acceptable offering that man can render to his Creator.

Deeply do I pity that blind man, who prefers rather to trust to his own merits, than by faith in the great atonement to hope for salvation through the blood of Christ. Deeply do I feel for him, when he shall be called upon to appear before the judgment seat of a rejected Saviour, with all his imperfections, all his frailties, and all his violations of duty upon his head, to answer in an unknown state of inconceivable glory, before men and angels, for the sins committed in the body; having spurned the sheltering protection of that MAN who is both a covert from the wind, and a refuge from the storm. How can he hope to escape the wrath of God pronounced upon every offender against his holy laws, when his own beloved Son, as our substitute, who alone bore our sins, underwent such dreadful agonies, both in body and soul? He, who has declared Himself of purer eyes than to behold iniquity, has also declared, as fully and plainly, and as repeatedly, that "without shedding of blood there is no remission of sins:" and what blood can have been shed for their remission, but the blood of Christ?

Bishop Watson, in speaking of that arrogant and dogmatical theology, that decrees the rejection of the doctrine of atonement, as inconsistent with the divine attribute of mercy, uses the following just observations:—"We know assuredly that God delighteth not in blood; that he hath no cruelty, no vengeance, no malignity, no infirmity, nor any passion in his nature: but we do not know whether the requisition of an atonement for transgression may not be an emanation of his infinite mercy, rather than a demand of his infinite justice. We do not know whether it may not be the very best means of preserving the innocence and happiness not only of us, but of all other free and intelligent beings. We do not know whether the suffering of an innocent person may not be productive of a degree of good, infinitely surpassing the evil of such sufferance; nor whether such a quantum of good could by any other means have been produced (c)."

(b) See also Whitby, and Scott's Christian Life.

(c) Two Apologies, &c. pp. 466, 467.

Jerusalem.

MATT. xxvii. part of ver. 35.

35 —and parted his garments, casting lots : that it might be fulfilled—They parted my garments among them, and upon my vesture did they cast lots.

MARK xv. 24.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

§ 20. *Christ is reviled, when on the Cross, by the Rulers, the Soldiers, the Passengers, the Chief Priests, and the Malefactors.*

MATT. xxvii. 39—45. MARK xv. 29—33. LUKE xxiii. 35, 36, 37.

And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. Luke xxiii. 35.

And the soldiers also mocked him, coming to him, and offering him vinegar, 36.

And saying, If thou be the King of the Jews, save thyself. 37.

And they that passed by reviled him, [and] railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Matt. xxvii. 39.

Save thyself, and come down from the cross. 38.

If thou be the Son of God, come down from the cross. Matt. xxvii. 40.

Likewise also the Chief Priests mocking *him*, with the Scribes and elders, said, among themselves, He saved others; himself he cannot save. 41.

If he be the King of Israel, let him now come down from the cross, and we will believe him. Mark xv. 31.

e Ps. xxii. 8.  
Wisd. ii. 16,  
17, 18.

<sup>e</sup> He trusted in God; let him deliver him now, if he will have him : for he said, I am the Son of God. Matt. xxvii. 42.

Let Christ, the King of Israel, descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. 43.

The thieves also, which were crucified with him, cast the same in his teeth. Mark xv. 32.

MATT. xxvii. part of ver. 39, 40. and 42.

39 —wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself.— 42 He saved others; himself he cannot save.—

MARK xv. part of ver. 29. 31.

29 And they that passed by— 31 Likewise also the Chief Priests mocking said— with the Scribes—

§ 21. *Christ, when dying as a Man, asserts his Divinity in his Answer to the Penitent Thief<sup>20</sup>.*

LUKE xxiii. 39—44.

And one of the malefactors which were hanged railed on him, 39

<sup>20</sup> Our Lord, at the time when He made the gracious promise to the criminal on the cross, was reduced to the lowest state of degradation and contempt. He was deserted by all but his beloved

40 saying, If thou be the Christ, save thyself and us. But the Jerusalem.  
 other answering rebuked him, saying, Dost not thou fear God,  
 41 seeing thou art in the same condemnation? And we indeed  
 justly; for we receive the due reward of our deeds: but this  
 42 man hath done nothing amiss. And he said unto Jesus, Lord,  
 43 remember me when thou comest into thy kingdom. And Jesus  
 said unto him, Verily I say unto thee, To-day shalt thou be  
 with me in Paradise.

§ 22. *Christ commends his Mother to the care of John.*

JOHN XIX. 25, 26, 27.

25 Now there stood by the cross of Jesus his mother, and his  
 mother's sister, Mary the *wife* of \* Cleophas, and Mary Mag- \*Or, Clopas.  
 26 dalene. When Jesus therefore saw his mother, and the disciple  
 standing by, whom he loved, he saith unto his mother, Woman,  
 27 behold thy son! Then saith he to the disciple, Behold thy  
 mother! And from that hour that disciple took her unto his  
 own home.

disciple, his mother, and two other holy women, who were standing by the cross, the weeping and agonised spectators of his sufferings. His disciples had forsaken Him and fled. The assembled multitude of his enemies and persecutors embittered every pang, by their cruel and exulting mockeries. The Evangelists mention all kinds and classes of people, as if for the purpose of demonstrating the universal rejection of our Lord by the Jewish nation. The *people* stood beholding—and the *rulers* with them, *deriding*—the *soldiers* mocked Him, coming to Him, and offering Him vinegar—the *passers by* reviled Him, and *railed* on Him—the *chief priests* mocked Him, with the *scribes* and *elders*—even the very *thief* on the cross *reviled* Him, and joined in the common mockery. At this moment of general insult and rejection, the penitent thief alone declared his belief in the innocence of the holy Jesus, and made a public confession of his faith in the Divine sufferer.

Our Lord's answer to the penitent thief fully declared that, although in his human form He was faint and dying, enduring the extreme of pain and torture, He was the Lord of the invisible world, and still retained his divine attribute, the power of forgiving sins. The assembled people loudly and unanimously demanded of Him to prove his former pretensions by a miracle. They called upon Him to come down from the cross to save Himself, and they would believe Him. They seemed to consider this as a fair challenge. They supposed it impossible that any one, who possessed the power, would not use it under such trying circumstances. They therefore required Him to release his body from torture, from the nails, and the wood, and come among them. But, ever consistent with Himself, and faithful to the duties of his divine mission, instead of complying with their wishes, which were confined to temporal objects, He showed the nature of his kingdom by the promise of salvation to a repentant soul. The Jews had frequently threatened to kill Christ, because He asserted his power to forgive sin. "Who can forgive sins," they exclaimed, "but God alone?" and therefore, according to their own acknowledgment and belief, He still persevered in his divine claims; and at the point of death proclaimed that their long promised God was before them, obscured in the form of a man.

The forgiveness of the penitent thief may be considered as revealing to us that God's mercy *may* be extended to the last moments of life; but we have no reason whatever to presume that it *shall* be so with any of us. No human being can ever again be placed in the same situation as this criminal. We cannot be called upon to follow our Saviour to Calvary, to witness his dying agonies; to hear the bitter tauntings of the rabble, and, in the midst of derision and suffering, to declare our faith in a crucified Saviour. When Christ shall again become visible to man, He will be seen in his glory, and all the holy angels with Him. Let no man therefore be guilty of delaying repentance, with the hope of eventual salvation, because the penitent thief was forgiven at the last. The account of the pardoned criminal is related by one Evangelist only, as if the Holy Spirit foresaw the perversion of the passage. "One instance only," to use the language of a celebrated divine, "of the acceptance of a dying repentance is recorded; one, that none might despair, and only one, that none might presume."

Jerusalem.

§ 22. *The Death of Christ, and its attendant Circumstances.*

MATT. xxvii. 45—part of ver. 52 and 54, 55, 56. MARK XV. 33—42.  
LUKE xxiii. 44—50. JOHN XIX. 28—38.

And when the sixth hour was come, Mark xv. 33.  
 \* Or, *land.* there was a darkness over all the \* earth until the ninth Luke xxiii. 44.  
 hour.  
 And the sun was darkened, ———— 45.  
 And at the ninth hour Jesus cried with a loud voice, Mark xv. 34.  
 saying, Eloi, Eloi, lama sabachthani ?  
 Eli, Eli, lama sabachthani ? Matt. xxvii. 46.  
 which is, being interpreted, My God, my God, why Mark xv. 34.  
 hast thou forsaken me ?  
 And some of them that stood by, when they heard it, ———— 35.  
 said, Behold, he calleth Elias.  
 After this, Jesus knowing that all things were now John xix. 28.

## 27 ON OUR LORD'S EXCLAMATION ON THE CROSS.

Dr. Edwards thinks that the words were repeated twice. The commentators have been much divided as to their signification. Rosenmüller considers the words of our Lord as an expression of suffering, and of prayer, which He appropriated to Himself. Such also is the opinion of Dr. Pye Smith, who both in his excellent discourse on the Atonement, and in his work on the Person of Christ, considers the words as connected with the sequel and general design of the Psalm, of which it is the commencement, and expressing the extinction of all present and sensible comfort. Such also is the generally received opinion, and the writers in the *Critici Sacri*, on Matt. xxvii. 46. interpret the passage in a similar manner.

Lightfoot, however, has proposed another interpretation of our Lord's exclamation; he would read it, not, "Why hast thou forsaken me, or left me to the feeling of any spiritual desertion;" but, "Why hast thou left me to such hands, and to such cruel usage?"

Dr. A. Clarke is likewise inclined to favour this interpretation. The exclamation of our Lord (Matt. xxvii. 46.) he would thus render: "How astonishing is the wickedness of those persons, into whose hands I have fallen!" God is said in Scripture to do, what He permits to be done, and no decisive argument can be drawn therefrom from the expression to prove that He was deserted by his Father. He confirms this interpretation from Mark xv. 34; the words of which passage, he observes, agree pretty nearly with this translation of the Hebrew—*Εἰς τί με εγκατέλιπες*; "to what (sort of persons, understood,) hast thou left me?" A literal translation of the passage in the Syriac Testament gives a similar sense: *Ad quid dereliquisti me?* "To what hast thou abandoned me?" And an ancient copy of the old Itala version, a Latin translation before the time of St. Jerome, renders the words thus: *Quare me in opprobrium dedisti?* "Why hast thou abandoned me to reproach?"

"It may be objected, that this can never agree with the *ἰvari*, 'why,' of Matthew. To this it is answered, that *ἰvari* must have here the same meaning as *εἰς τί*, as the translation of *למה* *lama*; and that if the meaning be at all different, we must follow that Evangelist who expresses most literally the meaning of the original: and let it be observed, that the Septuagint often translate *למה* by *ἰvari*, instead of *εἰς τί*, which evidently proves that it often had the same meaning. Whatever may be thought of the above mode of interpretation, one thing is certain, that the words could not be used by our Lord in the sense in which they are generally understood. This is sufficiently evident; for He well knew why He was come unto that hour, nor could He be forsaken of God, in whom dwelt all the fullness of the Godhead bodily. The Deity, however, might restrain so much of its consolatory support, as to leave the human nature fully sensible of all its sufferings; so that the consolations might not take off any part of the keen edge of his passion: and this was necessary to make his sufferings meritorious. And it is probable, that this is all that is intended by our Lord's quotation from the twenty-second Psalm. Taken in this view, the words convey an unexceptionable sense, even in the common translation (a)."

(a) Edwards, ap. Doddridge in loc. Smith's Discourse on the Atonement, p. 34, 35; and Scripture Testimony, &c. vol. ii. part i. p. 357. Rosenmüller in loc. Lightfoot, 8vo. edit. vol. iii. p. 167. A. Clarke, in Matt. xxvii. 46.

John xix. 28. accomplished, 'that the Scripture might be fulfilled, <sup>Jerusalem.</sup> saith, I thirst. <sup>f Ps. lxi. 21.</sup>

— 29. Now there was set a vessel full of vinegar :

Matt. xxvii. 48. And straightway one of them ran, and took a sponge, and filled *it* with vinegar,

John xix. 29. and put *it* upon hyssop,

Matt. xxvii. 48. and put *it* on a reed,

John xix. 29. and put *it* to his mouth,

Matt. xxvii. 48. and gave him to drink.

— 49. The rest said, Let be ; let us see whether Elias will come to save him,

Mark xv. 36. will come to take him down.

John xix. 30. When Jesus therefore had received the vinegar, he said, It is finished<sup>28</sup>.

Matt. xxvii. 50. Jesus, when he had cried again with a loud voice, he said, <sup>g</sup> Father, into thy hands I commend my spirit : <sup>g</sup> Ps. xxxi. 5. and having said thus,

John xix. 30. he bowed his head, and gave up the ghost<sup>29</sup>.

Matt. xxvii. 51. And, behold, the veil of the temple was rent in twain

Luke xxiii. 45. in the midst,

Matt. xxvii. 51. from the top to the bottom ; and the earth did quake, and the rocks rent ;

— 52. And the graves were opened.

— 54. Now when the centurion

Mark xv. 39. which stood over against him,

Matt. xxvii. 54. and they that were with him, watching Jesus, saw the earthquake, and those things that were done,

Mark xv. 39. saw that he so cried out, and gave up the ghost,

Matt. xxvii. 54. they feared greatly, saying, Truly this was the Son of God ;

Luke xxiii. 47. he glorified God, saying, Certainly this was a righteous man.

— 48. And all the people that came together to that sight,

<sup>28</sup> In John xix. 28. we read, " Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst ;" and now, that He hath taken the vinegar, He said, " It is finished," that is, this act was the last circumstance that remained to be fulfilled of all the ancient prophecies and predictions. He took the proffered cup of vinegar, and thereby closed and sealed, by his blood, the Levitical Dispensation, and brought in a more perfect one. " They gave me gall for my meat, in my thirst they gave me vinegar to drink," Ps. lxix. 21. Even the most minute circumstances of our Saviour's life and death were foretold by the spirit of prophecy many centuries before his birth, and they have all been literally and absolutely fulfilled. See the eloquent passages of Taylor, Horsley, and Porteus, on this section.

<sup>29</sup> It is singular that our translators had not observed the three modes of expression which the Evangelists have here adopted. Mark and Luke say *ἐξέπνευσε*, " he expired." John xix. 30. *παρέδωκε τὸ πνεῦμα*, " he yielded up his spirit." Matthew xxviii. 50. *ἀφῆκε τὸ πνεῦμα*, " he dismissed his spirit." The spirits of mere men are in general violently separated from the body, in a way over which they can have no control : it was for our Lord only to die as the Prince of Life, by an act of supernatural power, and to separate, at his own pleasure, and at his own command, the spirit from the body.

- Jerusalem. beholding the things which were done, smote their breasts, and returned, Luke xxiii. 48.
- And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. 49.
- among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome, Mark xv. 40.
- the mother of Zebedee's children : Matt. xxvii. 56.
- <sup>h</sup> Luke viii. 3. who also, when he was in Galilee, <sup>h</sup> followed him, and ministered unto him; and many other women which came up with him unto Jerusalem. Mark xv. 41.
- The Jews therefore, because it was the preparation, John xix. 31. that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high-day), besought Pilate that their legs might be broken, and that they might be taken away.
- Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 52.
- But when they came to Jesus, and saw that he was dead already, they brake not his legs : 53.
- But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. 54.
- And he that saw *it* bare record, and his record is true : 55. and he knoweth that he saith true, that ye might believe.
- For these things were done, <sup>i</sup> that the Scripture should be fulfilled, A bone of him shall not be broken. 56.
- And again another Scripture saith, <sup>k</sup> They shall look on him whom they pierced. 57.

<sup>i</sup> Exod. xii. 46.  
 Num. xii. 12.  
 Psal. xxxiv.  
 20.  
<sup>k</sup> Zech. xii. 10.

MATT. xxvii. ver. 45. part of ver. 46. ver. 47. part of ver. 50. ver. 55. and part of ver. 56.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying—that is to say, My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. 50 —yielded up the ghost. 55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him; 56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and—

MARK xv. part of ver. 33. 36. ver. 37, 38. and part of ver. 39, 40.

33 —there was darkness over the whole land until the ninth hour. 36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias— 37 And Jesus cried with a loud voice, and gave up the ghost. 38 And the veil of the temple was rent in twain from the top to the bottom. 39 And when the centurion—he said, Truly this man was the Son of God. 40 There were also women looking on afar off.

LUKE xxiii. part of ver. 44, 45, 46, 47.

44 And it was about the sixth hour, and— 45 And the sun was darkened, and the veil of the temple was rent— 46 And when Jesus had cried with a loud voice—he gave up the ghost. 47 Now when the centurion saw what was done—

JOHN xix. part of ver. 29, 30.

29 —and they filled a sponge with vinegar— 30 —and—

## PART VIII.

*From the Death of Christ till his Ascension into Heaven.*§ 1. *Joseph of Arimathea and Nicodemus bury the Body of Christ.*

MATT. XXvii. 57—61. MARK XV. 42—47. LUKE XXiii. 50—55.

JOHN XIX. 38, to the end.

John xix. 38. And after this,

Mark xv. 42. Now when the even was come<sup>1</sup>, because it<sup>1</sup> ON THE BURIAL AND RESURRECTION OF OUR LORD.

When our first parents disobeyed the command of God, we are told, that "their eyes were opened." The word in the original language (*a*), which is thus rightly translated, is applied to the breaking forth of a flower from its calyx. The proper meaning, therefore of the passage seems to be, that as a flower bursts forth at the appointed season from the darkness and imprisonment of the inclosing calyx, so did our first parents enter upon an entirely new mode of existence, when they had taken of the forbidden fruit. We are unable to form any adequate idea of their condition in a state of innocence. Our notions are so uniformly derived from experience, that we cannot, from the intended indefiniteness of the language of Scripture, represent to ourselves the primæval innocence and happiness of a sinless state. Whatever it might have been, the narration of the Fall assures us of this important fact, that their condition in their new existence arose out of the state of their minds, in their former paradise. They desired evil, before they committed an act of sin, and thus began an unfitness for remaining in a spiritual and perfect state: they accomplished the act which was forbidden, and thus completed that unfitness. The account of the Fall shows us that the principle of evil being admitted into the heart, and ruling there, renders man unfit for the immediate presence of God, in a spiritual and heavenly condition, and therefore banishes us from heaven by its own nature: and those, therefore, who die under its influence, carry with them into an invisible state, an eternal incapacity for the enjoyment of that place or state, to which Christians will be exalted. As our first parents carried with them, into the new and fallen condition, into which sin had brought them, the memory of their transgression, the consciousness of the justice of God, and all the same powers of reasoning, will, reflection, and the other intellectual faculties, which they had before exercised and perverted—in like manner shall all their descendants enter upon their future life, with the consciousness of their relative situation with respect to the Almighty, with the memory of the actions done in their state of probation, and with all the powers and faculties which now enable them to think, act, and reason. If the soul be immortal, its properties and powers must be immortal also. The man continues the same, both in the present and future stages of his existence, so long as the same consciousness, memory, and powers are united (*b*).

The doctrine of the resurrection of the body is one of the most important in the inspired volume, and, as such, a visible demonstration of its truth has been vouchsafed to us in the Patriarchal, the Levitical, and Christian dispensations. The resurrection of the body of Christ is an earnest of our own resurrection, and shews us in what form we shall rise from the dead: for we are assured that we shall be like unto him. As the second Adam rose from the dead with a real body, so shall he also "cause the fashion of our body of humiliation to be made like unto his body of glory, according to the energy of his power, subduing all things to himself" (*c*). The resurrection shews to us the manner in which we shall be clothed with a body, which shall be suited to the invisible world. It has completed the chain of evidence which convinces us of our immortality. It demonstrates, by an undeniable fact, the certainty of our future existence, and the unjustifiable folly of those who live in this stage of their being without preparation for the next. It is the one indissoluble link which unites heaven and earth.

In proportion to the importance of this fundamental doctrine has ever been the discussion respect-

(a) פרח from an Arabic root, protuberavit flos, vel pressius, rosa quæ crepantem jam calycem effudit, indeque eminare, et protuberare incipit. Hinc transfertur ad oculos, nominatim catuli, quum eos prima vice aperit qua velut calyce effuso patent, nam tunc vibrantissima catulorum acies, deinde hominum, quorum oculi protuberante acie perspicaces facti sunt. Nova V. T. clavis, Joan. Henric. Meisner, vol. 1. ap. Gen. iii. 5.

(b) I have not thought it necessary to allude here to the curious questions which have been agitated, respecting the nature of the body of Adam before he fell; and whether we shall rise from the dead in the same form, or whether the resurrection body will be surrounded with a glory, such as clothed the form of the man who is represented by Ezekiel as appearing between the Cherubim.—See on these points, Lord Barrington's Essay on the Dispensations, 1732, p. 11, note.

(c) Horsley's four Sermons on the Resurrection, p. 219.



Jerusalem. was the preparation, that is, the day before the sabbath, Mark xv. 42.  
there came a rich man of Arimathæa, Mat. xxvii. 57.

ing its evidence and truth. Various objections have been at various times adduced, for the purpose of impugning the truth of the different accounts of the resurrection given by the Evangelists. These may be all classed under the separate heads of,—difficulties arising from the conciseness and studied brevity of the Evangelists—from the accounts of the angels, whether they were the same or different—from the terms used by the Evangelists, to denote the respective times, when the several parties who attended at an early hour at the sepulchre set out, or arrived there—and likewise the difficulty which arises from the description of the tomb. These objections will be discussed in the notes to this Part, which has been arranged after a most careful and repeated investigation of the several plans of harmonies, proposed by the principal writers on the subject. It may, however, be necessary to premise, with respect to the first principal difficulties now mentioned, that the Evangelists wrote without any intention of giving a harmonized narrative of all the occurrences which took place on the morning of the resurrection. Each mentions more particularly the circumstances which he considered most important to be known by those whom he addressed; and, in most instances, one seems to supply what the other had omitted.

The intention of St. Matthew was, to counteract the impression produced by the falsehoods of the High Priests, and the keepers of the sepulchre. St. Mark notices those things of which St. Peter, under whose inspection his Gospel was written, must have been an eye-witness: and St. Luke takes up the narrative of events on the day of the resurrection where St. Matthew left off, and introduces another party, who came later to the sepulchre; and adds some things which took place on that day, which St. Matthew had omitted. John added some events in which himself had been more especially concerned, and which he had witnessed.

The second difficulty, the appearances of the angels, has been considered as the most important, but without just reason. We are unacquainted even with the *laws of animal life*; we know of some facts, and deduce some inferences—but of the laws of life we still remain ignorant. It ought not, therefore, to excite surprise that we cannot comprehend the *laws of angelic life*. These beings might have become visible or invisible at pleasure; or they might at pleasure have altered their appearance. The same angel spirit who assumed a terrible countenance to overawe the guards, might have put on a mild and tranquil aspect when he addressed the women. Other angels might have been attending, though they were invisible while their companions spoke: and though a short time only elapsed between the arrival of the second party, and the departure of the first, no difficulty can be justly drawn from the inquiry, whether it was the same angel or another? The general conclusion, however, is, that the angels of St. Matthew and St. Mark were different. The angel mentioned by Matthew, xxviii. 1. sat in the porch of the tomb, and had assumed a terrible appearance to overawe the guard; but the angel, Mark xvi. 5. was another within side the sepulchre, in the inner apartment. The two angels spoken of by John, xx. 11. were seen some short time after those mentioned by Matthew and Mark (Matt. xxviii. 1. and Mark xvi. 5.), but whether they were the same, or different, cannot possibly be ascertained. Neither can it be determined whether the angels who manifested themselves to the second party of women, recorded by St. Luke xxiv. 4. were the same or different. They are represented as appearing like lightning, with a raiment white as snow—as young men clothed in long white garments, the appointed guardians of the crucified body of their Lord, and the happy spectators of his glorious and triumphant victory over death, and the powers of darkness.

The third difficulty, respecting the time, will be discussed in the notes to the seventh section.

The fourth difficulty is local, and has arisen from want of sufficient attention to the particular structure of the holy sepulchre; which consisted of two parts,—the porch, or anti-chamber, from which a narrow passage led into the inner vault, or *tomb*, where the body was deposited. Matthew critically distinguishes *τάφος*, “the tomb,” from *μνημείον*, “the sepulchre,” in general. The other Evangelists use *μνήμα*, and *μνημείον* indiscriminately (*d*). This difficulty will be more particularly considered in the notes to the twelfth section.

In reply, however, to all the general objections which have been made to the minor circumstances here alluded to, we may assert, with the utmost boldness and confidence, that we have abundant and every requisite evidence, to convince us of the truth and certainty of the fact, of the resurrection of the body of Christ. It would be impossible to enumerate the many writers who have illustrated this subject, and demonstrated the certainty of the fact. The last (*e*) who has discussed it has considered the various proofs, as they may be derived,

1st, From the prophecies of Jesus, that at a certain time he was to rise from the dead.

2d, From the fact that at this precise time his body was, by the confession of all who had access

(*d*) See Schleusner, Cranfield, and Townson's notes.

(*e*) Cooke's View of the Evidence of the Resurrection.

Luke xxiii. a city of the Jews :  
51.  
Mat. xxvii. 57. named Joseph,

Jerusalem.

to know, not to be found in the sepulchre in which it had been laid, although the most effectual precaution had been taken to prevent its removal.

3d, From the positive testimony of the disciples, that after this time they frequently saw him, conversed with him, and received from him those instructions upon which they acted in publishing his Gospel.

4th, From the success which attended their preaching, founded upon the alleged fact that he had actually risen.

All of which arguments are considered at great length, in an admirable and forcible manner. Mr. Horne (*f*) too has summed up the collective evidence in support of this great event, with his usual perspicuity. "If we peruse," he observes, "the history of that event with care, we must conclude either that Christ arose, or that his disciples stole his body away. The more we consider the latter alternative, the more impossible it appears. Every time, indeed, that our Saviour attempted to perform a miracle, he risked his credit on its accomplishment: had he failed in *one* instance, that would have blasted his reputation for ever. The same remark is applicable to his predictions: had any one of them failed, that great character which he had to support, would have received an indelible stain. Of all his predictions, there is not one on which he and his disciples laid greater stress, than on that of his resurrection. So frequently, indeed, had Jesus Christ publicly foretold that he would rise again on the third day, that they who caused him to be put to death, were acquainted with this prediction; and, being in power, used every possible means to prevent its accomplishment, or any imposition on the public.

After the crucifixion and death of Christ, the Chief Priests applied to Pilate, the Roman Governor, for a watch, and sealed the sepulchre in which the body was deposited. By this guard of Roman soldiers was the tomb watched; and on the resurrection of Christ, they went and related it to the Chief Priests, who bribed them with money, promising to secure their persons from danger, and charged them to affirm that Christ's disciples stole his body away while they were sleeping (Matt. xxviii. 4. 11—15.). This flight of the soldiers, their declaration to the High Priests and elders, the subsequent conduct of the latter, the detection and publication of their collusion with the soldiers by the Apostles, and the silence of the Jews on that subject, who never attempted to refute or contradict the declarations of Christ's disciples, are all strong evidences of the reality and truth of his resurrection. A few additional considerations will suffice to show the falsehood of the assertion made by the Chief Priests.

On the one hand, the terror of the timid disciples, who were afraid to be seen, and the paucity of their number; on the other hand, the authority of Pilate and of the Sanhedrim, the great danger attending such an enterprise as the stealing of Christ's body, the impossibility of succeeding in such an attempt, both from the number of armed men who guarded the tomb, and also from the lightness of the night—it being the time of full moon, at the great annual festival, when the city was full of people, and many probably passed the whole night (as Jesus and his disciples had done) in the open air, the sepulchre also being so near the city as to be enclosed within the walls; all these circumstances combine to render such an imposture as that, which was palmed upon the Jews, utterly unworthy of credit. For, in the first place, is it probable that so many men as composed the guard would *all* fall asleep in the open air at *once*? 2. Is it at all probable that a Roman guard should be found off their watch, much less asleep, when, according to the Roman military laws, it was instant death to be found in such a state? 3. Could they be so soundly asleep as not to awake with all the noise which must necessarily be made by removing the great stone from the mouth of the sepulchre, and taking away the body? 4. Is it at all likely that these timid disciples could have had sufficient time to do all this, without being perceived by any person? How could soldiers, armed, and on guard, suffer themselves to be over-reached by a few timorous people? 5. "Either," says Augustine, "they were asleep or awake: if they were awake, why should they suffer the body to be taken away? If asleep, how could they know that the disciples took it away? How dare they then depose that it was *stolen*?" From the testimony of the enemies of Christianity, therefore, the resurrection of Christ may be fully proved.

Further, the conduct of the Priests and elders towards the soldiers evidently implies a conviction that our Saviour was actually risen. They were now certain that he was not in the tomb. If there had been any suspicion that his disciples were in possession of the dead body, these rulers, for their own credit, would instantly have imprisoned them, and used means to recover it, which would have quashed the report of his resurrection for ever. There can be no doubt, therefore, of their conviction that he was actually risen from the dead. If Jesus had appeared to the Priests and rulers, it could have served no good purpose, as they were already convinced of the fact, but would not ac-

(*f*) Introduction to the Critical Study, &c. vol. i. p. 595, &c. &c.

Jerusalem. . . an honourable counsellor,  
and he was a good man, and a just :

Mark xv. 43.  
Luke xxiii.  
50.

knowledge it to the people. Supposing that his appearance to them, after his resurrection, would have changed their minds, and induced them publicly to confess the truth, the testimony of the Priests and rulers would have been very suspicious to posterity ; it would have been said that they were influenced by some political motive. Besides, this would have weakened the testimony of the disciples ; for the men who bribed the soldiers could secretly have bribed *them* ; therefore the support of the Priests and rulers would have rendered the declaration of the chosen witnesses suspicious. Their inveterate opposition to the cause, and violent persecution of the Christians, remove all suspicion of priestcraft and political design. If the disciples had agreed to impose upon the world in this affair, common sense would have directed them, first to spread the report that our Lord was risen from the grave, and then to employ an individual, whom they could trust, to personate him, and to appear before the multitude in such a manner and at such times as would not endanger a discovery : as our Lord never appeared to the multitude after his resurrection, this removed all suspicion that the disciples had contrived a scheme for deceiving the people.

These considerations show that our Saviour's appearance, after he rose from the dead, only to a competent number of witnesses, who were intimately acquainted with him before his decease, is a circumstance highly calculated to establish the truth of his resurrection to posterity.

The character of the apostles also proves the truth of the resurrection of Jesus Christ ; and there are nine considerations which give their evidence sufficient weight, viz.

1. *The condition of these witnesses.*—They were not men of power, riches, eloquence, or credit, to impose upon the world. They were poor, and mean, and despised : they were also incredulous of the fact itself. It is evident, that though our Saviour foretold his resurrection, yet after his death the disciples did not expect it, and therefore were with difficulty convinced of its reality. But as it was a subject of the highest importance to them and to the world, they obtained the fullest satisfaction of its truth. Intimately acquainted with his person after his resurrection, they felt his body, frequently examined his person, renewed the private conversations which he had with them before his decease, and enjoyed such an intimacy with him, as removed the possibility of their being deceived.

2. *The number of these witnesses.*—This was more than sufficient to establish any fact. When St. Paul published a defence of our Lord's resurrection, he declared to the world that Jesus appeared to five hundred witnesses at one time ; and he appealed to a number of them, who were then alive, for the truth of his assertion. Could all those men agree voluntarily to maintain a vile falsehood, not only altogether unprofitable, but also such as involved them in certain dishonour, poverty, persecution, and death ? According to their own principles, either as Jews or Christians, if this testimony, to which they adhered to the last moment of their lives, had been false, they exposed themselves to eternal misery. Under such circumstances, these men could not have persevered in maintaining a false testimony, unless God had wrought a miracle in human nature to enable impostors to deceive the world.

3. *The facts, which they themselves avow* : not suppositions, distant events, or events related by others, but *real* facts, which they have beheld with their own eyes. "That . . . which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life . . . declare we unto you." (1 John i. l. 3.)

4. *Observe the tribunals* before which they gave evidence. The members of these tribunals were Jews and heathens, philosophers and rabbies, courtiers and lawyers. If they had been impostors, the fraud would certainly have been discovered.

5. *The place in which they bore testimony.*—It was not at a distance, where it would have been difficult to detect them if they asserted a falsehood ; but at Jerusalem, in the synagogue, in the prætorium.

6. *The agreement of their evidence.*—These witnesses were separated from one another : many of them were imprisoned, separately examined, severely tried, and cruelly tortured ; yet they all agreed in every part of their testimony. In no instance whatever did they contradict either themselves or one another ; but cheerfully sealed with their blood this truth, that they saw and conversed with Jesus after he was risen from the dead. Every person, possessed of common sense, must see the absolute impossibility of this agreement among the witnesses, if the subject of their testimony had been a falsehood.

7. *The time when this evidence was given.*—It was not after the lapse of several years, but only three days after our Saviour's crucifixion, that they declared he was risen—yes, even before the rage of his enemies was quelled, and while Calvary was yet dyed with the blood they had shed. If the resurrection of Christ had been a fraud, it is not likely that the apostles would have come forward in open day, and thus publicly have affirmed it.

Luke xxiii. 51. who also himself waited for the kingdom of God ; Jerusalem.  
 John xix. 38. being a disciple of Jesus, but secretly for fear of the Jews,

8. Consider the motives, which induced them to publish the fact of Christ's resurrection :—It was not to acquire fame, riches, glory, or profit. By no means. On the contrary, they exposed themselves to sufferings and death, and proclaimed the truth from a conviction of its importance and certainty.

9. Lastly, the *miracles* performed by these witnesses in the name of Jesus, and in confirmation of their declaration concerning the resurrection of Jesus, are God's testimony to their veracity. No subject was ever more public, more investigated, or better known, than the transactions of the apostles. St. Luke, an historian of great character, who witnessed many of the things which he relates, published the Acts of the Apostles among the people who saw the transactions. It would have blasted his character to have published falsehoods which must instantly be detected ; it would have ruined the credit of the Church to have received as facts notorious falsehoods. Now the Acts of the Apostles were written by St. Luke, received by the Church, and no falsehood was ever detected in that book by Jew or Gentile. The primitive fathers attest its truth and authenticity, and heathen authors record some of the important facts which are related by the sacred historian. In the second chapter, we are informed that the apostles, who were known to be unlearned fishermen, began to speak the several languages of those people, who at that time were assembled at Jerusalem from different countries. When the people were astonished at this undoubted proof of inspiration, the apostles thus addressed the multitude : "Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you, by miracles and signs which God did by him in the midst of you, as ye yourselves also know—this Jesus hath God raised up, whereof we all are witnesses." To the gift of tongues, as a proof of inspiration, was added a number of undoubted miracles, in confirmation of this testimony concerning Jesus Christ, which are related in the Acts of the Apostles, and were published among the people who witnessed them.

Though these arguments are apparently sufficient to satisfy the most determined sceptic, we are by no means contented to rest the merits of this cause upon general statements alone. As the Evangelical narrative has been so frequently objected to by the opponents of Christianity, many writers who have been as willing as the most resolute sceptic to abandon the cause of Christianity, if they had deemed it on enquiry to be unworthy of support, have devoted so much attention to this part of the inspired history, that every incident recorded, and every word that relates it, have been repeatedly examined with the most acute and diligent attention ; and the result has been, to place the authenticity of the sacred story on the firmest foundation.

The principal embarrassment in the history of the resurrection arises from the account of the time at which the women came to the sepulchre. It was long supposed that they came there together ; and a great difficulty was consequently felt, as to the one angel mentioned by Matthew and Mark, and the two mentioned by St. Luke. Lightfoot has endeavoured to reconcile this apparent discrepancy, by supposing that they saw one angel, as they went together, sitting on the entrance stone, and another in the inside : a solution which appears by no means satisfactory. The reasoning by which the latter harmonizers have concluded that there were two, and not one party of women only, will be given in the notes to the second section.

By one of those singular coincidences which sometimes occur, three competent and learned men were engaged at the same time in studying the scriptural account of the resurrection. These were Pilkington, a country clergyman, whose work is a monument of patient investigation ; Doddridge, the well known author of the Family Expositor ; and West, a layman ; whose treatise on the resurrection will always be valued by those who would understand the evidences of their religion. These three writers, unknown to each other, all came to similar conclusions respecting two companies of women. Mr. West's work was actually published when Pilkington's was ready for publication ; and the latter has directed his reader to correct one of his sections, in consequence of Mr. West's observations on the resurrection. The section itself had been printed off. Dr. Doddridge had but just published the part of his Expositor, containing the Gospels, and at the end of his postscript to this part of his work he thanks Mr. West for the advantage he had derived from his labours, and points out in what respects they had differed from each other. The only variation with respect to the two parties of women is, that Doddridge supposed them to have left the city by different ways, and therefore that they did not meet till they arrived at the tomb.

As it may seem necessary to give some account of the several theories of the three authors who have so deeply studied this subject (before the plan I have adopted be considered), I shall give here the abstract of the harmonies of the resurrection proposed by West, and by Dr. Townson ; the elaborate work of the latter being a correction, and a more systematic arrangement of the whole account laid down by the former. To these I shall add that of Mr. Cranfield, of Trinity College,

Jerusalem.

(The same had not consented to the counsel and deed of them;) Luke xxlii. 51.

Dublin, who, in a prize essay on the subject, proceeded with great attention once more through the whole mass of reading necessary to enable him to decide on some minute points in which he differs from Dr. Townson. In the disposal of each event in this arrangement no notes will be requisite where the harmonizers are agreed; where they differ, the reasons will be assigned.

I have endeavoured to express in the titles to the sections, the conclusions to which I have been led from the perusal of these authors.

The best abstract of Mr. West's plan, is that compiled by Dr. Doddridge, in the postscript to the first part of the Family Expositor.

"During the time of our blessed Redeemer's lying in the grave, several of the pious women who attended him from Galilee, together with some of their female friends and acquaintance at Jerusalem, agreed to meet at his sepulchre early on the morning of the third day, to embalm the body. Mary Magdalene, the other Mary, Salome, and Joanna, were principal persons in this appointment: the chief care of preparing, that is pounding and mixing the spices, was left to Joanna and her company, who were to be there about sun-rising; whereas the two Maries and Salome (of whom Matthew and Mark chiefly write) came thither *πρωτῶ*, before the appointed time early in the morning, or as the day dawned, in order *θεωρησαι*, to view the sepulchre, that they might judge whether they and their companions could be able to remove the stone which closed it, or whether it would be necessary to call in other assistance, as they then knew nothing of the guard which was set upon it. While these three women last mentioned were on their way, Jesus arose, when the angel had opened the sepulchre and struck the guards into amazement and consternation; the consequence of which was, that some of them went to the Jewish rulers, and joined in contriving and propagating the senseless falsehood of the body being stolen, and others went into other parts of the city, and told the matter as it really was.

In the mean time, when the angel disappeared, and Mary Magdalene, approaching the sepulchre, discerned from some distance that the very large stone that stopped it was rolled away, and, concluding from thence that the body was removed, left the other Mary and Salome to wait for Joanna and her company, while she herself ran to Peter and John, to acquaint them with what she had discovered. While she was gone, these two (the other Mary and Salome) went toward the sepulchre, and, entering into it, saw, to their great astonishment, an angel, who told them that Jesus, whom he knew they sought, was not there, but was risen from the dead, and gave it them in charge to go and acquaint his disciples with it, and to let them know that he would give them a meeting in Galilee. The greatness of their consternation prevented them from saying any thing immediately to any one, even to some of their own company, who might pass and repass within their view at least, and so occasioned a delay which left room for some other circumstances. Just as they were on their return, Peter and John came (perhaps passing by them at some distance), and Mary Magdalene followed them. John at his first arrival only looked into the sepulchre; but when Peter came and entered it, John went in too, and from the circumstances in which he saw things, believed that Jesus was risen; though the angel (who could appear or disappear at pleasure) did not render himself visible to either. They returned to the city; and Mary Magdalene, who was now alone, stooping down to look into the sepulchre, saw two angels; but (perhaps imagining they were young men, whom curiosity or accident might have brought thither) took little notice of them, and continued weeping in deep thought and distress, till Jesus appeared, and made himself known to her in those very remarkable words, John xx. 17. which Mr. West illustrates with some very peculiar observations (g). "Leaving her very suddenly, our Lord appeared to the other Mary and Salome, whom he permitted to embrace his feet, comforted them under their fear, and renewed the assurance the angel had given them, that he would meet his disciples in Galilee. While these things were passing at some distance, and the scene at the sepulchre was clear, Joanna and the women who brought the spices (and of whom Luke only writes), came, and entering into the sepulchre, at first saw no one in it, till the two angels, who a few minutes before had appeared to Mary Magdalene, made themselves visible to Joanna and her attendants, and assuring them of the resurrection of

(g) Mr. West observes, that this text, "I am not yet ascended," &c. comprehends in a few words a variety of most important hints, which have not commonly been taken notice of in them; particularly that our Lord intended by them to recal to the minds of his disciples the discourse he had with them three nights before, in which he explained what he meant by going to the Father (John xvi. 28.); and by twice using the word "ascend," designed to intimate, that he was to go up to heaven, not merely in spirit, as the pious dead do, but by a corporeal motion and translation, and that it would be some time before he took his final leave of earth by this intended ascension; all which weighty expressions and predictions concur with a thousand other circumstances to shew how impossible it was that such an apprehended appearance should have been merely the result of a disordered imagination; a consideration which Mr. West illustrates at large, as he also does the mistaken apprehension of the disciples, who, when some of their companions, whose veracity they could not suspect, testified they had seen the Lord, thought his body was not risen, but that it was only his spirit that appeared to them.

Luke xxiii.  
52.

This man

Jerusalem.

Mark xv. 43. came, and went in boldly unto Pilate, and craved the body of Jesus.

Jesus, reminded them how it had been foretold by himself, with the previous circumstances of his sufferings, but gave them no charge concerning the information to be carried to the apostles; that having been committed to the others. Yet (as it was natural to suppose they would) some of this second company ran to the city, and, by whatever accident it happened, reached the eleven, and some other disciples who were with them, before the two Marias and Salome arrived, telling them (which was all they could tell them), that they had seen a vision of angels, who asserted that Jesus was alive. Peter, on this, ran a second time to the sepulchre (Luke xxiv. 12), and not entering as before, but only stooping down and looking into it, he saw no angels, or any thing else but *τὰ ὀθόνα κείμενα ὑπόνα*, but 'only the linen clothes lying' there; on which he returned; and just on his making that report, the two disciples who went that day to Emmaus, or some from whom they received their information (Luke xxiv. 22—24), left the place before the arrival of the two Marias and Salome; who retarded, as was hinted above, by some unknown accident (perhaps by guessing wrong as to the place where they might find the largest company together), at last, however, reached them, and made abundant satisfaction for the little delay (for all might perhaps have passed in an hour), by assuring them, not only that they also had seen an angel, who informed them of their Lord's resurrection, but that Jesus himself had appeared to them, and had even permitted himself to be touched by two of them."

This is Mr. West's scheme of this important story; and the reader will perceive, that it chiefly differs from that of Dr. Doddridge in these two circumstances:—That it supposes the women to have made two different visits to the sepulchre, and, in consequence of that, two distinct reports; whereas his unites them (though he does not suppose they all came together, but that they met there): and that it also makes Peter to have run to it twice, of which there can be no reasonable doubt, though Dr. Doddridge, before he perused Mr. West's plan, had incorporated Luke's account with that of John, relating to his running thither with John, on Mary Magdalene's first report.

Dr. Townson prefaces his plan by observing, that the chief difficulties which occur in the evangelical history of the Lord Jesus, from his death to his ascension, are found in the morning of his resurrection. The events related of it fell within a short space of time, and were nearly coincident, or quickly successive to each other. They are told briefly, and but in part, by the evangelists, with few notes of time or order in the Gospel relative to another. It cannot therefore excite surprise, that learned men have judged variously of their connexion, and have pursued different methods of reducing them into one narrative. Many of them have succeeded so far as to shew by a very probable arrangement, that the Gospels are wholly reconcilable with each other.

This is an important point; yet what may suffice to prove that there are not characters of disagreement in the facts recorded, may not quite satisfy us that they are altogether rightly methodized.

Mary Magdalene is mentioned by St. Matthew, St. Mark, and St. John, as going early to the sepulchre on the first day of the week. St. Mark joins two others with her; Mary the mother of James, and Salome the mother of Zebedee's children. He names these three; and his context will not allow us to suppose that there was any other person of their party. St. Luke, who speaks of a greater number of women going to the sepulchre, has so guarded his account of them as not to include the three just mentioned: and what is said by him of their vision and behaviour at the sepulchre, is totally unlike any thing that is related of the two Marias and Salome. If these things can be made appear evident, from a comparison of the Evangelists, we must then, in justice to them, consider the women as going to the sepulchre in a less and larger company.

I shall now subjoin, however, a summary of the arrangement proposed both by Dr. Townson and Mr. Cranfield, and add a table of Scripture passages. The reader will be then able to perceive, at one view, the variation of the Arranger from both, and his agreement or disagreement with either. The following is a summary of Dr. Townson's proposed arrangement:

#### Section 1.—Friday Evening.

Our Lord's disciples, and the women that had followed him from Galilee, were not absent from his crucifixion, "They stood beholding afar off."

Only his Virgin Mother, Mary her sister, mother of James and Joses, and Mary Magdalene, with the disciple whom Jesus loved, and to whose protection he then recommended his mother, are mentioned as venturing to approach his cross.

But when Joseph of Arimathea had obtained leave from Pilate to inter the body, the Galilean women in general followed it to the sepulchre, and saw where and how it was laid. They then hastened to the city, to purchase and prepare spices that evening, for anointing it as soon as might

Jerusalem. [and] besought Pilate that he might take away the John xix. 38.  
body of Jesus :

conveniently be done after the Sabbath ; which, as beginning about sun-set, was then coming on. But Mary Magdalene and the other Mary, two of those who had been standing by his cross, did not depart with the rest. They continued " sitting over against the tomb."

#### Section II.—Saturday.

Towards the close of this day, which was the Jewish Sabbath, the Chief Priests and Pharisees, with Pilate's permission, set a guard upon the sepulchre, which was to secure it to the end of the third day.

The same evening, when the Sabbath was over, Mary Magdalene, and the other Mary, who had lost their opportunity before, bought their share of spices, with the concurrence of a third, Salome, the mother of Zebedee's children, who had probably been engaged the foregoing evening in attending and supporting the mother of our Lord, whom He had recommended to the protection of her son, the beloved disciple.

#### Section III.—Sunday Morning.

Very early the next morning, and probably before the time settled for opening the sepulchre, these three women hastened to visit it by themselves.

The two Mariés set out before it was day-light, I presume because they lodged further from the sepulchre than Salome, whom they called upon to accompany them ; and while they were on their way, an angel descended, and rolled away the stone that closed the entrance of the tomb, and Christ arose.

The guard, terrified at the sight of the angel, retired from the sepulchre as he approached it, and, when they were a little recovered from their consternation, quitted the garden in which it stood.

The women arrived when the soldiers were gone, and at the rising of the sun. On drawing near to the sepulchre they perceived that the stone was rolled away : and Mary Magdalene, concluding that the body was removed, hurried back to tell Peter and John.

When she was gone, the other Mary and Salome came to a resolution of examining more exactly ; and ventured into the sepulchre, in the first part of which, it being divided into two, they beheld an angel sitting on the right side, who bade them not be afraid, assured them that Jesus was risen from the dead, and sent a message to his apostles by them. Having heard his speech, they hastened out of the sepulchre, and to a distance from it, with fear and great joy.

Soon after came Peter and John ; and having inspected the tomb, without seeing the angel, or speaking to the women that had seen Him, departed.

#### Section IV.—Sunday Morning.

Mary Magdalene followed, as fast as she was able, and when they went away, staid behind weeping at the sepulchre ; then, after a little pause, stooped down, and looked into the tomb, where two angels were sitting, who asked her why she wept ? to whose question having returned an answer expressive of her anxiety about the body of her Lord, she drew back, and saw Him standing by her, but at first did not perceive who He was. He quickly made Himself known to her, and sent a message to his apostles by her.

#### Section V.—Sunday Morning.

Mary Magdalene, in going to communicate her happy intelligence to them, fell in again with her two friends, the other Mary and Salome. In their way Christ met them, and bid them All hail ! He then permitted them to embrace his feet, and repeated the substance of the message to the apostles, which the angel, seen in the sepulchre, had delivered to the two latter.

While these things were doing, a party of the guard came into the city to the Chief Priests, by whom, and a council of the Elders called together, they were instructed what report they should spread on this occasion.

#### Section VI.—Remaining Transactions of Sunday Morning.

Another company of women, at the head of whom was Joanna, came now to the sepulchre. Some of these had been ready to set out early for it.

But while they were collecting their whole party, and proceeding slowly in waiting for each other, the time, which they had probably agreed on for meeting there to anoint the body, might be a little past. They therefore expressed no wonder, as had the former party, at seeing the tomb open. Their surprise was, when they had entered and searched it, not to find the body of the Lord Jesus ; when two angels stood by them, and assured them that He was risen, and reminded them of a prophecy concerning his own death and resurrection, which they had heard Him utter in Galilee. The

Mark xv. 44. And Pilate marvelled if he were already dead: and Jerusalem calling *unto him* the centurion, he asked him whether he had been any while dead.

women recollected the prophecy, and went and reported "all these things unto the eleven, and to all the rest."

Other evidences of the Lord's resurrection had been laid before them by the two Maries and Salome, but to little purpose. So strong were their prejudices, that the words of the women seemed to them as idle tales!

Yet St. Peter was so struck with their accounts, that he ran to the sepulchre, to see if he could there behold the angels of whom they had spoken.

#### Section VII.—Sunday Afternoon and Evening.

It is not said in what time of this day our Lord appeared to St. Peter; but it was probably after Cleophas and his companion were set out from Jerusalem. These two were joined on the road by a stranger, whom they discovered at Emmaus to be the Lord himself. On this discovery they hastened back to Jerusalem to the apostles assembled privately with some others of the disciples, and found them in possession of the fact respecting St. Peter. They then began to relate their own story, when the Lord himself stood in the midst of them, and having composed their minds, alarmed at his appearance, and having satisfied their doubts, left them full of joy that they had seen the Lord.

#### Section VIII.—The six Days following that of the Resurrection.

It is not recorded that our Lord showed himself to any of his disciples during this interval. He seems to have left them to the testimony of those who had seen Him; and they endeavoured to persuade their brethren of the reality of his resurrection, but without working a thorough conviction in their minds. Among those who had been absent when He appeared on Sunday night, was St. Thomas, who spoke his own and the sentiments of others in declaring, that nothing short of ocular demonstration could clear up his doubts.

#### Section IX.—The Octave of the Resurrection.

On this day the apostles were assembled probably in the same place, plainly at Jerusalem, and with others of the disciples, when the Lord came to them as before, the door being again fastened, and reproved them, at least in addressing Himself to St. Thomas, "for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." St. Thomas with all humility confessed his offence, and no more difficulty remained with him and those of the company who were in the same situation. It is likely that our Lord now appointed the time and place in Galilee, where they should see Him again.

#### Section X.—The time in which the Disciples were in Galilee.

The apostles then left Jerusalem, and went into Galilee; and it seems as if they were allowed to communicate the design of their going to many of the followers of Christ, and that a multitude of them resorted to the mountain in Galilee, where He had promised to meet them. As soon as they beheld Him, they paid their adoration to Him. Some, however, that had not seen Him before, and then saw Him at some distance, were not without their doubts of his bodily presence. But He graciously came and conversed with them, and satisfied all, that it was He himself, risen from the dead. He then declared that all power was given unto Him in heaven and in earth.

#### Section XI.—The Disciples still in Galilee.

Before the disciples quitted Galilee, our Lord again showed himself to seven of them, by the lake of Tiberias. He then signified in what manner St. Peter should die, and that St. John should long survive.

#### Section XII.—From the Return of the Disciples to Jerusalem, to the Ascension.

The disciples went back to Jerusalem, earlier I presume than was necessary to prepare for the feast of the Pentecost, (Acts xx. 16.) and that therefore they went by a divine direction.

While they were assembled there, Christ instructed them in the things pertaining to the kingdom of God; and when the fortieth day, including that of his resurrection, was come, He led them out as far as to Bethany; and He lifted up his hands and blessed them: and, while He blessed them, He was parted from them, and carried up into heaven, and sat down on the right hand of the Majesty on high.

The disciples, having paid their adoration to Him, returned to Jerusalem with great joy, and passed their time in the temple, praising and blessing God, and preparing their hearts for the promised descent of the Holy Spirit upon them, who was to enable them to go forth and preach the glad tidings of salvation successfully to Jews, Samaritans, and Gentiles.



Jerusalem.

And when he knew *it* of the centurion,  
 Pilate gave him leave;  
 then Pilate commanded the body to be delivered,

Mark xv. 45.  
 John xix. 38.  
 Matt. xxvii.  
 58.

Mr. Cranfield has arranged his harmony in twelve sections, the titles of which sufficiently explain the alterations he proposes in the disposition of events given by his learned predecessor.

Section I.—The women (Mary Magdalene, Mary the mother of James, and Salome,) set out to view the tomb—an angel descends—opens the tomb—Christ rises from the dead.

Section II.—The women arrive—and see the stone taken away—Mary, concluding that the body of Christ had been removed—runs to inform the disciples—the other two women remain behind—the transactions at the tomb during Mary Magdalene's absence.

Section III.—Peter and John, in consequence of Mary Magdalene's report, set out with Mary Magdalene for the sepulchre—they examine the tomb, and depart—Mary Magdalene stays at the tomb—Christ appears to her.

Section IV.—Mary Magdalene goes with the message she received from Jesus, and falls in with the other Mary and Salome, who were waiting for her at some distance from the sepulchre—Jesus appears to the three, and sends a message to the disciples—as they are going, the watch report to the Chief Priests—the transactions at the tomb.

Section V.—Besides the three women already mentioned, another company of Galilean women arrive after these events at the sepulchre—what then took place at the tomb—Luke collects briefly the testimony of both the parties—the disciples continue incredulous—some of the disciples visit the tomb.

Section VI.—Christ appears to St. Peter—the two going to Emmaus—who go to the disciples—Christ appears to all.

Section VII.—The rest of the disciples are incredulous—particularly Thomas.

Section VIII.—Christ appears to all—Thomas believes.

Section IX.—Christ appears to the disciples in Galilee.

Section X.—The disciples still in Galilee—Christ appears to them at the sea of Tiberias.

Section XI.—Christ appears to all the apostles at Jerusalem.

Section XII.—Christ leads his disciples as far as Bethany—commissions them to proselytise all nations—and ascends to heaven.

It is not necessary to insert here the plan of the Arranger; it is given in the titles to the respective sections. If these titles should be regarded by any as too minute, he would reply, his object has been to examine every incident, and every supposed difficulty, in the fullest manner.

TOWNSON.	CRANFIELD.	ARRANGER.
Friday Evening—Resurrection.		
<i>Section I.</i>	<i>Section I.</i>	<i>Section I.</i>
Matt. xxvii. 55. Mark xv. 40. Luke xxiii. 49.	Matt. xxvii. 1. Mark xvi. 2. Luke xxiv.	Matt. xxvii. 57. 61.
56.	(xxvii. 52, 53.)	Mark xv. 42. 47.
57.	25—27.	John xix. 38.
58.	50.	Mark xv. 47.
59.	51.	Luke xxiii. 55.
60.	52.	<i>Section III.</i>
61.	38.	Luke xxiii. 56.
	38.	<i>Section IV.</i>
	38.	Matt. xxvii. 61.
	39.	<i>Section V.</i>
	40.	Mt. xxvii. 62, to the end.
	41.	<i>Section VI.</i>
	42.	Mark xvi. 1.
	47.	Mark xvi. 1.
61.	<i>Section II.</i>	<i>Section VII.</i>
Saturday—Conclusion of the Sabbath—Sabbath over.	Matt. xxviii. Mark xvi. 3, 4. Luke xxiv.	Matt. xxviii. 1.
Matt. xxviii. 62—66. Mark xvi. 1.	5—8.	Mark xvi. part ver. 2.
	<i>Section III.</i>	John xx. part ver. 1.
Matt. xxviii. 1.	Mark xvi. Mark xvi. Luke xxiv. 12.	<i>Section VIII.</i>
2—4.	Matt. xxviii. 2—6.	Matt. xxviii. 2—5.
	9.	<i>Section IX.</i>
	14.	Matt. xxvii. pt. 62, 63.
	14—17.	<i>Section X.</i>
		Mark xvi. part 2, 3, 4.
5, 6.		John xx. part ver. 1.
7.		<i>Section XI.</i>
8.		John xx. 2.
	<i>Section IV.</i>	<i>Section XII.</i>
	2—9.	Mark xvi. 5—8.
	Jo. xx. 10—17.	Matt. xxviii. 5—8.
	9—15.	

Continued.]	TOWNSON.	CRAFFIELD.	ARRANGER.
Matt. xxviii. 9—15.	<p>Section V. Mark xvi. 9.</p> <p>Section VI. Lu. xxiv. 1—10. 10. 10. 11. 11. 12.</p> <p>Section VII. Evening of Easter-day. 1 Cor. xv. 4, 5. Mark xvi. 1. 12.</p>	<p>Section V. Mark xvi. 10. 11.</p> <p>Section VI. Mark xvi. 12. Luke xxiv. 34. 12. Luke xxiv. 34. 13—16. 16—35.</p> <p>Section VII. Mark xvi. 13. 13.</p>	<p>Section XIII. Matt. xxviii. 8. Mark xvi. 8.</p> <p>Section XIV. Luke xxii. 12. John xx. 3—11.</p> <p>Section XV. John xx. part ver. 11.</p> <p>Section XVI. John xx. part 11 &amp; 14.</p> <p>Section XVII. John xx. part 14. 17. 19. 19. 20. 20. 23.</p> <p>Section XVIII. John xx. 18.</p> <p>Section XIX. Matt. xxviii. 9, 10. Matt. xxviii. 11—16.</p> <p>Section XX. Luke xxiv. 1—4.</p> <p>Section XXI. Luke xxiv. 4—9.</p> <p>Section XXII. Luke xxiv. 10.</p> <p>Section XXIII. Mark xvi. 10.</p> <p>Section XXIV. Mark xv. 11. Luke xxiv. 11.</p> <p>Section XXV. Luke xxiv. 12. Luke xxiv. 34.</p>
9—15.	<p>Joh. xx. pt. 17. 18.</p>	<p>Section VIII. Between Easter and next Sunday. Mark xvi. 13.</p> <p>Section IX. Matt. xxviii. 16—18.</p>	<p>Section XXIV. Luke xxiv. 11.</p> <p>Section XXV. Luke xxiv. 12.</p> <p>Section XXVI. Luke xxiv. 34.</p>
Matt. xxviii. 9—15.	<p>Section VIII. Mark xvi. 14. 14.</p> <p>Section IX. First Day after the Resurrection. Mark xvi. 14.</p>	<p>Section VIII. Between Easter and next Sunday. Mark xvi. 13.</p> <p>Section IX. Matt. xxviii. 16—18.</p>	<p>Section XXIV. Luke xxiv. 11.</p> <p>Section XXV. Luke xxiv. 12.</p> <p>Section XXVI. Luke xxiv. 34.</p>
Matt. xxviii. 9—15.	<p>Section VIII. Mark xvi. 14. 14.</p> <p>Section IX. First Day after the Resurrection. Mark xvi. 14.</p>	<p>Section VIII. Between Easter and next Sunday. Mark xvi. 13.</p> <p>Section IX. Matt. xxviii. 16—18.</p>	<p>Section XXIV. Luke xxiv. 11.</p> <p>Section XXV. Luke xxiv. 12.</p> <p>Section XXVI. Luke xxiv. 34.</p>
Matt. xxviii. 9—15.	<p>Section VIII. Mark xvi. 14. 14.</p> <p>Section IX. First Day after the Resurrection. Mark xvi. 14.</p>	<p>Section VIII. Between Easter and next Sunday. Mark xvi. 13.</p> <p>Section IX. Matt. xxviii. 16—18.</p>	<p>Section XXIV. Luke xxiv. 11.</p> <p>Section XXV. Luke xxiv. 12.</p> <p>Section XXVI. Luke xxiv. 34.</p>
Matt. xxviii. 9—15.	<p>Section VIII. Mark xvi. 14. 14.</p> <p>Section IX. First Day after the Resurrection. Mark xvi. 14.</p>	<p>Section VIII. Between Easter and next Sunday. Mark xvi. 13.</p> <p>Section IX. Matt. xxviii. 16—18.</p>	<p>Section XXIV. Luke xxiv. 11.</p> <p>Section XXV. Luke xxiv. 12.</p> <p>Section XXVI. Luke xxiv. 34.</p>

Continued.]	TOWNSON.	CRANFIELD.	ARRANGER.
Section IX.—(Continued.) Mark xvi. 14.	John xx. 26, 27, 28, 29.		Section XXVI. Mark xvi. 12. Luke xxiv. 13—33.
14.	Section X. In Galilee.	Section X.	Section XXVII. Luke xxiv. 33—36.
Matt. xxviii. 16—18.	Section XI.	Section XI. 1 Cor. xv. 7. Luke xxiv. 44—49.	Section XXVIII. John xx. 19. Luke xxiv. 36—44. John xx. 20—24.
Matt. xxviii. 16—18.	Section XI.	Section XI. 1 Cor. xv. 7. Luke xxiv. 44—49.	Section XXIX. Mark xvi. 13. John xx. 24, 25.
Matt. xxviii. 16—18.	Section XI.	Section XI. 1 Cor. xv. 7. Luke xxiv. 44—49.	Section XXX. Mark xvi. 14, 15. John xx. 26—30.
Matt. xxviii. 16—18.	Section XII.	Section XII. Matt. xxviii. Mark xvi. 18, 19, 20. Acts i. 6, 7, 2.	Section XXXI. Matt. xxviii. 16, 17.
Matt. xxviii. 16—18.	Section XII.	Section XII. Matt. xxviii. Mark xvi. 18, 19, 20. Acts i. 6, 7, 2.	Section XXXII. John xxi. 1—25.
Matt. xxviii. 16—18.	Section XII.	Section XII. Matt. xxviii. Mark xvi. 18, 19, 20. Acts i. 6, 7, 2.	Section XXXIII. Acts i. 4, 5. Luke xxiv. 44—50.
Matt. xxviii. 16—18.	Section XII.	Section XII. Matt. xxviii. Mark xvi. 18, 19, 20. Acts i. 6, 7, 2.	Section XXXIV. Luke xxiv. 50, to the end.
Matt. xxviii. 16—18.	Section XII.	Section XII. Matt. xxviii. Mark xvi. 18, 19, 20. Acts i. 6, 7, 2.	Mark xvi. 15, to the end.
Matt. xxviii. 16—18.	Section XII.	Section XII. Matt. xxviii. Mark xvi. 18, 19, 20. Acts i. 6, 7, 2.	Acts i. 6—13. Matt. xxviii. 18, to the end.
Matt. xxviii. 16—18.	Section XII.	Section XII. Matt. xxviii. Mark xvi. 18, 19, 20. Acts i. 6, 7, 2.	Section XXXV. John xxi. 25.
Matt. xxviii. 16—18.	Section XII.	Section XII. Matt. xxviii. Mark xvi. 18, 19, 20. Acts i. 6, 7, 2.	John xx. 31.
Matt. xxviii. 16—18.	Section XII.	Section XII. Matt. xxviii. Mark xvi. 18, 19, 20. Acts i. 6, 7, 2.	John xx. 31.

Jerusalem.

he gave the body to Joseph<sup>3</sup>.

Mark xv. 45.

And he bought fine linen, and

——— 46.

He came therefore, and took the body of Jesus.

John xix. 38.

And when Joseph had taken the body, he wrapped it in a clean linen cloth,

Matt. xxvii. 59.

there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

John xix. 39.

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

——— 40.

Now in the place where he was crucified there was a garden, and in the garden a new sepulchre,

——— 41.

And [Joseph] laid it in his own new tomb, which he had hewn out in the rock<sup>4</sup>.

Matt. xxvii. 60.

It does not appear necessary to enter into any detailed examination of the harmony proposed by Hales, Newcome, Macknight, or Doddridge. The first of these agrees generally with Townson—Newcome's plan is among the number studied by Cranfield, as are also those of Macknight and Doddridge. Since Mr. West's publication, indeed, the differences have been very few, and are so entirely questions of opinion, that their decision does not in the least affect the veracity of the Evangelists (h). Thus—it cannot be made evident at what exact time our Lord shewed himself to St. Peter on the day of his resurrection, but all are agreed as to the fact. We may, in short, consider the question respecting the consistency of the four Evangelists, to be completely set at rest by the labours of these learned authors. They have left little more to be done by their successors than to incorporate the results of their labours; and thus make their researches and their discoveries familiar to the common reader. They will always be enumerated among the most eminent illustrators of the sacred volume. They have consecrated their jewels to the service of God, and their offerings will ever shine among the most brilliant ornaments of his holy temple.

<sup>3</sup> Mark xv. 42. *ὄψιας γενομένης*, “the early evening being now come,” or “being immediately past,” for the word *γενομένης* has both these meanings. The early evening began at three in the afternoon, and continued till sunset; or till about six, and a little after. The late, or second evening, began at six, and lasted till nine. Both evenings are called *ὄψια*: but St. Luke describes the earlier evening by a periphrasis, and that which began at sunset by the proper name among the Greeks, *ἑσπέρα*, Luke xxiv. 29.

<sup>4</sup> In Isaiah liiii. 9. we read, “He made his grave with the wicked, and with the rich in his death.” On referring to the original, it will be observed that the word *עֲשָׂוִים* may be the dual number, and that *עָשָׂו* is the singular. The construction therefore may be, “His death shall be with two criminals, and with one rich man (a).” This rendering adds great force to the prophecy.

The peculiar providence of God ordained, that our Lord should suffer on a day succeeded immediately by the Jewish sabbath, and in a place where an honourable disciple of his had a sepulchre, so lately hewn in the rock, that no one had ever been laid in it. These things decided at once where the body should be deposited, when leave to dispose of it had been obtained by Joseph. His own new sepulchre was nigh at hand. Had it been at a distance, the case would have been altered. The followers of our Lord would have been inclined to carry his body first to the house of some friend, where they would naturally suppose they could perform the ceremonies previous to interment with more honourable tokens of respect. But, while they had been studying to complete them with order and decorum, the sabbath would have come on: and then, wherever the body was, it must have remained till that day of rest was over, and the third was begun, on which he was to rise from the dead. A providential concurrence of circumstances compelled them to take it directly from the cross to a place that best suited the great event of the third day: and where, in the mean while, the Jewish rulers had access to it, and before the beginning of that day set a guard upon it, as a testimony against themselves. If Joseph of Arimathea had not begged the body, it would

(A) When this part of the work was going to press, I procured a work entitled “The New Trial of the Witnesses.” It revives many of the exploded and long answered objections—urges no new remarks—and does not appear worthy of more especial notice. Assertion supplies the place of argument, as is usual in the great majority of books of this nature.

(a) See Doddridge in loc. and Schoetgen, on the manner in which the ancient Jews interpreted the passage. Horæ Hebraicæ, vol. ii. p. 552, 553.—Lightfoot's Harmony, 8vo. edit. vol. iii. p. 168.

John xix. 41. wherein was never man yet laid.

Jerusalem.

— 42. There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

Luke xxiii. 54. And that day was the preparation, and the sabbath drew on;

60. and he rolled a great stone to the door of the sepulchre, and departed.

MATT. xxvii. part of ver. 57, 58.

57 <sup>a</sup> When the even was come—who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus—

a Mark xv. 42.  
Lukexxiii. 56.  
John xix. 38.

MARK xv. part of ver. 43. 46.

43 Joseph of Arimathea—which also waited for the kingdom of God— 46—took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

LUKE xxiii. ver. 50. part of ver. 51, 52. and ver. 53.

50 And, behold, *there* was a man named Joseph, and a counsellor; and he was a good man, and a just: 51—he was of Arimathea,— 52—went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

JOHN xix. part of ver. 38.

8 —Joseph of Arimathea—and—

§ 2. *Mary Magdalene, and the other Mary, and the Women from Galilee, observe where the Body of Christ was laid*<sup>4</sup>.

MARK XV. 47. LUKE XXIII. 55.

Mark xv. 47. And Mary Magdalene and Mary *the mother of Joses* beheld where he was laid.

have been buried in the common grave with the malefactors. In making this request, it is not probable that he could have been actuated by the idea that he was thereby fulfilling a prophecy. We must consider the circumstance as one of those minute, and apparently accidental events, which demonstrate to us that the providence of God overrules all the actions of man, to the accomplishment of his own purposes.

<sup>4</sup> ON THE OPINION THAT “TWO PARTIES OF WOMEN VISITED THE SEPULCHRE.”

As these are the first passages in which the different women are severally referred to, we may take the opportunity of inquiring whether that opinion may be considered as correct, which has within the last century been so strenuously defended, that there were two parties of women who attended at the sepulchre. We must first examine the accounts of the number which were present at the crucifixion, and at the interment of the body.

The women named in this part of the Gospels, besides the Virgin Mother of our Lord, are these:

Mary Magdalene, whose name occurs in all the Gospels, and, except John xix. 25, is constantly mentioned first.

Mary the mother of James the Less, and Joses, supposed to be Mary the wife of Cleophas, the sister of our Lord's mother, John xix. 25; and if so, the Evangelists all speak of her.

Salome, the mother of Zebedee's children; compare Matt. xxvii. 56. with Mark xv. 40. St. Mark only has given us her name.

Joanna, the wife of Chuza, Herod's steward, mentioned by St. Luke only, viii. 3. and xxiv. 10.

The blessed Virgin, mother of Christ, having been recommended by Christ, while she stood by his cross, to the protection of St. John; the mother of this his beloved disciple seems pointed out by that recommendation, as the proper person to attend and support her in the extremity of her grief, and to be with her at his abode, when he had conducted her thither; and it is further probable that Salome bore this part in the melancholy offices of that evening, because St. Matthew mentions only the two Mariés, with whom she is naturally joined, as sitting over against the tomb

Jerusalem.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. Luke xxiii.  
55.

after the interment: St. Mark also mentions only these two on that occasion; whence we presume that she was not with them when they followed the body to the sepulchre.

The Galilean women, who had attended the body of our Lord to the sepulchre, and seen how he was laid, then went back to the city, to prepare spices and ointments before the commencement of the sabbath, that they might be ready for use on the morning after it. To prepare these spices was probably little more than to purchase them, according to a remark of Dr. Lardner; for in so populous a city as Jerusalem, where there was a constant, and often a sudden demand for them, they would be sold ready compounded. Short therefore as the time was before the sabbath began, it would be sufficient for this purpose. And that the women did so employ it, is manifest from St. Luke, whose words literally translated run thus: "And the women also which came with him from Galilee followed after, and beheld the sepulchre, and how his body was laid; and being returned, prepared spices and ointments. And they rested indeed the seventh day, according to the commandment; but on the first day of the week, very early in the morning, they went into the sepulchre, carrying the spices which they had prepared." (Luke xxiii. 55, 56. xxiv. 1.) On which words Grotius observes, that nothing can be clearer than that the spices were purchased by these women on the evening before the sabbath, and not after it. But this, which is so clear of the Galilean women in general, is to be understood with an exception of three of them: Salome, Mary Magdalene, and Mary the mother of James.

It is probable, as hath been shewn, that Salome was not in the procession to the sepulchre; and it is no less probable, that the two Maries did not quit it with the other Galilean women. Matt. xxvii. 59—61. The words of St. Matthew seem to imply, that even after the closing of the sepulchre they still lingered near it, till it was too late to purchase their spices that evening. The fact is certain that they purchased none till the sabbath was past.

Let us now consider the objections which have been, or may be made to this arrangement.

It may be said, if we divide the women into two parties, it is not easy to apprehend how they could have been at the sepulchre without any sight of each other; since all the Evangelists assign nearly the same time for their coming thither. It is to be remembered, that the verb *ἔρχομαι*, used by the Evangelists, bears the sense of "going" as well as "coming;" and it here means, the time when the women went from their several houses: in which case there is no difficulty in conceiving the means that may have kept the two parties asunder, as long as we suppose it requisite.

Let us but consider the situation of certain places in Jerusalem, and we shall find it not only possible, but probable, that these things should have fallen out as they have been stated; and indeed that they could not well have happened otherwise, if we may rely on a map of that city, not of arbitrary construction, but compiled from ancient documents. In Zebedee's house, Salome, whether then his wife or widow, would abide with her son St. John. It stood very near to that which the map of Dr. Townson, which is here referred to, calls the Dung-gate; which opened the nearest way to the sepulchre from that part of the town. In this house would be deposited the spices prepared on the preceding evening by her, Mary Magdalene, and the other Mary, as the most convenient place from which they might be taken to the sepulchre. Her friends, the two Maries, who had staid at the sepulchre by themselves on Friday evening, probably lodged together, in an interior part of the city, at least more remote from the Dung-gate, and on that account went forth before it was clear day-light, that they might be in good time at Zebedee's house: from which, when all things were ready, they and Salome proceeded to the sepulchre, so as to be there at the rising of the sun. The lodgings of Joanna, whose husband was steward to Herod, we may fix in or near the palace; the direct way from which to the sepulchre was through the Gate of the valley. It is seen, at once, that this palace and Zebedee's house were in different quarters of the city. They therefore who started from either, had little inducement to make such a round, as would be necessary to call at the other: when it was supposed they would all meet at the sepulchre.

The map of Dr. Townson shows also, that the distance from Herod's palace to the sepulchre was at least twice as much as from Zebedee's house. If, therefore, the three women that went from the latter to the sepulchre, and reached it about six, were half an hour in going, they who set out from the palace, at the same rate of walking, twice the distance, would be there half an hour later. But we can hardly believe them to have been thus expeditious, as to have arrived but half an hour after the first party. Early in the morning, as Joanna and one or two of her friends were prepared to set out, they had to wait for others, who might live at some distance, or not be quite so punctual; and, when they were collected, the women of Galilee, and the women of Jerusalem, if any of them were slow walkers, the rest could get on no faster, if they were to keep together in a body. We may therefore well allow near an hour between the arrivals of the two companies at the sepulchre; and this is amply sufficient for all that is supposed to have happened in the interim.

§ 3. *The Women from Galilee hasten to return Home before the Sabbath Jerusalem began, to prepare Spices.*

LUKE xxiii. 56.

And they returned, and prepared spices and ointments; and rested the sabbath-day according to the commandment.

The errand of the women, who had seen an angelic vision, was to the Apostles; of whom, St. John would dwell in his own house, that had been his father Zebedee's. Nor was St. Peter's far from him, John xx. 2. To these the women would first repair, as Mary Magdalene had before. And wherever the rest of the Apostles were to be found, unless the path towards their lodgings lay through the gate of the valley, which we have no reason to suppose, the company that first retired from the sepulchre could not meet the other advancing towards it. Herod's palace may be admitted to have been where the map places it. It may seem more questionable, how the site of Zebedee's house, originally, we may imagine, an obscure building, could be recovered, when the whole city had been rased to its foundations. But Jerusalem stood on the risings and sinkings of very uneven grounds, intersected as well as encompassed with walls, the bases of which would remain; and thus the parts into which it had been distributed, and the contents of each division, were more easily recollected and ascertained, than if the like calamity had befallen a city built on a plain. And the Christians who had retired to Pella, and the mountains beyond Jordan, before the siege, being returned to it after its destruction, would be guided by certain standing marks to the structures which they had before held in veneration. And to rebuild them as near as might be in the old places, and call them again by their old names, might be no unpleasing consolation to those who were resettled in the fallen city. Nor from the desolation of Jerusalem to the present day, has the succession of its Christian inhabitants been ever long interrupted; often as it has changed its masters, and suffered by its conquerors, Romans, Persians, Saracens, Mamalucs, and Ottomans. If fable had added its conceits to traditionary truths in these matters, yet I do not find that it has interested itself about Zebedee, or told any thing of him that required his presence, or an abode for him at Jerusalem. The true reason why a house is assigned him in it, seems to have been, that he really had one, the same probably which his son, St. John, called his own house, (John xix. 27); it might come to them from their ancestors: and Zebedee, though he resided in Galilee, might feel the usual reluctance to part with his inheritance, and that in the holy city. It might even be more valuable to him and his friends, at the great festivals, and on other occasions, than the price of a dwelling in such a part of the city.

In order therefore to illustrate this plan, Dr. Townson has given in his elaborate work a very satisfactory map of Jerusalem, on which we may rely, as it is not one of arbitrary construction, but compiled from ancient documents, by Villalpandus. In this map are distinctly pointed out the site of the house of Zebedee, of St. Mark, of St. James, and St. Thomas.

Villalpandus was a learned Spaniard of Cordova, well known for his commentary on Ezekiel, and designs of Solomon's temple; and celebrated by many authors of name for his skill and accuracy in these researches. Among other eminent men who had adopted his topography of Jerusalem as the most satisfactory, is Bishop Walton, in his Polyglott.

These four houses that are numbered in Dr. Townson's map, and did not come properly under the consideration of Villalpandus, are from the view of Jerusalem, given by Cotovicus, an eminent civilian of Utrecht, who visited Palestine in the year of our Lord 1598.

Though in this view he sets down the Dung-gate not as it stands in Villalpandus, but as in the present city, much changed in situation and shape from its ancient shape; yet he places the houses in question precisely as they are disposed in Villalpandus's map, near to a line by which he distinguishes the course of the wall that divided the old city from Mount Calvary. Herman Witsius says of him, that he examined Jerusalem with curious eyes. And so certainly thought a traveller of great note, who was there about twelve years after him, our countryman Mr. George Sandys. For the drawings of Cotovicus of the temple of the holy sepulchre, and other parts of Jerusalem, are closely followed in Sandys's travels; and the praise which Mr. Maundrell bestows on the latter for exactness in these matters belongs equally to the other.

The map of Villalpandus, with the addition of the houses from Cotovicus, illustrates the incidents of the morning of the resurrection, as if it were fabricated for that very purpose. And yet we may venture to affirm, that these learned men had not the most distant idea of the use to which these designs are applicable. Their notion, it may be presumed, was the same as was generally entertained, that the women all went to the sepulchre in one company, which is not particularly favoured by either place separately; and, when they are thus united, is rather discountenanced by them; for hence it appears, while all the women were hastening to the same place, how much time some of them must lose by going to join the others, for the sake of setting out with them. The history



Jerusalem. § 4. *Mary Magdalene and the other Mary continue to sit opposite the Sepulchre, till it is too late to prepare their Spices.*

MATT. xxvii. 61.

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre<sup>5</sup>.

not being framed to tally with the map, nor the map with the history, their undesigned agreement adds to the credibility of both.

Leaving, however, all arguments of this nature, let us consider the more authentic evidence derived from the sacred narrative itself, that the women were divided into two parties. These, for the sake of method and clearness, shall be reduced under certain heads.

1. St. Mark's account of the women that went to the tomb on the morning of the resurrection, does, in just construction, exclude all but those whom he names.

He speaks of these women, or some of them, in the five following places.—First, "There were also women looking afar off, among whom was Mary Magdalene, and Mary the mother of James the Less and of Joses, and Salome;" xv. 40. Secondly, "And Mary Magdalene, and Mary the mother of Joses beheld where he was laid;" *ibid.* ver. 47. Thirdly, "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might go and anoint him;" xvi. 1. Fourthly, "And very early in the morning of the first day of the week they go unto the tomb;" *ibid.* ver. 2. Fifthly, "Now Jesus, having risen early the first day of the week, appeared first to Mary Magdalene;" *ibid.* ver. 9.

2. St. Luke's account does not include the women named by St. Mark; it bears tokens of being the description of an entirely distinct company.

In speaking of the women that attended the body of Christ from the cross to the tomb, St. Luke does not say, *the* women also that came with him from Galilee; but, as we shall find, if we consult the original, "women also that came with him from Galilee" (Luke xxiii. 55.), there being no article accompanying *γυναῖκες*; which therefore allows us, with good reason, to conjecture that he intended to comprehend only the majority, not the whole company of these women, in his subsequent account of them: nor at present does he mention any of them by name. He speaks of them as follows: "And women also that came with him from Galilee followed after, and beheld the tomb, and how his body was laid; and, being returned, prepared spices and ointments."

3. The accounts given of the conduct of the women, when they arrived at the tomb, imply a first and second company. And besides the vision to Mary Magdalene alone, there were two angelic appearances and speeches, each to a different set of women, in the tomb.

St. John says, that when Mary Magdalene saw the stone taken away from the tomb, "she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him," xx. 2. As these words evidently imply that the other women who came to the tomb with Mary Magdalene felt the same disappointment and concern with her in the same situation, so also they clearly shew that, before the women entered the tomb, they were very well assured that the body of Jesus was not in it. They imply another thing: that so early was the arrival of the women at the tomb, that they had not the smallest idea that any of his friends would be there before them to get it open.

But this will receive still greater confirmation from the two subsequent positions.

4. The accounts given of the behaviour of the women in the tomb, are accounts of two different parties.

The women, whom St. Matthew and St. Mark speak of, were affrighted, not only at the first sight of the angel, but after he had done speaking to them. Both Evangelists represent them as hastening away from his presence, by going out quickly, and fleeing from the tomb.

But the women described by St. Luke were calm and composed; and, if they had recovered such presence of mind while the angels were yet speaking, there is no reason to imagine that, having heard such happy intelligence, they were then seized with a sudden terror, and fled from the tomb trembling and amazed. St. Luke's words certainly convey no such idea of their departure from it.

5. The speech of the two angels, considered as spoken to a subsequent company, has an obvious propriety.

It would be presumption to affirm, antecedently, what the two angels ought or ought not to have spoken; but when we have their speech before us, we may examine and judge, whether the circumstances of it suit better with the whole company of the women, or with one part of them, not exactly in the same situation with the other. If the women did not visit the tomb all together, the

<sup>5</sup> See following page.

§ 5. *The Sabbath being ended, the Chief Priests prepare a Guard of Soldiers to watch the Sepulchre*<sup>5</sup>. Jerusalem.

MATT. xxvii. 62, to the end.

62 Now the next day, that followed the day of the preparation,  
63 the Chief Priests and Pharisees came together unto Pilate,  
saying, Sir, we remember that that deceiver said, while he was  
64 yet alive, After three days I will rise again. Command there-  
fore that the sepulchre be made sure until the third day, lest his  
disciples come by night, and steal him away, and say unto the  
people, He is risen from the dead: so the last error shall be  
65 worse than the first. Pilate said unto them, Ye have a watch :  
66 go your way, make it as sure as ye can. So they went, and  
made the sepulchre sure, sealing the stone, and setting a watch.

§ 6. *The Sabbath being over, Mary Magdalene, the other Mary, and Salome, purchase their Spices, to anoint the Body of Christ.*

MARK xvi. 1.

And when the sabbath was past, Mary Magdalene, and Mary

going thither of Joanna and her party has been rightly placed, after Mary Magdalene had left it a second time, and when our Lord had shewed himself to her. And but a short space intervened between this going thither, and his meeting the two Maries and Salome, saying unto them, "All hail!" At this juncture it was that the two angels were addressing themselves to Joanna, and those who had just searched the tomb with her. When therefore Christ was not only risen, but had appeared in that body which the Father had raised from the grave, it might well be asked of those, who were much perplexed because they found not his body where it had been deposited, "Why seek ye the living among the dead?"

In every point of view, then, the division of the women into two distinct companies, going successively to the tomb on the morning of the resurrection, corresponds exactly with the evangelical accounts of the incidents of that morning. It embraces all the circumstances related of the women, and of the angels seen by them, and unites the whole into one intelligible, consistent history.

See, both for this and the subsequent notes on the following sections, Cranfield's Harmony of the Resurrection, and Dr. Townson's Discourses, with their references.

<sup>5</sup> We read, in Matt. xxvii. 59, 60, 61. "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new sepulchre, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre, and departed. And (or but) Mary Magdalene was there, and the other Mary, sitting over against the tomb." The words seem to imply an opposition between the departing of Joseph, and the abiding of the two women; and that this sitting over against the tomb was subsequent to the closing of it with a great stone. This solemn act could not force them away from the object of their grief. They still lingered as near to it as they could, sitting on the ground. And in this posture of mourning they continued, till reverence for the Sabbath obliged them to retire; when it was too late to prepare their contingent of spices.—Dr. Townson, vol. ii. p. 86.

<sup>6</sup> This conduct of the Pharisees and Chief Priests compelled them also to become unwilling witnesses of the resurrection of our Lord. The attempt of the women to enter the sepulchre on the morning when he arose, sufficiently proves that they had not anticipated any other obstacle to the embalming the body, but that which might be occasioned by the size of the stone. They were utterly unprepared to meet with a guard, or to find the seal of the Sanhedrim on the tomb. This conduct, however, of the rulers of the people, was attended with many important advantages. They satisfied themselves that the dead body was safely lying in the tomb, before they proceeded to place the seal. Their testimony, therefore, that our Lord was really dead, must have corroborated in the strongest manner the great truth of the resurrection, and that our Lord had risen, as the Apostles declared; for no common power could have eluded the jealous caution of the rulers, or have escaped the proverbial vigilance of a Roman guard. Their sealing the sepulchre, also, prevented the violation of the tomb by any of the guard themselves; who might have been tempted to steal the spices in which the body was inclosed.

Jerusalem. the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him<sup>7</sup>.

§ 7. *The Morning of Easter-Day—Mary Magdalene, the other Mary, and Salome, leave their Homes very early to go to the Sepulchre.*

MATT. xxviii. 1. MARK xvi. part of ver. 2. JOHN xx.  
part of ver. 1.

In the end of the sabbath<sup>8</sup>,

Matt. xxviii. 1.

<sup>7</sup> The word *ἠγόρασαν* properly signifies not "they had bought," but "they bought." The Vulgate renders it "emerunt." Mary Magdalene and the other Mary had stayed at the sepulchre till it was too late to buy their spices; but both they and Salome took the earliest opportunity of procuring them after the Sabbath was over; that is, after six o'clock in the evening of Saturday, the day preceding the resurrection. The word was rendered "had bought," by our translators, on sufficient authority, for the perfect sense is sometimes used in this manner. (See Chandler on Matt. xxviii. 17.) It is, however, most probable, that they supposed this translation to be absolutely necessary to render the Evangelists consistent with themselves. In Luke xxiii. 56. they read that the spices were prepared before the evening of the Sabbath. They supposed, according to the general notion, that there was one party only of women; and imagined there would be an absurdity in so translating Mark xvi. 1. as if that one party had procured additional spices after the Sabbath. Whereas it is by a scrupulous adherence to the plain meaning of the Scripture, that all difficulties are removed. The comparison of these two passages might alone have been sufficient to shew that there were two parties of women. This seems to have escaped the attention of Mr. Valpy, who, in his valuable edition of the Greek Testament, observes, that the word ought to be rendered as if it was preterpluperfect. His argument is derived from Luke xxiii. 56. which refers only to the other party of women.

<sup>8</sup> ON THE TIME WHEN THE WOMEN SET OUT FOR, AND ARRIVED AT, THE SEPULCHRE.

We now come to the question concerning the time when the women set out for, and reached the sepulchre. This difficulty, like all others, vanishes on a careful examination of the language of the Evangelists.

Lightfoot (*a*) has attempted to illustrate the various expressions of the Evangelists, which describe the time when the women came to the sepulchre, from the distinction of twilight among the Rabbins. His reasoning is founded on the old supposition, that there was but one party of women; and is, besides, arbitrary, and unsupported by authority. To inquire more accurately into the time, we must endeavour to ascertain the full meaning of the terms which are used by the Evangelists. The words of St. Matthew are, *ὅψι δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε*. "Late after (*b*) the Sabbath, at the dawning of the first day of the week."

*Τῇ ἐπιφωσκούσῃ*, "at the dawning," is used for *σὺν τῇ ἔφ' ἐπιφωσκούσῃ*, "along with the dawning morn." Ἦλθε; the proper meaning of this word seems to be, that they set out from their homes at this time. The word *ἐρχομαι* signifies both, "to go to," or, "set off to," as well as, "to arrive at," any place.

Mark xvi. 1, 2. *τοῦ διαγενομένου σαββάτου, λίαν πρῶτῃ τῆς μᾶς σαββάτων*. "After the Sabbath was thoroughly past, very early on the first day of the week."

Here *διαγενομένου σαββάτου*, is explanatory of Matthew's *ὅψι σαββάτων*: *διὰ*, in composition strengthening the signification. *Πρῶτῃ* includes the whole time of the early watch; and, to mark the dawn, Mark adds *λίαν*, "very," which is especially put elliptically for *ἐννευχον λίαν*, by Mark himself, i. 35. "very far in the night."

The *πρῶτῃ* was the epithet given to the last watch, from three in the morning to six; the time therefore implied by St. Mark was probably about four o'clock, or a little after.

(*a*) The distinction of twilight among the Rabbins is thus given by Lightfoot:—1. *אחרי חשיכה* "The hind of the morning, the very first perceptible light of the dawn, the women went towards the sepulchre." 2. *בין חשיכה לבין לילה* "when the difference between purple and white may be distinguished." 3. *משאיר הכוור* "when the east begins to lighten." 4. *בין חשיכה* "sun-rise." According to these four phrases we may interpret the evangelical narratives. St. Matthew says, *τῇ ἐπιφωσκούσῃ*, "as it began to dawn." St. John says, *πρῶτῃ σκοτίας ἔτι οὖσης*, "early in the morning, while it was yet dark." St. Luke's expression corresponds to the third, *ἔρπου βαθέος*, "very early in the morning;" and St. Mark uses a phrase corresponding to the fourth, *λίαν πρῶτῃ*, "very early in the morning;" and yet *ἀνατείλαντος τοῦ ἡλίου*, "at the rising of the sun."—Lightfoot's Works, Dr. Bright's edit. vol. ii. p. 359. (*b*) The word *ὅψι*, ought to be translated "after," "late after," or "long after;" for the Sabbath among the Jews ended on the Saturday night, when it could not be dawning towards the first day of the week. Schmidius has quoted Plut. in Numa, *ὅψι τοῦ βασιλέως χρόνον*, "after the time of the king;" and Philostratus, *ὅψι τῶν Τρωϊκῶν*, "after the Trojan war."—See also Bos. Exercit. ap. Bowyer, p. 134.

Mark xvi. 2. very early in the morning, the first day of the week, Jerusalem.  
 John xx. 1. when it was yet dark,

Luke expresses the time, τῇ δὲ μῆ τῶν σαββάτων ὄρθρον βαθύς. "On the first day of the week, while the rising [sun] was deep," sunk beneath the horizon.

The morning twilight begins as soon as the sun arrives within eighteen degrees below the horizon, for then the smallest stars disappear. This phrase also is used by the best classical writers: Aristophanes, Thucydides, Aristides, &c. use it, and Plato explains it, "Ἡ οὐ πρῶτ' ἔτι ἱστίν; πανθὸ μὲν οὖν—ὄρθρος βαθύς." "Is it not yet early?—surely it is—the rising [sun] is deep."—Crito, p. 32. It is not, however, of so much importance to consider, in this place, the passage of St. Luke, as he relates the time at which the second party proceeded to the sepulchre (c).

John expresses the precise time of the πρῶτ', or "early watch," differently from Mark. Τῇ δὲ μῆ τῶν σαββάτων, πρῶτ', σκοτίας ἔτι οὐσης. "On the first day of the week, early, while it was still dark." This is more definite than St. Mark. Σκοτία should not be rendered "dark," as in our translation. It is a diminutive of σκότος. Πρῶτ', ὑπ' ἡοῖ, οἱ σὺν τεύχεσι θωροχηθέντες. "Early about morn, they armed with their weapons," where ὑπ' ἡοῖ, seems to be a contraction of ὑποφωσκούσης ἡω, "sublucente Aurora."

The first part only of the second verse of Mark xvi. is inserted in this section, on the supposition of Townson, and more particularly of Cranfield, who considers the latter clause only, to relate to the arrival of the women at the sepulchre, while the former refers to the time of their leaving home (d).

The principal difficulty in reconciling these various accounts arises from the expression here used by St. Mark, the word ἔρχομαι being supposed, by commentators, to signify both to arrive at the sepulchre, or to leave their own homes to go there. "Those who support the latter opinion," says Mr. Cranfield, "have no doubt the best of the argument, and have offered very probable reasons for the justness of their plans" (e). However, as some have objected to this opinion, it may be proper to see how far the setting out of the women admits of incontrovertible proof, by a comparison with one text and the other; in order to which, it is necessary that we should first bring in view the following words of St. Mark, Καὶ λίαν πρῶτ'—ἔρχονται ἐπὶ τὸ μνημεῖον, xvi. 2. The word πρῶτ' signifies the last quarter of the night, taking the morning watch, consisting of the three hours next before the rising of the sun, and ended at it (f). The phrase λίαν πρῶτ', must denote the beginning, or not long after the beginning, of this watch, and also the dawning of the day; as will easily appear from another passage in the same Evangelist, which is, πρῶτ' ἔννυχον λίαν, chap. i. 35. The word ἔννυχον, as it stands here, I suppose to signify the darkness of the night; and St. Mark appears to have used it explanatory of λίαν πρῶτ'. The meaning, therefore, of the whole phrase seems to be, towards the ending of the night, or near the dawning of the day; and perhaps the words may admit of a more proper translation than that we find in the established version, viz. "Very early in the morning, towards the dawning of the day." It might hence be fairly concluded, had we no other argument to go upon, that λίαν πρῶτ' (xvi. 2.) signifies somewhat the same time as λίαν πρῶτ' (i. 55.). But that the phrase alludes to the dawning of the day, appears evident from the parallel place in St. John, where the words σκοτίας ἔτι οὐσης are designed to shew in what part of his πρῶτ' the act of the women took place. It is also worthy of regard, that St. Matthew likewise, in the parallel passage, speaks of the act of the women as taking place at the dawn. The word λίαν, therefore, is used in a very emphatic and significant sense, and every way concurs to shew that St. Mark meant to point out by it, the early part of the morning watch, or the beginning of the dawn. But the same Evangelist (xvi. 9.) has dropped the very significant λίαν, and only says, that Jesus arose πρῶτ'. This variation of expression, in respect of different facts, denotes that what the one described as taking place λίαν πρῶτ', "very early in the morning," did happen prior in time to that which took place, πρῶτ', only "early in the morning." The dropping of an adjunct of a superlative sense, and using the word of positive import only, by itself, is a strong indication of this. When the women now arrived at the sepulchre, they were almost instantly acquainted by the angelic vision that Jesus was risen. He arose, therefore, before the women arrived: but his resurrection took place πρῶτ', only "early in the morning;" consequently St. Mark has used the verb ἔρχομαι, to express some other act of the women which took place λίαν πρῶτ', "very early in the morning," before Jesus arose; and what can this be but their setting out from their homes? Now the rest of the Evangelists express, by the same verb, an act of the same women which took place at break of day, a point of time exactly parallel with the λίαν πρῶτ' of St. Mark: but this cannot be their arrival, because the distance of the sepulchre from Jerusalem was such, as to render it altogether impossible that they could be there instantaneously. They therefore speak of the setting

(c) Vide section x. and note. (d) West on the Resurrection, third edition, p. 38, 39. (e) See Godwin's Moses and Aaron, lib. iii. p. 81, 82. and Bishop Newcome's Harmony of the Gospels notes, p. 58. (f) See Cranfield's observations in loc.

Jerusalem. as it began to dawn toward the first day of the week, Matt. xxviii. 1.  
 came Mary Magdalene and the other Mary :  
 They came unto the sepulchre, Mark xvi. 2.  
 to see the sepulchre. Matt. xxviii. 1.

JOHN XX. 1.

1 And on the first day of the week cometh Mary Magdalene early—unto the sepulchre.

§ 8. *After they had left their Homes, and before their arrival at the Sepulchre, Christ rises from the Dead.*

MATT. XXVIII. 2, 3, 4.

\* Or, had been.

And, behold, there \* was a great earthquake : for the angel 2 of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it<sup>o</sup>.

His countenance was like lightning, and his raiment white 3 as snow :

And for fear of him the keepers did shake, and became as 4 dead men.

§ 9. *The Bodies of many come out of their Graves, and go to Jerusalem.*

MATT. XXVII. part of ver. 52. and ver. 53.

And many bodies of the saints which slept arose <sup>10</sup>, and came 52

out of the women ; and this is agreeable to the series of St. Matthew's narration. We shall only observe, that the Evangelists have left us to infer the arrival of the women from their subsequent contexts ; in which it is so clearly implied, that there was no necessity for them to give us any express information about it.

The words of the section, then, may be thus paraphrased :

Matt. xxviii. 1. After the Sabbath,

Mark xvi. 2. at about four in the morning, the first day in the week,

John xx. 1. While it was still dark,

Matt. xxviii. 1. as the dawn of the first day of the week was beginning, Mary Magdalene, and the other Mary, left their home,

Mark xvi. 2. and go to the tomb,

Matt. xxviii. 1. to view the tomb.

<sup>9</sup> Bishop Horsley has supposed that the women saw the descent of the angel, and the rolling away the stone ; but it is evident that this opinion is erroneous, for they did not arrive till it had already been removed. Compare Mark xvi. 4. Markland (a) observes on these words *σεισμός ἐγένετο μέγας*, "there had been a great trembling among the soldiers," not an earthquake. Hesychius *σεισμός: τρόμος*.

<sup>10</sup> Matt. xxvii. 52, 53.—*Καὶ πολλὰ σώματα—ἠγέρθη. Καὶ ἐξεθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν.* This seems to be the best way to read this passage. When he yielded up the ghost, the graves opened : and after his resurrection the bodies of those who had been dead went into Jerusalem, and appeared to their friends. They were the first fruits of the resurrection (b).

The Jews believed, that in the time of their Messiah, the bodies of their patriarchal ancestors should arise from the dead. It is demanded, why did the patriarchs so earnestly desire to be buried in the land of Israel ? Because they died in that land, and in that land they shall live again in the days of their Messiah (c). And again, the promised land is called *ארץ חמדה*, "the land of their desire," because the patriarchs enjoyed there many blessings. Jacob desired to be removed to that land, because he and his ancestors should there live again, in the days of the Messiah—*בני שושן*

There is another tradition to be found also in the book Sohar, which speaks in such an evidently

(a) Markland ap. Bowyer, p. 135. (b) Grotiul apud Bowyer's Critical Conjectures, p. 132. (c) Breschith Rabba, sect. xcvi. fol. 93. 4. and Schemoth Rabba, sect. xxxii. fol. 131. 2. ap. Schoetgen, Horæ Hebraicæ, vol. i. p. 237.

53 out of the graves after his resurrection, and went into the Jerusalem holy city, and appeared unto many.

§ 10. *Mary Magdalene, the other Mary, and Salome, arrive at the Sepulchre, and find the Stone rolled away.*

MARK xvi. part of ver. 2. and ver. 3, 4. JOHN xx. part of ver. 1.

Mark xvi. 3. And they said among themselves,

—— 2. <sup>b</sup> at the rising of the sun <sup>11</sup>.

—— 3. Who shall roll us away the stone from the door of the sepulchre?

b Luke xxiv.  
1. John xx. 1.

scriptural manner on the subject of the future resurrection, that it is most probable it has been borrowed from the writings of St. Paul (d).

There is certainly no absurdity in the supposition of Fleming, that many of the saints of the Old Testament might have now risen, and been miraculously revealed to some of the more depressed of our Lord's disciples. Neither is it impossible that this might have been a part of the expectation of Abraham, when he rejoiced to see the day of Christ, and he saw it, and was glad (e).

Klopstock, in his Messiah, has made a most beautiful use of the opinion, that the bodies of the Patriarchs, and others of the Old Testament saints, arose at this time.

How great must have been the astonishment of the people, and of their rulers, when they passed by the sepulchres of the dead, to behold them open, and the bodies that had been buried visible, and slowly and gradually, perhaps, recovering from the repose of death! Here, would have been seen the venerable figure of some aged Patriarch, bursting the cerements of the tomb, the folds and wrappings of the embalmer. There, might be seen the beloved form of some cherished child, or parent, over whose recent grave the flowers had not yet ceased to bloom, who was still lamented, and still wept, bearing witness to the great event. It is not impossible that many of those who had beheld the actions, and believed in the words of the Son of God, while on earth, were now restored to life, and were permitted to appear to their friends, as an undeniable evidence of the truth of Christ's resurrection, and of his conquest over death and the grave. The tombs of the rich and the poor opened to the gaze of the astonished spectator: the corruptible put on incorruption, and the mortal assumed immortality. The bones were seen to come together; the sinews and the flesh to unite and to revive. The monuments of marble, the sepulchres of rock, shook, and were rent asunder. The mouldering dust, by a silent and mysterious process, assumed again its form and features, and acknowledged the power of an invisible conqueror over the last great enemy of man. The combat between death and life was again renewed, and death was swallowed up in victory. Scenes, such as these, but ten thousand times more sublime and wonderful, are reserved for those that shall be alive in the latter days upon the earth; when the trump of the Archangel shall sound, and the Mediator, attended with all the company of angels, in the glory of his Father, shall receive the full recompense of his sacrifice: for his voice shall call the dead from their graves, and, amidst the wreck of humanity, announce to the astonished living, that the reign of immortality has begun, and that the triumph of their God is complete.

The veil which hides the future world from the intrusion of man, seems to be partly removed when we read this passage. Time may engrave his changes upon us; the eye may lose its brilliance, the limb its activity, the frame its strength; but God be thanked for the consolation of a Christian, and the hope of a resurrection to life! The religion of Him who died for man, and laid waste the empire of death in that moment when he yielded to its sceptre, can support us through the miseries of this state of trial, and bear us safely through the valley of darkness and corruption. This religion is the only solid foundation of hope, or happiness, both here and hereafter.

<sup>11</sup> I have adopted the emendation of text in this passage proposed by Mr. Cranfield, after a careful consideration of the reasoning of Archbishop Newcome and Dr. Benson. The text requires only to be pointed differently; and, without any alteration of the Greek Vulgate text, the whole passage is made consistent. The original reads thus: ver. 2. *λιαν πρωτῆς τῆς μᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατελαντος τοῦ ἡλίου*; ver. 3. *καὶ ἔλεγον πρὸς κ. τ. λ.* If we place a period at *μνημεῖον*, and read the beginning of ver. 3, with the latter part of ver. 2, as one sentence, the narrative is complete, and the difficulty arising from the impossibility of uniting *λιαν πρωτῆ* with

(d) Sohar Chadasch, fol. 45. 1. ubi de Messia sermo est, quod tempore Jubilæi venturus sit, quando buccinæ clangent: Et a clangore, et sonitu buccinarum, evigilabunt Patres nostri in medio apulnæ, יסדלן בירדו, et surgent in spiritu, et venient ad eos. Ap. Schoetgen. (e) In the unpublished papers of Lord Barrington, in a letter to Dr. Lardner, I find some very curious and original ideas on this subject.

Jerusalem.

And when they looked, they saw that the stone was rolled away<sup>12</sup>: for it was very great. and seeth the stone taken away from the sepulchre. Mark xvi. 4.  
John xx. 1.

§ 11. *Mary Magdalene leaves the other Mary and Salome to tell Peter.*

JOHN XX. 2.

Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

c John xiii. 23. c  
& xix. 26. &  
xxi. 7. 20. 24.

*ἀνατείλαντος τοῦ ἡλίου*, vanishes. I have done this. The former part of the verse is in Section VII; it reads thus—

- Ver. 2. They came unto the tomb,  
3. And they said to each other,  
2. about the rising of the sun,  
3. Who shall roll away, &c.

The same reading was in the harmony (a) of Ammonius: *et orto jam sole dicebant*; and in the Æthiopic version.

I shall subjoin Mr. Cranfield's remarks on the criticisms which have been proposed to remove the difficulty, and to which he rightly objects. Mark xvi. 2. this place, as it stands in the received text, has created great embarrassment to the commentators and harmonists, owing to the difficulty of reconciling the descriptive *ἀνατείλαντος τοῦ ἡλίου*, with the descriptive *λίαν πρωῒ*. For this question is obvious, How can the dawning of the day be at the rising of the sun? or, in other words, How can two hours before sunrise be no space of time? Such is the natural question that arises from perusing the received text of the above place; and therefore, as this text labours under so great an inconsistency, there must be a fault in it; but, as it is not possible that so gross a blunder (lying within the small compass of thirteen words) could escape the notice of St. Mark, who appears, in many instances, which it is needless to point out, to be a clear and circumspect writer, the received reading cannot be genuine. Two ways have been proposed for removing the difficulty. It has been said, that if we adopt the reading of Beza's MS. which is *ἀνατέλλοντος*, oriente (b), the seeming inconsistency in St. Mark will thus be reconciled; for *λίαν πρωῒ*, cannot admit of *ἀνατείλαντος*. To which I must reply, that neither can it admit of *ἀνατέλλοντος*, unless it can be proved that this word signifies the dawning of the day; a sense which surely no accurate person will attempt to assert it possessed of. The word must signify, at least, that the upper limb of the sun was very near the sensible horizon, and therefore, as there can only be the difference of a few minutes between the times denoted by this reading and that in the received text, I think it very immaterial which we follow.

Another way proposed to remedy the difficulty is, that *ἔρχονται* should be taken with *λίαν πρωῒ*, in the sense of "going," or "setting out," and always understood with *ἀνατείλαντος τοῦ ἡλίου*, in that of "coming," or "arriving." The ellipsis, however, which this opinion introduces, is certainly very harsh and unusual; and, I think, too far-fetched for being adopted, as it does not seem to flow in an easy manner from the context of the Evangelists; for *λίαν πρωῒ* and *ἀνατείλαντος τοῦ ἡλίου* are evidently made by the common reading of the place, to be both connected with the same verb, *ἔρχονται*; and therefore the proposer of this solution should have offered one important amendment to make good his opinion. What this is, may easily be seen by part of what follows. In the most ancient MSS. there is no distinction of words; no space left between every two words, but all the letters in one line are close together. This being the case, we have warranty to point the text so as to exclude out of it the sentence in which *λίαν πρωῒ* is, which may be done by placing a period or full stop immediately after the word *μνημεῖον*. This would entirely remove the difficulty; for then *ἀνατείλαντος τοῦ ἡλίου* would have no connection with *λίαν πρωῒ*, and it would clearly appear, that the two descriptive phrases related to different times, for which, in all probability, the Evangelist intended them both, &c. &c.

<sup>12</sup> Looking up they saw with surprise, *θεωροῦσιν*, that the stone was rolled away, *ἦν γὰρ μέγας σφῶδρα*, "for it was very great." This was the cause of their surprise.—See Bowyer, p. 181.

(a) Vide Millium in loc. edit. Kusteri. (b) Bishop Newcome's Harmony of the Gospel, notes, p. 54. Benson on 1 Thess. ii. 7. note N. and 2 Thess. ii. 13.

§ 12. *Salome, and the other Mary, during the absence of Mary Magdalene, Jerusalem. enter the Porch of the Sepulchre, and see one Angel, who commands them to inform the Disciples that Jesus was risen.*

MATT. XXVIII. 5, 6, 7. MARK XVI. 5, 6, 7.

Mark xvi. 5. <sup>d</sup> And entering into the sepulchre<sup>13</sup>, they saw a young d Luke xxiv.  
8. John xx.  
11, 12.

<sup>13</sup> ON THE FORM AND DIMENSIONS OF JEWISH SEPULCHRES.

The distance of the holy sepulchre from Jerusalem was not one mile. It is necessary to remember this fact, to account for the rapid going and coming of the agitated and anxious followers of Christ.

Mary Magdalene, as soon as she discovers the stone is rolled away, leaves her companions, without approaching to examine the sepulchre, to inform Peter and St. John of this unexpected occurrence; no doubt hoping to receive some explanation from them, or to have the benefit of their exertions in this unlooked-for event.

Other difficulties in the account of the resurrection arise from our not sufficiently understanding the form of the sepulchres which were used by the Jews.

The form of the sepulchres among the Jews is thus prescribed by the Rabbis (a)—“He that selleth his neighbour a place of burial, and he that takes of his neighbour a place of burial, let him make the inner parts of the cave four cubits, and six cubits; and let him open within it כרכין <sup>ד</sup> eight sepulchres.” They were accustomed, says the gloss, to bury the same family in the same cave; whence if any one sold his neighbour a place for burial, he sells him room for two caves, and a floor in the middle. כרך is the very place where the body is laid.

It cannot however be supposed, that every person who might wish to purchase a burial place, if he desired it for himself alone, was compelled to conform to this law. It will be observed, that nothing is said of Joseph of Arimathea requiring this sepulchre for his family; it seems indeed to have been peculiarly his own, for his own use.

The Rabbins (says Dr. Townson) prescribe that a Hebrew sepulchre should have a court before it, through which you are to pass to the door that leads into the cave or proper place of sepulture. They direct the court to be made of six cubits, or nine feet square (b).

There is an area or portico of the prescribed dimensions before that which is now called the holy sepulchre, and which seems not ill entitled to the name which it has long borne. For though in the reign of the Emperor Adrian the sepulchre of Christ was buried under a vast mount of earth, and on this mount was set up an object of Pagan worship in despite to the Christians, yet the place was pointed out to them by these various signs of idolatry standing over it; and when this mountain of earth, with all that had been erected over it, was about two centuries after cleared away, by order of Constantine the Great, then, as Eusebius expresses it, ‘the cave, the Holy of Holies, obtained a similitude of our Saviour’s resurrection;’ which words allude not only to the burial and resurrection of the blessed body that had lain in this sepulchre, but also to the form of the Jewish sanctuary. For the title of Holy of Holies given to the cave, imports, that it had a holy place before it, and was divided into two, like the sanctuary. It is therefore an indirect testimony of Eusebius, a native of Palestine, where he lived many years, concerning the platform of our Lord’s sepulchre.

Let us now examine the form of it by the Evangelists. St. Matthew tells us that the angel “rolled back the stone from the door, and sat upon it,” (Matt. xxviii. 2.); St. Mark, that the women saw this angel, or “young man clothed in a long white garment (xvi. 5.) sitting on the right side.” But they did not perceive him till they were entered into the sepulchre. He had therefore not rolled the stone out of it, but to one side of it; yet he had rolled it from the door. The door therefore was in a partition that divided the sepulchre in two; and the whole of the inward division was not visible to those who stood in the outer. The angel said to the women, “Come, see the place where the Lord lay,” (Matt. xxviii. 6.) They were therefore standing where they did not command a sight of that place: yet they were within the sepulchre; for as soon as he had finished his speech to them, they went out quickly, and fled from the sepulchre. Mark xvi. 8. So St. Mark says; and so also St. Matthew rightly understood; for his words are, “they departed quickly from the sepulchre.” Matt. xxviii. 8. means evidently they departed quickly out of the sepulchre; as the same mode of expression is translated in other passages. Thus the real, as the reputed sepulchre, consisted of a place of sepulture, and an inclosed court or area, as did often the sepulchres of the Greeks. *Μνημα*, or *μνημειον* is the general name given by the Evangelists to the tomb; but *ταφος* is the

(a) Bava Batra, cap. vi. hal. ult. ap. Lightfoot, Chorog. Century, Works, vol. ii. p. 89, 90. Dr. Bright’s edition.  
(b) Nicolai de Sepulchris Hebræorum, lib. iii. cap. ii. p. 178.



Jerusalem. man sitting on the right side, clothed in a long white garment; and they were affrighted. Mark xvi. 5.

And the angel answered and said unto the women, Matt. xxviii. 5.

Fear not ye:

Be not affrighted;

for I know that ye seek Jesus,

of Nazareth, which was crucified:

He is not here: for he is risen, as he said.

Come see the place where the Lord lay,

behold the place where they laid him.

But go your way,

quickly,

tell his disciples and Peter

that he is risen from the dead; and, behold,

that he goeth before you into Galilee: there shall ye

see him,<sup>e</sup> as he said unto you:

lo, I have told you.

Mark xvi. 6.

Matt. xxviii.

5.

Mark xvi. 6.

Matt. xxviii.

6.

Mark xvi. 6.

— 7.

Matt. xxviii.

7.

Mark xvi. 7.

Matt. xxviii.

7.

Mark xvi. 7.

<sup>e</sup> Matt. xxvi. 32.

Matt. xxviii.

7.

MATT. xxviii. part of ver. 5. and 7.

5 —which was crucified. 7 And go—and tell his disciples—he goeth before you into Galilee; there shall ye see him.

MARK xvi. part of ver. 6.

6 And he saith unto them—ye seek Jesus—he is risen; he is not here.

### § 13. *Salome, and the other Mary, leave the Sepulchre.*

MATT. xxviii. 8. MARK xvi. 8.

And they departed quickly from the sepulchre with fear, and fled from the sepulchre; for they trembled and were

Matt. xxviii.

8.

Mark xvi. 8.

word used by St. Matthew. The *μνημείον*, or whole of the sepulchre, consisted of the *τάφος*, or place where the body was deposited, and the *σπίτη*, or outer court (c).

The sepulchre is called in the original Mnema, or Mneimeion, by all the evangelists; but St. Matthew has besides another word on this occasion in Greek, Taphos; and his use of this word carries such marks of discrimination, and he is so little apt to deal in a variety of terms, when one will precisely answer his intent, that it may be justly concluded, that St. Matthew employs two words, because one of them sometimes expresses his meaning more exactly than the other, and that they are distinct in his acceptation of them, as much as with us a "church" and its "chancel." What was in the Taphos was within the Mneimeion; but what was in the Mneimeion was not therefore within the Taphos. The Jewish rulers, who would take what they judged the most certain measures to retain the body of Christ in their possession, requested a guard for the Taphos, (Matt. xxvii. 64.) The Taphos they secured by sealing the stone. (ver. 66.) The two Mariæ sat over against the Taphos on Friday evening. (ver. 61.) The women went to visit the Taphos, as the great object of their care, early on Saturday morning. (Matt. xxviii. 1.) In this therefore the body had been laid; but because they had not been in it, when they saw the angel, and as soon as he had done speaking to them fled away, they are said to have "departed quickly out of the Mneimeion." (ver. 8.) Now if the two words are of different application in St. Matthew, it is plain there was a difference in the places to which they are applied (d).

Mr. Cranfield objects to this opinion of Dr. Townson, that the angel appeared to the first party of women, in the outer court, sitting on the stone, on the right side. He endeavours to prove at some length, that the angel was within, in the inner part of the tomb. As this question, however, does not appear of much importance to the history, I shall merely refer to the discussion of the point—it will be found in p. 548. observations on § i.

(c) Potter's Antiquities, vol. ii. book iv. chap. vii. p. 221. third edition. (d) The inner part of the *μνημείον* was also called *μνημείον*, thus *καὶ τὸ μνημείον τὸ τοῦ Ἀυγουστῶτος ἀντὶματον ἰνοχθέν\**, a phrase which evidently restrains *μνημείον* to the signification of nothing more than the mere tomb, in which the body of Augustus was laid.

\* Xiphilini Epitome Dionis, p. 323. ap. Cranfield.

Mark xvi. 8. amazed : neither said they any thing to any man ; for Jerusalem.  
they were afraid <sup>14</sup> :  
Matt. xxviii.  
8. and [with] great joy (they) did run to bring his disciples  
word.

MARK xvi. part of ver. 8.

8 And they went out quickly—

§ 14. *Peter and John, as soon as they hear the report of Mary Magdalene, hasten to the Sepulchre, which they inspect, and immediately depart.*

JOHN XX. 3—11.

3 <sup>18</sup> Peter therefore went forth, and that other disciple, and  
4 came to the sepulchre. So they ran both together : and the  
other disciple did outrun Peter, and came first to the sepulchre.  
5 And he stooping down, and looking in, saw the linen clothes  
6 lying ; yet went he not in. Then cometh Simon Peter follow-  
ing him, and went into the sepulchre, and seeth the linen clothes  
7 lie, and the napkin, that was about his head, not lying with the  
8 linen clothes, but wrapped together in a place by itself. Then  
went in also that other disciple, which came first to the sepul-  
9 chre, and he saw, and believed <sup>16</sup>. For as yet they knew not

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<sup>14</sup> Their emotion and agitation were so great, that they were confused and overpowered with the mingled sentiments of astonishment, incredulity, fear, and delight. What will be our own overpowering emotions when we shall behold the same Saviour in glory, on our own resurrection from the dead !

<sup>15</sup> I have preferred the decision of Townson and West, to that of Dr. Lardner and Mr. Cranfield, with respect to the insertion of Luke xxiv. 12. as parallel with this passage of St. John. West's arguments on this point induced both Pilkington and Doddridge to alter their harmonies according to his arrangement. There is reason to believe that the Evangelists have observed, in the events they severally record on the subject of the resurrection, an exact order of time. But this is an exception, if St. Luke and St. John both describe the same going of St. Peter to the sepulchre : for that in which St. Peter and St. John went together was before any report of the women concerning a vision of angels. When St. Peter went with St. John, it was in consequence of his interview with Mary Magdalene ; it is expressly asserted that he descended into the sepulchre, and saw the linen clothes lie ; he went at this time to be satisfied that the body was actually removed. In the visit mentioned by St. Luke, it appears that his object was to ascertain if he also could see the angels who had been visible to the women, mentioned Matt. xxviii. 8. The two visits of St. Peter are represented as proceeding from different motives, and the circumstances attending them are related as having taken place at separate parts of the tomb. See Townson, Cranfield, West, and their references.

<sup>16</sup> The disciple whom Jesus loved came first to the sepulchre, and when he had stooped (standing on the floor of the outer apartment, that he might look into the burying-place), saw the linen clothes lie ; yet went he not in. But Peter went in, &c. &c. that is, from the floor he went down into the cave itself, where the rows of graves were, כרתי, in which, however, the body of Jesus only had been deposited.

St. Peter entered and examined the tomb, St. John went in also ; and he says of himself, " And he saw and believed (a)." What he saw was the same that St. Peter did : but what did he believe ? An answer to this, I trust, we shall be able to collect from some circumstances in the history. When Peter went into the tomb he saw the linen clothes, *κειμενα*, lying at full length, as when the body was in them ; and the napkin, *εντυλιγμενον*, folded up in wreaths in the form of a cap (b), as it had been when it was upon our Lord's head. The Apostle, *θιωρι*, accurately viewed, with some degree of contemplation, the burial clothes lying thus in such remarkable order : and it is no wonder he was astonished at this state of the tomb, which he could not account for ; and though it might have seemed to him to border somewhat on the miraculous, yet it does not appear, from this part of the history, that he had any idea of the reality of our Lord's resurrection (c). The astonishment of Peter excited the attention of John, who then went down into the sepulchre, and on seeing that the

(a) John xx. 8.

(b) Luke xxiv. 12.

(c) Luke xxiv. 25, 26.

Jerusalem.

the scripture, that he must rise again from the dead. Then the 10 disciples went away again unto their own home.

§ 15. *Mary Magdalene, having followed Peter and John, remains at the Sepulchre after their departure.*

JOHN XX. part of ver. 11.

But Mary stood without at the sepulchre weeping <sup>17</sup>.

§ 16. *Mary Magdalene looks into the Tomb, and sees two Angels.*

JOHN XX. part or ver. 11. ver. 12, 13. and part of ver. 14.

And as she wept, she stooped down, and looked into the sepulchre, and seeth two angels<sup>18</sup> in white sitting, the one at the

body must have miraculously slipped out of its grave clothes, which lay in their right order, he saw and believed.

St. John's belief, then, of the resurrection arose from what he saw; "He saw and believed:" but, at the same time, he honestly and candidly acknowledges his "slowness of heart to believe the sure word of prophecy;" and seems in a manner to reprehend himself for grounding his belief merely on what he saw, when he should have founded it rather on the unerring prophecies of Scripture, which were written for his learning; but he adds, as an apparent apology, "that they knew not the Scripture, that he must rise again from the dead." The interpretation contended for, seems to flow in a natural and easy manner from the context of the Evangelist, and shows the inutility of *οὐκ* before *ἰπιστευσεν* in the Cambridge MS. or version; the Latin translation of which has no negative particle (*d*). But however we must be allowed to assert, that neither a report nor insinuation of the resurrection was necessary to John's believing it: he might have believed the resurrection, and did believe it, as the context of the Evangelist shows, without any prior report; and he inferred it, as he reasonably might, from the state of the tomb, which afforded to an impartial and thoughtful mind a very strong presumptive argument of the reality of that miracle. When St. John therefore entered the tomb, and accurately examined the linen clothes, a new combination of ideas must have extorted from him a belief which he could not have had before; a belief of something more momentous than the report that the body had been taken away: and what belief could this have been but of the resurrection? We may observe also, that St. John's believing the resurrection from what he saw, is contrasted with his not knowing, and therefore not believing, it from Scripture.

If it be said, that when the women told the eleven of the resurrection, the Apostles disbelieved them, and received their report as idle tales, and that this account therefore is inconsistent with St. John's believing the resurrection, it may be answered, it is not necessary to suppose that St. John made a public declaration of his belief; he might have thought it prudent to keep it inwardly to himself; for, "he might have believed that Christ had risen again, though this faith or belief was yet weak, and stood in need of some further proof to confirm it." Therefore, while the women were reporting their glad tidings, and most of the Apostles scoffing at them as idle tales, St. John, who had no positive certainty of the truth of what they asserted, might have held his peace, and said nothing either for or against them; in which case, it might have been then presumed, that he was in the same mood of thinking as the others, though he takes care himself to tell us, that he was not (*e*).

<sup>17</sup> "Mary," says Lightfoot, "stood at the sepulchre without;" that is, within the cave, on the floor, but without that deeper cave, where the *בֵּית*, or "places for the bodies," were deposited. She had followed the disciples, but they had left the sepulchre immediately after they had satisfied themselves of the absence of the body. She now arrived the second time at the tomb, and, disappointed at finding they had left it without communicating the result of their inquiry, she weeps at the supposed profanation of the sepulchre by the unknown hands which had removed the body of her Lord, and at the scene of misery, anguish, and death, to which she had been witness. That Mary was now alone, is evident from the manner in which St. Mark, xvi. 9. describes the appearance of our Lord to her, as well as from the way in which the same narrative is told at greater length by John, xx. 11—14.

<sup>18</sup> The doctrine of the ministry of angels, so much esteemed by the primitive Church, as well as by the most eminent and pious Christians of all ages, has now become one of those which, without any one well founded argument, is to be reasoned away. The repeated appearances of angels, both

(d) See Doddridge's Family Expositor.

(e) See on this verse Archbishop Newcome, ap. Bowyer's Con-

jectures, p. 329.

head, and the other at the feet, where the body of Jesus had  
 13 lain. And they say unto her, Woman, why weepest thou? Jerusalem.

She saith unto them, Because they have taken away my Lord,  
 14 and I know not where they have laid him. And when she had  
 thus said, she turned herself back, and saw Jesus standing.

§ 17. *Christ first appears to Mary Magdalene, and commands her to inform the Disciples that he had risen.*

MARK XVI. 9. JOHN XX. part of ver. 14. and ver. 15—18.

Mark xvi. 9. Now when *Jesus* was risen early the first *day* of the  
 week, <sup>f</sup>he appeared first to Mary Magdalene <sup>10</sup>, out of <sup>f</sup> whom he had cast seven devils. John xx. 14.  
Luke viii. 2.

in the old and new dispensations, seem designed to point out to us the near, though mysterious, connexion of the invisible state with that which we now inhabit. And what can be more consolatory to the believer than the idea which this, and other passages of Scripture, appear so much to corroborate, than the belief that the angels of heaven are around us, the ministering spirits of God, for our good watching over us, and fulfilling the wisdom of his providence? Why should this opinion be disclaimed? Angels were present at the creation; they have been repeatedly manifested to man. To Isaiah the Seraphim appeared veiling their faces with wide-spreading wings. The form that was visible to Ezekiel had the semblance of a lambent flame, enveloping what seemed its body. To the women they appeared in shining garments, and to the keepers at the sepulchre as lightning, with raiment white as snow. They are the happy possessors of that blessedness to which the spirits of the departed hope to be admitted. And they shall be again visible in their thousands of thousands, at that magnificent and glorious triumph, when the Ancient of Days shall sit on the throne of his glory, and the assembled universe be summoned before his high tribunal. Is it impossible, then, that they are the invisible, yet efficient agents, in many of those innumerable events which are attended with moral and religious benefit to individuals, and to the world; which are but too generally ascribed to incidental circumstances, or to the well laid plans of human policy?

The soul of man is gifted with powers and properties which are distinct from the human body, and which it possesses in common with superior beings. I cannot believe, therefore, that idea to be irrational, which represents the manner of our present union with the invisible world by the following ingenious and curious image. Suppose a number of lighted lamps were placed in a room, one of which only was covered with an earthen vessel, the lamp so encumbered, as soon as the covering was either broken or removed, would find itself in the same state and condition with the other lamps. So it may be with the accountable spirit of man. The earthen vessel of the body may be broken by violence, or silently destroyed by sickness or age, but, as soon as the veil or the covering of the body is removed, the unfettered spirit finds itself the companion of kindred spirits, which, though now unseen, are continually surrounding it. The time is not far hence, when we shall know, even as we are known; in the mean time, the very attempt to speculate upon these things elevates and purifies the mind (a).

#### 10 ON THE RESURRECTION.

As woman brought death into the world, a woman was made the first witness of the resurrection of life. Of the manner of Christ's existence after he arose from the dead, we can form no adequate conception. The manner of the resurrection of the same body was, and is, one of the most incomprehensible difficulties of Christianity; and our Lord, therefore, has condescended to teach the doctrine, not, like the generality of his other doctrines, by arguments and reasoning, but by repeated facts, and those of the most undeniable nature. And he taught it, lastly, by his appearing to his disciples after his resurrection.

Before that time our Lord had lived among his disciples as a man among his companions. He was in all points like unto them, sin only excepted. After that event his body, though to appearance the same as it had ever been, assumed various properties and powers which it had not before possessed. We read, that when the disciples had assembled in a room, the doors of which were shut for fear of the Jews, Jesus suddenly stood in the midst. On the evening of the day of his resurrection, he joins himself to two of his disciples as they were going to Emmaus. He enters into conversation with them. He talks of the Scriptures and of himself, till their hearts burn within them.

(a) On the subject of angels, see Wheatley's Sermons; Hammond on the Angelic Life, a very curious and valuable work; a Sermon of Bishop Bull's, &c. &c.

Jerusalem. and [she] knew not that it was Jesus.

John xx. 14.

Jesus saith unto her, Woman, why weepest thou? ——— 15.  
 whom seekest thou? She, supposing him to be the  
 gardener, saith unto him, Sir, if thou have borne him  
 hence, tell me where thou hast laid him, and I will take  
 him away.

Jesus saith unto her, Mary. She turned herself<sup>20</sup>, ——— 16.  
 and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not<sup>21</sup>; for I am not ——— 17.

But their eyes were holden, and they did not know him. When they came to their own home, he sat down with them, and then it was, in breaking the bread, that he made himself known: but at the very instant, when they were filled with joy, he became invisible; he vanished out of their sight. Before his resurrection our Lord had conversed familiarly with his disciples; after that event he was seen only occasionally among them, in a more solemn and mysterious manner. His great object on these occasions seems to have been, to increase their faith, and to convince them that the same body they had beheld committed to the ground, was now raised to life again, in a glorified form. He proves to them that a door, or a wall, or the sides of a grave, could not oppose his progress. He passes through solid matter as through the yielding air; yet he had still a body which they could touch and handle, bearing the marks of the spear, and the prints of the nails. The day of his ascension arrives, Christ ascends by his own power. No horses of fire, no chariots of fire, elevated him. Of himself, he raised himself, a divine and glorious being, into the blue firmament of heaven; and he ascended where he still remains, with *his* Father, and *our* Father, with *his* God, and *our* God.

This doctrine of the resurrection of the body, which our Lord and Saviour thus taught by action, is explained in the Epistles of St. Paul, by the most powerful and eloquent reasoning. "Some man will say, how are the dead raised up, and with what body do they come? That which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain." That is, as the labourer may commit to the ground, in the winter or in the spring, the seed of a flower, or a grain of wheat, which in the course of its appointed time rises from the ground in a different and superior form, with the beautiful blossom, and the fragrant flower; so also the mouldering body, which is committed to the ground, may be called the seed of that body which shall be raised from the grave in glory. We are removed from the sight of our nearest kindred and our dearest friends: "Earth to earth, ashes to ashes, dust to dust." But the pale and corrupting corse, the cold clay, the fading features, and the icy limbs, shall burst from the tomb of earth, and be clothed with the beauty of holiness! "It is sown a natural body, it is raised a spiritual body; it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power." It is sown as the bare grain, and the worthless seed; but after the winter of the grave is over, when the dead, small and great, shall stand before God, the bodies of men shall be raised in the same form, and invested with the same nature and properties, as that with which their Divine Master arose from the tomb. "Our vile bodies shall be made like unto his glorious body." More than this the Scripture does not reveal. Why it was that neither Mary Magdalene, nor the other disciples going to Emmaus, nor his own Apostles at the sea of Tiberias, were not at first able to recognise our Lord, though they afterwards knew him, is among those mysteries which we shall understand hereafter, when we ourselves shall arise from the grave, and renew our former friendships in our glorified bodies.

<sup>20</sup> "Mary Magdalene is here said to have turned herself back; and afterwards, in ver. 16. again to have turned herself. Schacht, in his Harmony of the Resurrection, proposes, as a solution of the difficulty, the supposition, that in the first instance she only turned her head, and in the second her whole body. Or, he adds, after her address to Jesus as the gardener, she may again naturally enough have directed her attention to the sepulchre. This is from Koecher. I prefer the former solution."—Dr. F. Laurence's Remarks on Scripture, p. 73.

<sup>21</sup> ON THE WORDS, "TOUCH ME NOT."

Μή μου ἅπτου. Mr. Chandler would translate this, "Embrace me not—hold me not." And he produces many examples from Homer, Xenophon, and Euripides, Hec. ver. 339. ἄψαι μητρὸς, "embrace thy mother." Ἀναβέβηκα he would translate as a present tense, as it must mean, he says, John iii. 13. when Christ had certainly not ascended. He quotes Homer also in the first Iliad, ver. 37. for the similar use of another compound from the same primitive verb, δε Χρῶσση ἀμφι-  
 ἄψαι; he would then join this, not with the preceding, but with the following sentence; and the

John xx. 17. yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God. Jerusalem.

§ 18. *Mary Magdalene, when going to inform the Disciples that Christ had risen, meets again with Salome, and the other Mary—Christ appears to the three Women.*

MATT. xxviii. 9, 10. JOHN XX. 18.

John xx. 18. Mary Magdalene came and told the disciples <sup>22</sup> that she had seen the Lord, and that he had spoken these things unto her.

Matt. xxviii. 9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

whole sense will be, " Hold me not ; for I am not yet going to ascend to my Father : but go unto my brethren, and say unto them, I do ascend (for I shall shortly ascend) unto my Father and your Father, unto my God and your God."

He brings many instances of the present tense (as *ἀναβαίνω* here) being used to signify what is shortly to be done.

Vogelius has here a very ingenious conjecture of *μή οὐ πτοῦ*, " be not afraid," for *μή μου ἔπτου*, " touch me not." This approaches so near to the traces of the letters, and, besides, so resembles the first address of Christ to the women in Mathew, and of the angel to the women in Mathew and Mark, " Fear ye not—be not affrighted;" that, if it were supported by any manuscript authority, I should willingly adopt it. But the sacred text should not be altered on conjecture only.

Bowyer, in his Conjectures, proposes *μή, μου ἔπτου*. " No (I am not the gardener as you suppose) to me too far fetched a reading, and inconsistent with Mary's previous recognition of Christ, in the appellation of Rabboni.

Koecher observes, that Michaelis proposes to make it an interrogation, " Do you not touch me?" as inviting that test of his real appearance. Kypke, in his Observ. (he says) explains the passage as a prohibition of adoration until after his ascension.

On the whole, I continue to adhere to Chandler's explanation ; to which I would add, that *ἀμφιβέβηκας* is explained by the Pseudo Didymus, as *περιβέβηκας, ὑπερμαχίς*, clearly giving it a present signification, and shewing that the other compounds of the same verb are used in the same manner. Thus, too, the preterpluperfect tense of the simple verb is used by Homer to denote merely past time, as equivalent to the aorist of other verbs, δ' Οὐλύμπόνδε βεβήκει, *Il. α'. 221.* which the same scholiast interprets by *ἀπεληλύθει, ἐπορεύθη*. Aristophanes has *βεβηκῶς περι σκυμοίς*, which the scholiast explains by *ὑπερμαχῶν σκυμοίς*.

St. John has a similar form of another compound of *βαίνω*, used for the present tense, chap. v. ver. 24. *ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν*. Some of the Latin MSS. in this place translate *μεταβέβηκεν* by " transit;" and some Greek MSS. of inferior note and modern date, feeling a supposed incongruity, read *μεταβήσεται*, as thinking the future more consistent with the rest of the context.

Homer has *βέβηκε, or βεβήκει*, in the sense of a simple, present, or past, and that in a connexion which so marks it, six or seven times, and never otherwise.—Dr. Laurence's Remarks on Scripture, p. 73—75.

<sup>22</sup> That Mary Magdalene rejoined her two friends when Christ appeared to them, seems to be most probable, from comparing Matt. xxviii. 9. with John xx. 18. Dr. Townson translates St. Matthew's words, " they were going to tell [to report] to the disciples;" and St. John, " Mary Magdalene cometh to tell [to report] to the disciples." He speaks of her, not as arrived among them, but on her way to them.

It may be probable, too, by the behaviour of the women. Mary would have told them, if she thus rejoined them, that Christ had actually appeared to her; and they would have been thereby prepared to meet him with that composure which they seem to have done. Immediately on seeing him, they embraced his feet, and worshipped him. When the others saw him, they did not know him, and were terrified. This conduct appears to be the result of some preparatory disclosure.

Jerusalem.

Then said Jesus unto them, Be not afraid: go tell <sup>Matt. xxviii.</sup> my brethren that they go into Galilee, and there shall <sup>10.</sup> they see me.

§ 19. *The Soldiers, who had fled from the Sepulchre, report to the High Priests the Resurrection of Christ.*

MATT. xxviii. 11—16.

Now when they were going, behold, some of the watch came <sup>11</sup> into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the <sup>12</sup> elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and <sup>13</sup> stole him away while we slept <sup>23</sup>. And if this come to the Go-<sup>14</sup> vernor's ears, we will persuade him, and secure you. So they <sup>15</sup> took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

§ 20. *The second Party of Women from Galilee, who had bought their Spices on the Evening previous to the Sabbath, having had a longer way to come to the Sepulchre, arrive after the Departure of the others, and find the Stone rolled away.*

LUKE xxiv. 1, 2, 3.

† Matt.  
xxviii. 1.

Now <sup>†</sup> upon the first *day* of the week, very early in the morn- <sup>1</sup> ing, they came unto the sepulchre <sup>24</sup>, bringing the spices which

<sup>23</sup> The absurdity and folly of this story are admirably displayed in Mr. West's treatise. No complaint was made against the soldiers, no punishment inflicted on the disciples, no alarm had been given when the poor dispirited disciples came to roll away the stone, and break the seal, and profane the sepulchre; all the sixty soldiers, and their commander, were with one accord asleep, although at the same time the penalty of sleep was death; and the noise of rolling away the stone could not awake even one of the party. And this overpowering sleep had seized them, when they had been placed here for one night only, for the special purpose of securing the very tomb which was thus profaned! But it was in this instance, as it is in the general conduct of men: reasoning, which would disgrace an idiot in the common occurrences of life, is amply sufficient to excuse us to ourselves, for denying or disbelieving the solemn truths of Christianity!

<sup>24</sup> The reasons which have induced West, Townson, Cranfield, Doddridge, Horsley, Newcome, Gleig, Pilkington, and I believe every writer since the time of West, to conclude that two parties of women came to the sepulchre at different times, have been already noticed. At present let us enquire, according to this hypothesis, when the second company arrived at the tomb; whether between the two visits of Mary Magdalene to it, or after the second? For the following reasons, their arrival seems rightly placed after she left the sepulchre the second time: it is certain that no one was there earlier than she was, and therefore they who did accompany her, but made a distinct visit thither, and, as the case requires, neither saw her nor her friends, nor was seen by them, must have come during her absence. Her first absence was when she ran to tell Peter and John: but then she left the other Mary and Salome behind; who went into the sepulchre, and saw and heard the angel. When they were fled away, came the two apostles; and these were followed by Mary Magdalene returning. The time, therefore, between the departure of the other Mary and Salome from the sepulchre, and the coming of John and Peter to it, seems too short an interval for the arrival and departure of the other women in such manner, that both parties might keep clear of all sight of each other. And the more we prolong this interval, the less probable we make it that Mary Magdalene, after she had seen the Lord, should have rejoined her two friends, when he shewed himself to them also. And yet it appears so much the sense of St. Matthew, and I think of St. John, that she was with them, that it is a point by which we ought to abide, unless there are cogent reasons to the contrary. As I am not aware of any such, I espouse the opinion which seems the most likely, that Mary was gone the second time from the sepulchre, before Joanna and her company got to it.

2 they had prepared, and certain *others* with them. And they Jerusalem.  
 3 found the stone rolled away from the sepulchre. And they  
 entered in, and found not the body of the Lord Jesus.

§ 21. *Two Angels appear to them also, assuring them that Christ was risen, and reminding them of his foretelling this fact.*

LUKE XXIV. 4—10.

4 And it came to pass, as they were much perplexed there-  
 about, behold, two men stood by them in shining garments:  
 5 and as they were afraid, and bowed down *their* faces to the  
 earth, they said unto them, Why seek ye \* the living among the  
 6 dead? He is not here, but is risen: <sup>h</sup>remember how he spake  
 7 unto you when he was yet in Galilee, saying, The Son of man  
 must be delivered into the hands of sinful men, and be cruci-  
 8 fied, and the third day rise again. And they remembered his  
 9 words, and returned from the sepulchre, and told all these  
 things unto the eleven, and to all the rest <sup>25</sup>.

\* Or, him that  
 liveth.  
<sup>h</sup> Matt. xxvii.  
 23.

§ 22. *Mary Magdalene unites her Testimony to that of the Galilean Women.*

MARK XVI. 10. LUKE XXIV. 10.

Lukexxiv.10. It was Mary Magdalene <sup>26</sup>,

<sup>25</sup> A great difficulty has been found in this passage of St. Luke xxiv. 9, 10. by those commen-  
 tators who consider the tenth verse to be explanatory of the preceding verse. The five verses pre-  
 ceding the ninth give an account of the appearance and speech of the angels to the women of whom  
 St. Luke has been speaking. The ninth informs us, that these women came and reported all  
 "these things" to the apostles, and all the disciples. The tenth is supposed to be explanatory of  
 the ninth; and therefore that the women named in it had been at the sepulchre together, had there  
 seen the vision of the angels, and then had come as one company to the apostles and all the  
 disciples.

On a larger view however of this history, another construction may be judged necessary.

Gerhard (*a*), Benson (*b*), Macknight (*c*), Lardner (*d*), Pilkington (*e*), and Doddridge (*f*), have  
 all concluded that "these things are to be taken distributively; that Mary Magdalene reported  
 some things, and the other women reported the rest. They believe that, though St. Luke has, in  
 the tenth verse, put the whole account of what the women related together, the Evangelist refers to  
 that which was related by Mary Magdalene, as well as by the second party of women."

The evidences of the resurrection, then, which the women could produce, were these:

1. The appearance of the angel to Mary the mother of *Joses*—of two to Mary Magdalene—of  
 Christ to Mary Magdalene—his second appearance to the women—the two angels who stood by the  
 women, when they had been in the tomb, and found not the body of the Lord Jesus.

It will be observed, from this statement, that each of the women had something different to re-  
 late. The expression of St. Luke, "these things," must be referred to the various collected reports  
 they had all brought. The expression therefore in the ninth verse, ἀπήγγειλαν ταῦτα πάντα,  
 must refer to the report of Joanna, whose account he had been immediately relating, and αὐτὴ ἔλεγον  
 —ταῦτα, to the whole company. See this point discussed at length by Townson, Cranfield, &c.

<sup>26</sup> I have not discussed the question whether the 16th of Mark, after ver. 9. is genuine. It is  
 certainly omitted in many manuscripts of great authority, or it is marked with an asterisk, or se-  
 parated from the preceding part of the Gospel. It relates nothing inconsistent with the accounts  
 of the other Evangelists, and appears to have been drawn up as an epitome of the various appear-  
 ances of our Lord.

Mr. Cranfield has laboured much to prove that this verse refers to the first visit of St. Peter men-  
 tioned by St. John. Dr. Townson, on the contrary, has defended the present order of St. Luke,  
 and concludes that the Evangelist here relates the second visit of St. Peter to the sepulchre, when  
 our Lord manifested himself to him. It is certain that Christ appeared to Peter about this time;

(*a*) Harmon. Histor. Evangel. de Resurrectione Christi, cap. i. p. 240. col. 1, &c. (*b*) Summary View of the  
 Evidences of Christ's Resurrection, Lond. 1745, 8vo. p. 25. (*c*) Harmony of the Four Gospels, sect. 150. p. 663.  
 2d edit. (*d*) Observations on Macknight, 4to. p. 44. (*e*) Notes, p. 61. (*f*) In loc.



Jerusalem. *And she went and told them that had been with him, Mark xvi. 10. as they mourned and wept, and Joanna, and Mary the mother of James, and other Luke xxiv. 10. women that were with them, which told these things unto the apostles.*

§ 23. *The Apostles are still incredulous.*

MARK XVI. 11. LUKE XXIV. 11.

And they, when they had heard that he was alive, and Mark xvi. 11. had been seen of her, believed not.

And their words seemed to them as idle tales, and Luke xxiv. 11. they believed them not.

§ 24. *Peter goes again to the Sepulchre.*

LUKE XXIV. former part of ver. 12.

<sup>i</sup> John xx. 6. <sup>i</sup> Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves.

§ 25. *Christ appears to St. Peter.*

LUKE XXIV. latter part of ver. 12.

And he [Peter] departed, wondering in himself at that which was come to pass <sup>27</sup>.

§ 26. *Christ appears to Cleopas, and another Disciple, going to Emmaus <sup>28</sup>.*

MARK XVI. 12. LUKE XXIV. 13—33.

And, behold,

Luke xxiv. 13.

for when the two disciples came from Emmaus to the other disciples, this very circumstance was the subject of their conversation. This fact is further confirmed by St. Paul, 1 Cor. xv. 5. He was afterwards seen by the other apostles.

<sup>27</sup> I have placed this clause by itself, as it was most probably on his return from the sepulchre, after he had received the accounts of the women, that our Lord appeared to St. Peter. His desire to see our Lord, and perhaps to implore his forgiveness, as well as that characteristic eagerness and ardour, by which he was on all occasions distinguished, excited in him the desire to make his second visit to the sepulchre, to examine it, to be again convinced that the body was removed; and in the hopes of meeting our Lord, if Christ would condescend to meet him. Cranfield very beautifully observes, "St. Peter had denied his Master; and had his Master shewed himself to any other of the men, before he shewed himself to him, might he not have thought his repentance ineffectual, his reconciliation impossible, and consequently be plunged into despair? Though his fall was attended with inconceivable aggravation, yet the magnanimity and mercy of his Saviour was still greater, and knew no bounds."

<sup>28</sup> These sections are arranged in their present order upon the concurrent testimony of all the harmonizers, as well as the internal evidence. Every thing recorded in them affords a new source of wonder. Christ, in his glorified form, passes through the folded or barred up doors, as if his body were like the light, or the air, and yet he appeals to his disciples to satisfy themselves that he was not a spirit, but possessed of material and solid flesh. We are assured that with this same body he ascended into another state, and that our bodies shall be made like his at the day of the resurrection. Philip. iv. ad fin. (a).

(a) See Kuinoel, where the different opinions concerning the body of Christ, are briefly summed up. See also Bishop Horsley's Sermons on the Resurrection, sermon fourth. I am contented with the facts of Scripture, and dare not indulge in the various conjectures which present themselves on these subjects. The reader who is fond of such speculations on these points, may peruse the works of King, (Morsels of Criticism,) More, Fleming, Flavel (on the Soul,) Thomas Aquinas, Prima Pars, Question 50, to the end of Question 65.

- Mark xvi. 12. After that he appeared in another form unto two of <sup>Jerusalem.</sup> them, as they walked, and went into the country,
- Luke xxiv. 13. two of them went that same day to a village called Emmaus, which was from Jerusalem *about three-score furlongs.*
- 14. And they talked together of all these things which had happened.
- 15. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.
- 16. But their eyes were holden, that they should not know him.
- 17. And he said unto them, What manner of communications *are* these that ye have one with another, as ye walk, and are sad?
- 18. And one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
- 19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:
- 20. And how the Chief Priests and our rulers delivered him to be condemned to death, and have crucified him.
- 21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.
- 22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
- 23. And when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive.
- 24. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said; but him they saw not.
- 25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!
- 26. Ought not Christ to have suffered these things, and to enter into his glory?
- 27. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself <sup>29</sup>.

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<sup>29</sup> This desponding sentiment, "We trusted that it had been he that should have redeemed Israel," &c. &c. must have been the general opinion of our Lord's disciples. All their hopes were buried with him in the sepulchre. They thought it impossible that he whom they had lately seen bleeding, and expiring on the cross, "the very scorn of men, and the outcast of the people," should

Jerusalem. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. Luke xxiv. 28.

But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. — 29.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. — 30.

And their eyes were opened, and they knew him; and \* he vanished out of their sight. — 31.

\* Or, ceased to be seen of them.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? — 32.

§ 27. *Cleopas and his Companion return to Jerusalem, and assure the Apostles that Christ had certainly Risen.*

MARK xvi. 13. LUKE xxiv. 33, 34, 35.

And they went and told it unto the residue: neither believed they them. Mark xvi. 13.

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Luke xxiv. 33.

Saying, The Lord is risen indeed, and hath appeared to Simon<sup>30</sup>. — 34

And they told what things were done in the way, and how he was known of them in breaking of bread. — 35.

by his own power, break the bands of death, and rise again in greater beauty and perfection, "For as yet they knew not the Scriptures."

The Scriptures represent, in many passages, that "it behoved Christ to suffer." This was typified in the Patriarchal age, by the offering up of Isaac—in the Law, by the brazen serpent—by the sacrifice of the animals, particularly by that of the paschal lamb. In the prophets;—1. Isa. liii. 5, 7, 8.—2. Daniel's prophecy, Dan. ix. 25, 26, "the Messiah shall be cut off;"—3. Zech. xii. 10. "they shall look on me whom they have pierced."—In the Psalms; Psa. ii. 1—3, xx. 1—18, xvi. 10. "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

It was intimated that he should rise again the third day—Isaac the third day was released—sacrifices eaten the third day. The resurrection does not seem to be alluded to in the prophets, except in the type of Jonah, and in Isa. liii. and Zech. xii. 10. But on the prophecies and types fulfilled in the sufferings of Christ, see the sermon of Joseph Mede on Luke xxiv. 32. Hales's Analysis, vol. ii. part 2. and West on the Resurrection.

<sup>30</sup> It has been supposed that this verse ought to be read interrogatively, for, in Mark xvi. 13. we learn that the apostles did not believe the testimony of the two disciples from Emmaus, while it is here asserted that they were saying, at the very time when the disciples from Emmaus came into the room, The Lord has risen, &c. This difficulty is removed, if we suppose that our Lord had appeared to St. Peter, and they were expressing their incredulity at the moment the disciples arrived from Emmaus, in the language of this passage, Has the Lord risen, and has he indeed appeared unto Simon?

§ 28. *Christ appears to the assembled Apostles, Thomas only being absent, Jerusalem. convinces them of the identity of the Resurrection Body, and blesses them.*

LUKE XXIV. 36—44. JOHN XX. 19—24.

- John xx. 19. <sup>k</sup> Then the same day at evening, being the first *day* <sup>k Mark xvi. 14.</sup> of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus,
- Lukexxiv. 36. <sup>l</sup> as they thus spake, Jesus stood in the midst of them, <sup>l Mark xvi. 14.</sup> and saith unto them, Peace *be* unto you.
- 37. But they were terrified and affrighted, and supposed that they had seen a spirit.
- 38. <sup>l</sup> And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
- 39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
- 40. And when he had thus spoken, he shewed them *his* hands and *his* feet.
- John xx. 20. and his side. Then were the disciples glad, when they saw the Lord.
- Lukexxiv. 41. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?
- 42. And they gave him a piece of a broiled fish, and of an honeycomb.
- 43. And he took *it*, and did eat before them.
- John xx. 21. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.
- 22. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:
- 23. <sup>m</sup> Whose soever sins ye remit, they are remitted unto <sup>m Matt. xviii. 18.</sup> them; and whose soever *sins* ye retain, they are retained.

JOHN XX. part of ver. 19, 20.

19 —and stood in the midst, and saith unto them, Peace *be* unto you,  
20 And when he had so said, he shewed unto them *his* hands—

§ 29. *Thomas is still incredulous.*

JOHN XX. 24, 25.

24 But Thomas, one of the twelve, called Didymus, was not  
25 with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

§ 30. *Christ appears to the Eleven, Thomas being present.*

MARK XVI. 14. JOHN XX. 26—30.

n Luke xxiv. 36.

Mark xvi. 14. <sup>n</sup> Afterward he appeared unto the eleven as they sat <sup>j</sup>

Jerusalem. \* at meat, and <sup>31</sup> upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Mark xvi. 14.

\* Or, together. And after eight days <sup>32</sup> again his disciples were with in, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. John xx. 26.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. — 27.

And Thomas answered and said unto him, My Lord and my God <sup>33</sup>. — 28.

<sup>31</sup> This verse of St. Mark has generally been supposed to refer to our Lord's appearance to his disciples on the evening of his resurrection. But St. Luke and St. John both describe the first appearance of Christ to his disciples, and neither of them gives the least intimation of any thing like reproof, which they then heard from the mouth of their affectionate Lord. The whole of his discourse and behaviour to them was directed at that time to the composing of their troubles, and the satisfying of their doubts. Reprehension was reserved for the following Sunday, when a whole week having been allowed them to examine and compare the proofs of his resurrection, and to call to mind his own predictions and promises concerning it, they who continued incredulous were become more worthy of blame. Then if he said no more by way of reproof than what he said to St. Thomas, it was a reprehension of the rest of the company who were in the same state of mind: and it is sufficient to justify St. Mark's expression, "He upbraided them with their unbelief and hardness of heart." St. Mark says, "He appeared unto the eleven," and it was of consequence to inform us that he was seen by the apostles: but when he adds, "And he upbraided them with their unbelief," he extends his view to all those whom he had spoken of as incredulous in the preceding verse.

<sup>32</sup> The first appearances of our Lord to his apostles appear to have taken place uniformly on the first day of the week; and, from their consequent observance of that day, originated the Christian Sabbath.

### <sup>33</sup> ON THE EXCLAMATION OF ST. THOMAS, AND ON THE WORD ΠΡΟΣΚΥΝΕΩ.

The disbelief of the apostles is the means of furnishing us with full and satisfactory demonstration of the resurrection of Christ. Throughout the divine dispensations, it is to be observed, that every doctrine, and every important truth, is gradually revealed; and here we have a conspicuous instance of this progressive system. An angel first declares the glorious event! The empty sepulchre confirms the women's report. Christ's appearance to Mary Magdalene shewed that he was alive—that to the disciples at Emmaus proved that it was at least the spirit of Christ, by his expounding the prophecies, and breaking of bread—that to the eleven shewed the reality of his body, and the conviction given to St. Thomas proved it the self-same body that had been crucified. The resurrection was testified by the conviction of the senses. The ear heard it, and blessed; the eye saw it, and gave witness; the hand was satisfied with feeling; the intellect was fed upon the heavenly teaching, and the Holy Ghost descended in confirmation of the holy truth. The miracle of the draught of fishes gave evidence of the continued existence of the same divine and almighty nature, which had been displayed before the crucifixion, and the Spirit of God was manifested in opening the Scriptures, till their hearts burned within them. Every possible demonstration was vouchsafed that man could receive, or God bestow. The wounds which had been inflicted upon the body of Christ were still visible, bearing testimony to his identity, unclosed, yet free from corruption. Incredulity itself was satisfied, and the convinced apostle exclaims, in the joy of his heart, "My Lord and my God."

The question whether St. Thomas, at the moment of his conviction, intended his address to our Lord as an act of religious worship, must be decided by a consideration of the conclusions from which it must have originated. St. Thomas had denied the possibility of the resurrection. Our Lord convinced him of his error; then he expressed himself in these remarkable words, "My Lord and my God." "So far," says Bishop Horsley, "as the disciples believed in Jesus as the Messiah, in the same degree they understood and acknowledged his divinity. In the first interview of

John xx. 29. Jesus saith unto him, Thomas, because thou hast seen *Jerusalem*. me, thou hast believed: blessed *are* they that have not seen, and yet have believed.

§ 31. *Christ appears to a large number of his Disciples on a Mountain in Galilee.*

MATT. xxviii. ver. 16, 17. and part of ver. 18.

Matt. xxviii.  
16.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17.

And when they saw him, they worshipped him: but some doubted<sup>34</sup>.

Nathaniel with our Lord, when he proved to him his omniscience, he exclaimed, 'Thou art the Son of God,' thou art the divine and expected king of Israel. When the miraculous draught of fishes convinced St. Peter of the power of Christ, he addressed him as his 'Lord.' When the angel Jehovah appeared to the patriarchs of old, they all worshipped and paid their homage in the same manner, and with similar expressions to those used by the Evangelists. It was some sudden proof of divinity in the mysterious personage who addressed them, which elicited the language of homage and adoration."

The exclamation of the apostle was 'Ὁ Κύριός μου, καὶ ὁ Θεός μου, in the nominative, which is frequently put for the vocative, in pure as well as in Hellenistic Greek. It seems, however, preferable to read the passage *ὅς ἐστι*, understood, "Thou art my Lord, even my God;" or, as the word *Κύριος* corresponds to the principal names given in the Old Testament to the manifested God of Israel, it would be better to interpret the exclamation accordingly, as if he had said, יהוה אלהים, or, as the Jews were accustomed to omit the ineffable name, and substitute ארתי in its place, he might have used only the latter אלהים ארתי. It seems, however, more probable, that on the present occasion he would omit the substituted term, and express himself in the very language of the Scriptures, יהוה אלהים. This was the name given to the manifested God of the Old Testament, and the exclamation of the apostle, therefore, may be more fully rendered, "Thou art the Lord Jehovah, the manifested God of my fathers."

It is true that the word *προσκυνέω*, in the original, which is rendered by our translators by the term "worship," is used by the Evangelist to denote civil respect, or the homage due to persons of rank and dignity. But the word is one of general import; and the cases in which it must be understood of religious adoration on the one hand, or of civil homage on the other, can be discriminated only by attending to the circumstances in each instance. To assist in determining the true sense in the examples under consideration, let the following remarks be considered:—

1. Out of sixty places in which this word occurs in the New Testament, there are only two or three in which it indisputably bears the inferior sense; there are forty-three in which it is manifestly to be understood of religious worship; and the remaining instances are those of application to Christ, the genuine import of which we are desirous of ascertaining.

2. Our Lord, during the whole of his public ministry, evidently made it a principle of his conduct to disavow and refuse all earthly eminence. The repeated attempts which were made to invest him with the regal dignity he inflexibly discountenanced. Even when he was accosted with an epithet which he might have accepted very inoffensively, he rebuked the person who gave it, because he perceived it was the language of adulation rather than of sincere conviction—"Why callest thou me good?" On the contrary, he never refused acknowledgments of spiritual supremacy. He openly claimed to be called Lord and Master, the Son of God, and the King of his Church.

A translation of the New Testament into Hebrew has been lately published by the London Society for Promoting the conversion of the Jews: in this translation the words of St. Thomas are rendered literally ארתי אלהי. This Hebrew translation, so far as I am able to judge, appears to be executed with ability and faithfulness (a).

<sup>34</sup> Beza reads this passage *οὐδὲ ἰδίστασαν*, "they did not doubt any longer." The Prussian version reads, *προσκύνησαν αὐτῷ, οἱ δὲ ἰδίστασαν*, "they worshipped him, even those who had doubted." In which sense it should be *οὐτε*. Grotius interprets it, "but some had heretofore doubted." Bishop Pearce conjectures, that those who doubted did so because they might be at a greater distance from him than others, and therefore could not so well distinguish.

(a) Horsley's Letters in reply to Dr. Priestley, p. 239. Sermon on the Adoration of our Lord Jesus Christ, vindicated from the charge of Idolatry. By Dr. Fye Smith, 8vo. 1811.

Jerusalem.

And Jesus came and spake unto them <sup>25</sup>.Matt. xxviii.  
18.§ 32. *Christ appears again at the Sea of Tiberias—His conversation with Peter* <sup>26</sup>.

JOHN XXI. 1—25.

Galilee.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, \* Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time <sup>27</sup> that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? Hé saith unto

<sup>25</sup> St. Matthew's words are *καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς*, implying, that when our Lord first appeared to them it was at a distance; *προσελθὼν* is rendered by Grotius, "accedens."—See Townson, p. 167. and Bowyer, p. 136.

<sup>26</sup> The contents of this section are very curious and important. So little did the apostles anticipate their future elevation, as the reformers of the religion of the world, that they had absolutely returned to their former occupation as fishermen of Galilee. Humble and unambitious, they appear to have as much forgotten all the splendid hopes and expectations of the past, as they were ignorant of their future high destinies.

<sup>27</sup> These words may either refer to the third appearance which St. John relates, or the third appearance Christ made to the apostles, when all, or most of them, were together. He manifested himself to ten of them (John xx. 19.); again to eleven of them (ver. 26.); and at this time to seven (see ch. xxi. 2.). But when the accounts of all the Evangelists are collated, we shall find that our Saviour distinctly revealed himself eleven times after his resurrection.

him, Yea, Lord; thou knowest that I love thee. He saith <sup>Galilee.</sup>  
 16 unto him, Feed my lambs. He saith to him again the second  
 time, Simon, *son* of Jonas, lovest thou me? He saith unto  
 him, Yea, Lord; thou knowest that I love thee. He saith unto  
 17 him, Feed my sheep. He saith unto him, the third time, Simon,  
*son* of Jonas, lovest thou me? Peter was grieved because he  
 said unto him the third time, Lovest thou me? And he said  
 unto him, Lord, thou knowest all things; thou knowest that I  
 18 love thee. Jesus saith unto him, Feed my sheep. Verily,  
 verily, I say unto thee, When thou wast young, thou girdedst  
 thyself, and walkedst whither thou wouldest: but when thou  
 shalt be old, thou shalt stretch forth thy hands, and another  
 shall gird thee<sup>38</sup>, and carry thee whither thou wouldest not.  
 19 This spake he, signifying by what death he should glorify God.  
 And when he had spoken this, he saith unto him, Follow me.  
 20 Then Peter, turning about, seeth the disciple ° whom Jesus  
 loved following; which also leaned on his breast at supper, and  
 21 said, Lord, which is he that betrayeth thee? Peter seeing  
 22 him, saith to Jesus, Lord, and what *shall* this man do? Jesus  
 saith unto him, If I will that he tarry till I come, what *is that*  
 23 to thee? follow thou me. Then went this saying abroad among  
 the brethren, that that disciple should not die: yet Jesus said  
 not unto him, He shall not die; but, If I will that he tarry till  
 24 I come, what *is that* to thee? This is the disciple which testi-  
 fieth of these things, and wrote these things: and we know that  
 his testimony is true.

° John xlii.  
23.25. & xx. 2.

§ 33. *Christ appears to his Apostles at Jerusalem, and commissions them to convert the World.*

LUKE XXIV. 44—50. ACTS i. 4, 5.

Jerusalem.

Acts i 4.

And, \* being assembled together with them, [he] com-  
 manded them that they should not depart from Jerusa-  
 lem<sup>39</sup>, but wait for the promise of the Father, <sup>p</sup> which, <sup>p</sup>  
 saith he, ye have heard of me:

\* Or, eating  
together with  
them.

p Luke xxiv.  
49.

<sup>38</sup> Peter was now in the act of girding on his dry clothes, and our Lord, according to his custom, spoke from the object before him.

<sup>39</sup> This command was given for the fulfilment of the prophecy of Isaiah (ch. ii. 3.), "that out of Sion should go forth the law, and the word of the Lord from Jerusalem." On the feast of Pentecost the publication of the law on Mount Sinai took place; and on its approaching anniversary a new dispensation was to be delivered to the world, the substance and substitute of the former figurative economy. The injunction of our Lord evidently shews an appointed analogy between the old and new dispensations. The time when this address was spoken by our Lord cannot be exactly ascertained. There is reason, however, to believe that what is related in this and the following section, took place when the apostles were returned to Jerusalem, after they had seen Christ in Galilee, with this order, "to tarry in Jerusalem:" the instructions contained in the last chapter of St. Luke, from the end of the 43d verse, are considered as more nearly connected, in point of time, than with the transactions which immediately precede them, as given by that Evangelist. The harmonists, likewise, refer to this period (the latter part of the forty days), all that is related by St. Matthew, in his last chapter, from the 18th verse; and also what is mentioned by St. Mark in his concluding chapter, from the end of the 14th verse.



Jerusalem.  
q Matt. III. 11.

<sup>q</sup> For John truly baptized with water; but ye shall be Acts i. 5.  
baptized with the Holy Ghost not many days hence.

And he said unto them, These *are* the words which I Luke xxiv. 44.  
spake unto you, while I was yet with you, that all things  
must be fulfilled, which were written in the law of Mo-  
ses, and *in* the Prophets, and *in* the Psalms, concerning  
me.

Then opened he their understanding, that they might ——— 45.  
understand the Scriptures,

And said unto them, Thus it is written, and thus it ——— 46.  
behoved Christ to suffer, and to rise from the dead the  
third day :

And that repentance and remission of sins should be ——— 47.  
preached in his name among all nations, beginning at  
Jerusalem.

And ye are witnesses of these things. ——— 48.

r John xv. 26. <sup>r</sup> And, behold, I send the promise of my Father upon ——— 49.  
you : but tarry ye in the city of Jerusalem, until ye be  
endued with power from on high.

§ 34. *Christ leads out his Apostles to Bethany, within sight of Jerusalem, gives them their final Commission, blesses them, and ascends up visibly into Heaven—from whence he shall come to judge the Living and the Dead.*

MATT. xxviii. part of ver. 18, 19, 20. MARK xvi. 15, to the end.

LUKE xxiv. 50, to the end. ACTS i. 6—13<sup>40</sup>.

And he led them out as far as to Bethany<sup>41</sup>,

Luke xxiv. 50.

<sup>40</sup> The arrangement of the contents of this section has been principally made on the plan proposed by Mr. Cranfield, which appears to me to be preferable to that of Dr. Townson.

<sup>41</sup> Cranfield is of opinion, that from ver. 18. of Matt. xxviii.—from ver. 15 to 19. of Mark xvi.—and from ver. 50 to 52. in Luke xxiv. must be referred to the address of our Lord to his disciples, on the occasion of his ascension into heaven. The speech of our Lord in St. Matthew, he observes, begins thus: "All power is given to me in heaven and in earth." Some harmonists have made this clause to have been spoken on the mountain in Galilee, separating it from the remaining part of the speech; but, whenever it was uttered, the rest of the speech must have been spoken on the same occasion, by reason of the connective particle *ὅτι*. Our Lord here declares all power in heaven and in earth to be given to him at his resurrection; in consequence of which power, he proceeds to tell his disciples that he had the authority and right to commission them to convert, baptize, and instruct the world: "Go ye therefore," that is, in consequence of this power, or absolute authority. On the above clause our Lord founds his authority to commission his disciples: it was, therefore, rather unskilful to destroy the force of the argument by dismembering the speech. Now, as we learn from St. Mark, that our Lord did not commission his disciples till he led them out to his ascension, so, as we are not aware of any reasons to the contrary, we think it best to assign this passage in St. Matthew to the time of the ascension. Indeed, the passage itself furnishes internal evidence that it was spoken on this occasion: it implies that the disciples were fully instructed, and that our Lord was now going to take his final leave of them. We say, final leave; for the words, "Lo, I am with you always, even unto the end of the world," can have no other meaning than this, "Though I am going now to ascend with my body into heaven, and therefore shall be no longer visibly upon earth, yet will I always be spiritually with you, and your successors, and direct the Church, even unto the end of the world." This seems to me a strong indication that the passage in question can have been spoken on no other occasion than that of the ascension.

It is observable, that the Evangelists were more careful in giving us the words of our Lord, than in noting on what particular occasions they were spoken. The speech in St. Matthew, for instance,

- Acts i. 6. When they therefore were come together, they asked <sup>Bethany.</sup> of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
- 7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
- 8. <sup>a</sup> But ye shall receive \* power <sup>43</sup>, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. <sup>b</sup> Acts ii. 1. <sup>c</sup> Or, the power of the Holy Ghost coming upon you.
- Mark xvi. 15. <sup>d</sup> And he said unto them, <sup>t</sup> Mat. xxviii. 19.
- Mt. xxviii. 18. saying, All power is given unto me in heaven and in earth.
- 19. Go ye therefore,
- Mark xvi. 15. Go ye into all the world,
- Mt. xxviii. 19. and teach all nations,
- Mark xvi. 15. and preach the Gospel to every creature,
- Mt. xxviii. 19. baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;
- 20. Teaching them to observe all things whatsoever I have commanded you;
- Mark xvi. 16. He that believeth and is baptized shall be saved; <sup>u</sup> but he that believeth not shall be damned. <sup>v</sup> John xii. 48.

one might think, at first view, was given on the mountain in Galilee. He indeed says, that our Lord spoke then unto his disciples; but I cannot apprehend that he would commission them so soon, and give them to understand that he was then about to take his final leave of them, and ascend into heaven. For the ascension did not take place till what we may call long after the appearance on the Galilean mountain. St. Matthew, then, not thinking it material to notice what particular words our Lord spoke on the mountain in Galilee, only says, "That Jesus came up and spake unto his disciples." This was enough to shew us, that he of consequence removed the doubts of those of his disciples who had not beheld him till then after his resurrection. We may render, and point the 18th verse in the following manner: "Then Jesus came up, and spake unto them."

We may understand this clause as the ending of the transaction on the mountain in Galilee, so far as we have it recorded. And as our translators have rendered, in innumerable instances, the participle as if it were a verb, so we may be allowed the same liberty here, especially when the true meaning of the Evangelist, and the just method of harmonizing, seem to require it; and render λέγων, not literally, "Saying," but, "He saith." This, therefore, may begin a new paragraph, continued on till the end of his Gospel; which paragraph we are under the necessity of supposing was meant by St. Matthew to relate to the ascension. Had the Evangelist written και λέγει, the matter would not be capable of dispute. But, on the other hand, when we discover sufficient reasons to assure us that this paragraph refers to our Lord's last appearance to his disciples, and, consequently, that its place should not be regulated by the word λέγων; and when we also take into account the manner of the Evangelists in several instances, how they, by reason of their close adherence to brevity, seem to bring into one view, as belonging to one and the same transaction, things which, on a minuter inspection, we find to relate to different transactions, the liberty may be allowed to the harmonist of departing from the usual translation of the original reading, so far as he may judge it necessary. The passage in St. Luke contains internal evidence that it must be understood of no other than our Lord's last appearance to his disciples on Mount Olivet (a).

<sup>43</sup> We must not understand δὲναμις, which we translate "power," in this verse, as we do ἐξουσία, which is translated by the same word in the preceding verse. In the former, the infinite authority of God over all times and seasons is particularly pointed out: in the other, the energy communicated by him to his disciples, through which they were enabled to work miracles, is particularly intended.

(a) Cranfield's Observations on Townson, &c. sect. xii. p. 75, 76.

- Bethany.  
 x Acts xvi. 16.  
 y Acts ii. 4.
- And these signs shall follow them that believe: <sup>x</sup> In Mark xvi. 17.  
 my name shall they cast out devils; <sup>y</sup> they shall speak  
 with new tongues;
- <sup>z</sup> Acts xxviii.  
 5.
- <sup>a</sup> Acts xxviii.  
 7.
- <sup>z</sup> They shall take up serpents; and if they drink any — 18.  
 deadly thing, it shall not hurt them; <sup>a</sup> they shall lay  
 hands on the sick, and they shall recover;  
 and, lo, I am with you alway, *even* unto the end of the Mt. xviii. 20.  
 world. Amen.
- So then after the Lord had spoken unto them, Mark xvi. 19.  
<sup>b</sup> and when he had spoken these things, Acts i. 9.  
 he lifted up his hands and blessed them. Luke xxiv. 50.
- <sup>c</sup> Mark xvi. 19.
- <sup>o</sup> And it came to pass, while he blessed them, — 51.  
 while they beheld, Acts i. 9.  
 he was parted from them, Luke xxiv. 51.  
 he was taken up, Acts i. 9.  
 and carried up into heaven, Luke xxiv. 51.  
 and a cloud received him out of their sight: Acts i. 9.  
 he was received up into heaven, and sat on the right Mark xvi. 19.  
 hand of God.
- And they worshipped him. Luke xxiv. 52.
- And while they looked stedfastly toward heaven as Acts i. 10.  
 he went up, behold, two men stood by them in white  
 apparel;
- Which also said, Ye men of Galilee, why stand ye — 11.  
 gazing up into heaven? this same Jesus, which is taken  
 up from you into heaven, shall so come in like manner  
 as ye have seen him go into heaven.
- Then returned they unto Jerusalem from the mount — 12.  
 called Olivet, which is from Jerusalem a sabbath-day's  
 journey<sup>43</sup>;

<sup>43</sup> The difficulty of this verse, when collated with the accounts given by the other Evangelists, is thus removed by Dr. Lightfoot.

1. In Luke xxiv. 50. we read, "He led them out as far as Bethany," and in this passage (Acts i. 12.) that when the disciples came back from the place where our Lord had ascended, "they returned from Mount Olivet, distant from Jerusalem a Sabbath day's journey." But now the town of Bethany was about fifteen furlongs from Jerusalem (John xi. 18.), and that is double a Sabbath day's journey.

2. Josephus tells us, that Mount Olivet was but five furlongs from the city, and a Sabbath day's journey was seven furlongs and a half.—Antiq. lib. xx. cap. vi. "Ὁ καὶ τῆς πόλεως ἀντικρὺς κείμενον, ἀπὲρ ἑὶ ὀκτώβια πῆγρε" "which being situated in front of the city, is distant five furlongs."

These things are all true. 1. That the Mount of Olives lay but five furlongs distant from Jerusalem. 2. That the town of Bethany was fifteen furlongs. 3. That the disciples were brought by Christ as far as Bethany. 4. That when they returned from the Mount of Olives, they travelled more than five furlongs. And, 5. Returning from Bethany, they travelled but a Sabbath day's journey. All which may be easily reconciled, if we would observe, that the first space from the city was called Bethphage, which part of the mount was known by the name "to the length of about a Sabbath day's journey," till it came to that part which is called Bethany. There was a Bethany, a tract of the mount, and also the town of Bethany. The town was distant from the city about fifteen furlongs, i. e. about two miles, or double a Sabbath day's journey: but the first border of this tract (which also bore the name of Bethany) was distant but one mile, or a single Sabbath day's journey.

Our Saviour led out his disciples, when he was about to ascend, to the very first region or tract of

Lukexxiv. 53. and [they] returned to Jerusalem with great joy: Bethany.

— 53. And were continually in the temple, praising and blessing God. Amen.

Mark xvi. 20. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. d Heb. ii. 4.

§ 35. *St. John's Conclusion of the Gospel History of Jesus Christ.*

JOHN XX. 30, 31. XXI. 25.

30 And many other signs<sup>44</sup> truly did Jesus in the presence of

Mount Olivet, which was called Bethany, and was distant from the city a Sabbath day's journey. And so far also from the city itself did that tract extend itself which was called Bethphage: and when he was come to that place where the bounds of Bethphage and Bethany met, and touched one another, he then ascended; in that very place where he got upon the ass when he rode into Jerusalem, Mark xi. 1. Whereas, therefore, Josephus saith "that Mount Olivet was but five furlongs from the city," he means the first brink and border of it. But our Evangelist must be understood of the place where Christ ascended, where the name of Olivet began, as it was distinguished from Bethphage.

<sup>44</sup> ON THE VISIBLE ASCENSION IN EACH OF THE THREE DISPENSATIONS.

It has been supposed by Grotius, that the Gospel of St. John was originally terminated at the end of the 23d verse of chapter xx. and the remainder of the Gospel was added by the Church at Ephesus. This opinion, however, is rejected by Weststein, Michaelis, and Whitby.

It is remarkable, that in each of the three dispensations a visible ascension of the body has taken place,—some holy personage has been visibly taken up into heaven. In the first of these periods, between the Creation and the Deluge, Enoch was translated: "He was not," say the Scriptures, "he did not die;" for "he walked with God, and God took him." During the second period, from the Deluge to the Advent of our Saviour, Elijah was visibly taken up into heaven: "It came to pass as he and Elisha still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." During the third period, which has continued nearly two thousand years, in which we and the whole Christian Church now live, and which will be concluded only by the day of judgment, Christ, our Lord, while in the act of blessing his disciples—"and while they beheld, was taken up, and a cloud received him out of their sight." He ascended into heaven, and he now sitteth, till he shall again come to judge the living and the dead, at the right hand of God. Whatever were the sundry ways and divers manners in which God, by his prophets, appealed to the Jewish world; whatever reception we ourselves may give to the precepts and the sanctions of his Evangelists and Apostles, who have more especially written for the Christian dispensation, this is undeniable, that God, in every age, has made most abundant provision to demonstrate to all the certainty of another life, and another state of being. In the great mercy of our Almighty Creator, this solemn truth has been enforced by three visible ascensions into heaven, an earnest to the world of the certainty of that great day, when all the Church of God, from the days of Adam, till the sounding of the trumpet of the Archangel, shall assemble before the judgment seat of Christ. As surely as Enoch, and Elijah, and our Lord Jesus Christ, ascended into heaven, so also shall we ascend from our graves, to give an account of the deeds done in the body, whether they be good or bad.

Where is now the body of Christ, which ascended in a visible and tangible shape? Wherever body exists, it must exist in reference to place, and heaven cannot therefore be merely a state or condition. There must be, then, in some part of the universe of God, a place in which the glory of the Deity is more immediately and peculiarly manifest, where the body of Christ now is, the real "holy of holies." There is the seat of that happiness which is peculiarly prepared and destined for the faithful followers of Christ. There is the abode of angels; there are the spirits of the just made perfect; there is God, the Judge of all. To that place, and to the state and condition of happiness which is enjoyed there, every son of man may arrive, to whom the invitation of divine mercy has been extended. There is our home, here is our pilgrimage. There is our Father; here we are pilgrims and strangers. There is the Son of God, our Brother, and our Friend; here we live among fallen creatures, a cold and selfish world. There is peace, and repose, and rest; here is vexation, turbulence, and sorrow. Frail indeed is the veil of mortality which separates us from that holy mansion of God our Father; and poor and contemptible are the toys and follies that bind us to

his disciples, which are not written in this book; but these are 31 written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. And there are also many other things which Jesus did, 25 the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

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earth, and prevent us from anticipating, with serene and rational confidence, the summons to the invisible world, that most assuredly awaits us. He that numbers the very hairs of our head, in whose book all our members are written, will not leave us nor forsake us in the grave. He will separate our corrupted and mouldering bodies from the confused mass of atoms by which they may be surrounded, with as much faithfulness and truth as the loadstone will draw to itself the smallest fling of steel, from the innumerable grains of sand by which it may be encompassed. Why then should it seem a thing impossible to you that Christ should raise the dead? The voice of inspiration has declared, "Thy dead men shall live, together with my dead body shall they arise. And the earth shall cast out the dead." (Isa. xxvi. 19.) And that same glorified body which the disciples saw ascend, shall at the last day descend, and conduct us from the grave and gate of death to the glorious home of holiness and purity, to the new Jerusalem, the city of the living God.

END OF VOL. I.











